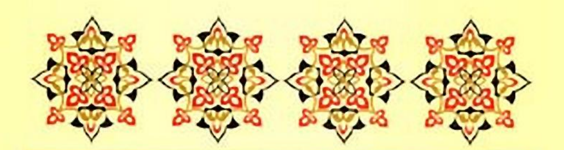


Towards understanding

Taqleed

Part-1

Hanafi Fiqh

Qiyaas

256 Questions

Why Follow One Imaam of Fiqh

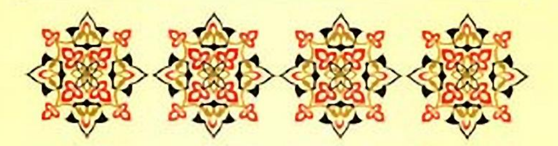
Taqleed Made Easy

Necessity for Taqleed

Compiled by:

Mufti A.H. Elias

(May Allaah Taala protect him)



ZAM ZAM PUBLISHERS

CONTENTS

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Hanafi fiqh

FIQH is that comprehensive knowledge (Ilm), from amongst the knowledge (Uloom) of Islaam, which is based upon Kitaabullaah (Qur`aan Shareef), the Sunnat of Rasulullah (sallallahu alaihi wasallam), Ijma of the Ummat (consensus of opinion) and Qiyaas (analogy). These four basics form such a magnanimous structure, which alleviates every Mas`ala and ruling pertaining to mankind from his birth until death. All aspects of life are covered comprehensively by this structure, which is made up of these four basics. The fact of the matter is that no Muslim can be independent of Fiqh and still perform Salaat in a complete manner, or Hajj, or any other tenet of Islaam. The magnificence of Hanafi Fiqh is overflowing with Qur`aan and Hadith. Just as the (Muslim) world today, is familiar with the seven different Qiraats of the Qur`aan Shareef, so too is there four different Mazaahib (schools of thought), where the Sunnat of Nabi (sallallahu alaihi wasallam) is to be found.

Just as, if a person recites only one type of Qiraat, from the seven different types, for his entire life, he will still receive the reward of reciting the Qur`aan Shareef. If he restricts himself only to one type of recitation, he will still receive full reward for his recitation, and there will be no decrease in his reward.
In the same way, if a person only follows one Mazhab for his entire life, he will still receive the full reward of practising upon the Sunnat of Nabi (sallallahu alaihi wasallam). This (the four different Mazaahib) is the simple way of putting into practice the Sunnat of Nabi (sallallahu alaihi wasallam), and it is a way which is firm and protective.

Allaah Ta`ala spread the Noor of Hidaayat in this world through the medium of the Prophets (alaihimus salaam), and our Nabi (sallallahu alaihi wasallam) was sent as a guide for the entire mankind upto the day of Qiyaamah. In this way he (sallallahu alaihi wasallam) was granted the honour of being the best of all the Prophets (alaihimus salaam).
Similarly, the Ummat was granted the Noor of the Sunnat of Nabi (sallallahu alaihi wasallam) via the agency of the four different Imaams. But, the beneficence of Imaams Shaafi, Maalik and Ahmed (rahmatullahi alaihim) was limited to only specific areas and groups. Their followers can be found in defined areas and countries.
Whereas, the Sunnat of Nabi (sallallahu alaihi wasallam) which was spread through Imaam Abu Hanifah (rahmatullahi alaih) can be found in every corner of the earth.

Therefore, the following can safely be averred, without fear of any reprisals, that the Kalima of Islaam, the Kalaam of Allaah Ta`ala (Qur`aan Shareef) and the Sunnat of Nabi (sallallahu alaihi wasallam) was propagated throughout the globe via Imaam Saheb and his followers. Therefore he has been honoured with the title of 'Imaam A`zam' throughout the Islaamic world. It is the good fortune of the Hanafis that their Nabi (sallallahu alaihi wasallam) was *the* Nabi and their Imaam is *the* Imaam.

It is for this reason that Imaam Abdullah bin Dawood Al-Khareebi (rahmatullahi alaih) - passed away 213 A.H. - used to say:
"It is Waajib for all Muslims that they make du`aa unto Allaah Ta`ala, for Imaam Abu Hanifah (rahmatullahi alaih) and that they say that he has (with the Fadhl of Allaah Ta`ala) safeguarded the Sunnat and Fiqh." **[Taarikh Baghdad, page 342, vol.12 / Al-Bidaaya wan Nihaaya, page 107, vol.1]**

The Sunnat of Nabi (sallallahu alaihi wasallam) is being spread throughout the world, via the Hanafi Fiqh. Thousands of Muhadditheen, hundreds of thousands of Fuqaha and millions of the public, have treaded and are still treading upon the tenets of Islaam, following this very same Fiqh (of Imaam A`zam (rahmatullahi alaih)). This Fiqh is also being executed for centuries in the Haramain Sharifain and throughout the Muslim world.

Some people have, due to their ignorance, and others due to jealousy, objected to this Fiqh. May Allaah Ta`ala make it such that, just as Imaam Abu Hanifah (rahmatullahi alaih)'s followers and well-wishers' good actions reach him, so too must the good deeds of his Haasideen (those who are jealous of him), be a cause of his stages being raised.

Nu`aim bin Hammaad, was one such person, who was in the fore-front amongst the Haasideen of Imaam Saheb (rahmatullahi alaih). He even went so far as to concoct Ahadith in order to disprove Imaam Saheb (rahmatullahi alaih). He fabricated stories wherein he disgraced Imaam Saheb (rahmatullahi alaih).
The famous Ghair-Muqallid Aalim, Moulana Muhammed Ebrahim Saheb Siyaalakoti, has written in his Kitaab, 'Taarikh Al-Hadith', on pages 68 to 70, that this Nu`aim bin Hammaad has in many kitaabs written fabricated Ahadith and stories regarding Imaam Saheb (rahmatullahi alaih). He even wrote that this person authored many kitaabs in refutation of the Ahnaaf. [page64]

This person died in 228 A.H., and the era of the Tab`a Taabi`een lasted until 221 A.H., by this time the Hanafi Fiqh has spread far and wide. He wrote many kitaabs in refutation of Hanafi Fiqh, which were replete with false Ahadith and stories. This much is as clear as daylight that until the end of the 'best of eras', no intelligent and authentic objection could be raised against Imaam Saheb's Fiqh. Yes, a difference of opinion from an Ilmi point of view is a different thing.

This jealous person, Nu`aim bin Hammaad, differed from the mainstream belief of the Ahle Sunnat wal Jamaat, in that he averred that the Qur`aan Shareef is Makhlooq. He was arrested, chained and flung in a hole, where he died. He was neither given a proper Kafan nor was Janaaza Salaat read for him. [Taarikh Baghdad, page 314, vol.13].

Those Ghair Muqallideen of present times who also fabricate Ahadith and stories, and vociferously oppose the Hanafis with their propaganda, thereby strengthening the stand of the Shias and objectors of Ahadith, must take a lesson from the epilogue in the life of Nu`aim bin Hammaad. They should take serious heed to the words (which are worthy of framing), of their famous Ghair Muqallid Aalim, Haafiz Abdul Mannaan Saheb Waziraabaadi, who used to say that the person who degrades the Ulama-e-Deen, especially Imaam Saheb (rahmatullahi alaih), his death will not be a nice one. [Taarikh Ahle Hadith, page 437]. Spitting at the moon, only results in it falling back on one's face. Nu`aim bin Hammaad did not escape unscathed from his attack upon Imaam Saheb and his Fiqh. A disgraceful fate afflicted him.

Hadhrat Moulana Tajammul Hussein Saheb Bahari writes: "One Ghair Muqallid Aalim, Moulana Muhammed Ebrahim Saheb Aarwi went to Macca Mukarrama. There he met Hadhrat Moulana Sayyid Shah Muhammed Ali Saheb Moongiri. Moulana Muhammed Ebrahim narrated: 'I saw Nabi (sallallahu alaihi wasallam), who was presiding a gathering, in my dream. Imaam A`zam, Abu Hanifah (rahmatullahi alaih) was also present in this majlis. Nabi (sallallahu alaihi wasallam) said to me:

‘You have bad thoughts about him (referring to Imaam Saheb), ask his forgiveness!’ I immediately knelt at Imaam Saheb’s feet and sought forgiveness.’”
[Kamaalaat Ruhmaani, page 17]

IMAAM ABU BAKR BIN ABI SHAIBAH (rahmatullahi alaih)

One of the benefactors of Hanafi Fiqh was a Buzrook by the name of Imaam Abu Bakr bin Abi Shaibah (rahmatullahi alaih). He passed away in 235 A.H. He had compiled a voluminous Hadith Kitaab, which spanned 16 volumes. The Ghair Muqallideen, have regarded this Kitaab as being nugatory. However, in one of the volumes, there appear some objections to some of Imaam Saheb’s Masaa`il. These people(Ghair Muqallids), have taken copiously from here.
Nevertheless, there are two very important points regarding this Kitaab.

This Kitaab has a compilation of Fiq`hi Fataawa of more than 30 000 Sahaba (radhiAllaahu anhum) and Taabi`een (rahmatullahi alaihim). There does not appear any Qur`aanic proof from the Sahabi or Taabi`i providing the Fatwa. Nor is there any Hadith cited in support of the Fatwa given. There is also no record of objectors to these Fataawa.
This proves that during the era of the Sahabah and Taabi`een, Fataawa were given without and proof being cited from Qur`aan Shareef or Ahadith. The people practised upon these Fataawa without seeking any such proof. There is no evidence of anyone refuting these continuous practises. This is called Taqleed.

The analysis of the differences Imaam Ibn Shaibah had with Hanafi Fiqh is as follows:
It is stated in ‘Inaaya’, which is the commentary of ‘Hidaya’, that the total number of Hanafi Fiqhi Masaa`il exceeds 1 260 000 (i.e. more than one million, two hundred and sixty thousand). Imaam Ibn Shaiba has differed upon only 125 Masaa`il. If we assume that his differences were exactly this (i.e.125), then the ratio between correctness and incorrectness of the Hanafi Masaa`il, would be one incorrect one to every 10 160 correct ones. Therefore, (according to one Hadith), there will be two rewards for every one of the 10 160 correct rulings and one reward for every one incorrect. It is very possible that there is *no Muhaddith*, who has attained this ratio of incorrect to correct rulings, ever.

When we study the differences of Imaam ibn Abi Shaibah, we note that there are atleast 60 Masaa`il, where there appears Ahadith on both sides. According to Imaam ibn abi Shaibah one Hadith is preferred and according to Imaam Saheb (rahmatullahi alaih) another Hadith is preferred. Imaam Saheb (rahmatullahi alaih) used to say: *“If a Hadith is authenticated, then that is my Mazhab.”* [Shaami]. Hence, we see that the Hadith he has preferred *is an authentic one.*
Imaam Sufyaan Thauri (rahmatullahi alaih) said that Imaam Abu Hanifah (rahmatullahi alaih) only used authentic Ahadith, where the narrators were completely reliable. He was also well aware of ‘Naasikh Mansookh’ (i.e. which Hadith was abrogated and which was abbrogatory). He was also very particular to ascertain which action was the one executed by Nabi (sallallahu alaihi wasallam) during his last stages. He also kept his views in agreement to the majority of the Ulama of his time. [Al Khairaatul Hasanaat, page 30].

In those Ahadith where there existed ‘contradictions’, Imaam Saheb used to take that Hadith which he and other Muhadditheen accepted as the most authentic one. It is also apparent that he accepted the ‘replacement’ Hadith over the abrogated one and he considered those actions of Nabi (sallallahu alaihi wasallam) which were done at the last part of his life. It is also apparent that Imaam ibn Abi Shaibah

did not apply *that* much attention to authentic Ahadith, therefore the Muhadditheen have place his Kitaab in the third category. He also did not pay that much attention to 'Naasikh Mansookh'.
Hence, we can safely conclude that in the 60 odd differences raised by Imaam ibn Abi Shaibah, the view of Imaam Saheb is more correct and preferred.

Besides this, there are approximately a dozen Ahadith, where Imaam ibn Abi Shaibah has presented a 'Khabar Waahid' (Hadith related by a single person), whereas Imaam Saheb has presented Qur`aanic text in support of his view. It is clear that proof from the Qur`aan Shareef is most preferred.

There are approximately 1 ½ dozen Masaa`il where, Imaam ibn Abi Shaibah uses 'Khabar Waahid' whereas Imaam Saheb uses 'Khabar Mash -Hoor' ('Famous' Hadith). It is apparent that 'Khabar Mash-Hoor' holds preference over 'Khabar Waahid'.
There are approximately 1 ½ dozen Masaa`il, where Imaam Ibn Abi Shaibah refutes these Masaa`il, whereas these Masaa`il are not even proven to be directly from Imaam Saheb. These are not even recorded in the Hanafi Fiqh Kitaabs. Here Imaam ibn Abi Shaibah has also erred.

There are approximately ten Masaa`il where there is a difference of opinion regarding the *interpretation* of the Hadith. Imaam ibn Abi Shaibah interprets it in one way and Imaam Saheb in another. It is apparent that there is no consideration given to difference in interpretation of Ahadith, whereas difference of opinion in Fiqh is taken into cognisance.
[Jaami` Bayaanul Ilm, page 131, vol.2 / Zail Jawaahir, page 485, vol.2 / Al-Khairaatul Hisaan, page 61].
Imaam Tirmidhi (rahmatullahi alaih) said: *"He (Imaam Saheb) was a great Aalim in interpreting the Ahadith."* [Tirmidhi, page 118, vol.1].
There is a consensus of opinion amongst the Ummat that Imaam Saheb was a Mujtahid.

Nevertheless, there remains a dispute in six or seven Masaa`il.
The condition of Allaah Ta`ala's acceptance is such that, even after Imaam ibn Abi Shaiba has written his Kitaab, there are still millions of people who follow the Mazhab of Imaam Abu Hanifah (rahmatullahi alaih). There is not a single person, the world over who is a Muqallid of Imaam ibn Abi Shaibah.

Allaamah Abdul Qadir Qurashi, Allaamah Qaasim bin Qutlobugha and Allaamah Kawthari have written detailed refutations regarding this section in Imaam ibn Shaibah's Kitaab.
It is recorded in the Ghair Muqallid periodical, "Al-I`tisaam":
***"Imaam A`zam (rahmatullahi alaih) has indeed, kept the conditions and needs of the civilisation of his era before him, and according to the Qur`aanic method of Mashwera, he formulated Fiqh according to sound Islamic principles. In reality, this is great achievement. It is impossible to refute this greatness and necessity (of his work)."* [8 July 1960, page 5, column 1]**

KHATEEB BAGHDAADI

He was born in 393 A.H. he was first a Hambali, thereafter he became a Shaafi. He was a firm believer in Taqleed, and he vociferously negated any Ghair Muqallid. [Al-Fiqh wal Muttafiqa, page 67/8, vol.2]

He was extremely prejudiced against the Hanafis. He has written many authentic

Ahadith in his Kitaabs, as well as many false ones. The Muhadditheen have accepted the authentic ones and rejected the false ones. In the same way he has written many virtues of Imaam Saheb (rahmatullahi alaih), and similarly he has also recorded many 'faults' of Imaam Saheb.

Now, any intelligent person cannot accept as correct, both these extremes, that one person is a Mujtahid of an extremely high standing, whilst on the other hand (we seek protection from Allaah Ta`ala from such utterances) he is worse than the Christians and idol-worshippers.

Now, let us study these two extremes of Khateeb. Which of these have the Muhadditheen accepted, and which have they rejected. It is a well accepted fact that the virtues of Imaam Saheb (rahmatullahi alaih) are unanimously accepted, by the Hambali, Shaafi and Maaliki Muhadditheen, which is borne out by their verbal lauds. Regarding the 'faults' which have been recorded about Imaam Saheb, *all* Muhadditheen have completely refuted them. Ibn Abdul Barr Maaliki has, during that same era, written about the impeccability of Imaam Saheb (rahmatullahi alaih).

A disciple/student of Khateeb Baghdaadi, Qaadhi Abul Yameen, has written an edited version of Khateeb's Kitaab, wherein he recorded the virtues of Imaam Saheb, and he excluded and refuted the section about Imaam Saheb's 'faults'. Ibn Jozi, Allaamah Khawaarzimi, and many others have written in refutation to the 'faults' written about Imaam Saheb. In short, according to the Muhadditheen of the Ahle Sunnat wal Jamaat, there is no flaw or blemish in the impeccability of Imaam Saheb (rahmatullahi alaih). His Muqallideen (followers) are still many in this world. Khateeb has blemished his own reputation by this article of his. Yes, that section which the Ahle Sunnat wal Jamaat has vociferously refuted, the Shias occasionally take and use to bolster their own nefarious ends.

Haamid Ali, a Shia, has recorded this rejected section (of Khateeb's Kitaab) in his own book, entitled "Al- Istiqsaa-ul-Ifhaam".

Muhammed Joonaagri, a Ghair Muqallid, has also written the same, in his "Taarikh Muhammedi", and he has thereby given strength to the Shias.

The reality is that, the glow of the moon is not dulled by the barking of dogs. nor does the ocean become putrefied by the falling therein of many flies.

It is for this reason that Moulana Dawood Ghaznawi (rahmatullahi alaih) has written that those who castigate Imaam Saheb (rahmatullahi alaih), are either just jealous or they are unaware of his status. [Dawood Ghaznawi, page 378]

Mia Nazeer Saheb Dehlwi has stated that we regard the person who vilifies and badmouths the Aimma-e-Deen, as a lying Raafidhi (Shia). [Taarikh Ahle Hadith, page 80]

The Ghair Muqallideen of present times should take lesson. When people like Nu`aim bin Hammaad, Ibn abi Shaibah and Khateeb could not contaminate the Hanafi Mazhab by their opposition, how on earth can people of present times, who refute Ahadith and join hands with the Shias do any harm by their opposition? They should therefore put aside their petty squabbles and antagonism, and join hands with the Ahle Sunnat wal Jamaat, thereby putting into practise the perfect system of Shariat-e-Islaam.

AMEEN.

QIYAAS

Nowadays, as many Bid`ah that are customary and vogue, all of them could have existed during the Khairul Quroon (Best of eras), but none existed. Therefore, what is the reason for making Qiyaas and Ijtihaad in these matters (in order to make them permissible for our times)? This much is worth considering that if there was a necessity for making Ijtihaad and Qiyaas in these matters, then surely the Mujtahiddeen of the past would have done so. It would not have passed their attention. It is completely incomprehensible that in these matters the Mujtahiddeen did not deem it necessary to make Qiyaas or Ijtihaad in them, and today these things have become permissible. They surely had more Ishq and Muhabbit (love and affection) for Allaah Ta`ala and Nabi (sallallahu alaihi wasallam). They excelled in knowledge and Taqwah. Their fear for Allaah Ta`ala and the Hereafter was near perfect. **How is it that they did not make these things a part of the Deen?** Nowadays, there seems to be a renaissance of the Deen and these things have become part of the Deen and signs of the Ahle Sunnat Wal Jamaat.

After careful thought and consideration on this matter, one will naturally come to this conclusion that, since the reasons and possibilities of these Bid`ah acts existed during the former times, yet they did not make Qiyaas on them, and these acts did not even reach the stage of Bid`ah-e-Hasana. There is absolutely no doubt that these acts have today reached the stage of Bid`ah-e-Qabeeha / Sayyia`. In this regard, Qaadhi Ebrahim Al-Hanafi rahmatullahi alaih) states:

"If there existed a reason (for instituting an act) during the era of Nabi (sallallahu alaihi wasallam), but due to some temporary excuse it was omitted, and then after his (sallallahu alaihi wasallam)'s demise when this (temporary) excuse was removed, then it would be permissible to initiate such an act. For example, the compilation of the Qur`aan-e-Kareem. This was not possible during the life of Nabi (sallallahu alaihi wasallam) because the Wahi was being revealed continuously. Whatever Allaah Ta`ala desired to change, He would change. After the demise of Nabi (sallallahu alaihi wasallam) this restraint was removed. If there existed any reason for instituting an act during the era of Nabi (sallallahu alaihi wasallam) and it could have been carried out without any restraint, but it was not carried out, then even after the demise of Nabi (sallallahu alaihi wasallam) such acts cannot be instituted. This would be to change the Deen. ***If such acts were beneficial, then surely, Nabi (sallallahu alaihi wasallam) would have instituted them or at least encouraged towards them.*** *But since, Nabi (sallallahu alaihi wasallam) did not carry out these acts himself, nor did he encourage towards them, therefore it stands to reason that such acts are devoid of any benefits. In fact it would be classified as Bid`ah-e-Sayyi`a."* **[Nafaa`isul Azhaar, Tarjuma Majaalisul Abraar, page 127]**

This text is very clear and definite proof that if during the era of Nabi (sallallahu alaihi wasallam) there existed no impediment to carrying out an act, and Nabi (sallallahu alaihi wasallam) himself did not execute the act nor did he encourage towards it, it will be classified as a Bid`ah-e-Sayyia`. Even though externally these acts appear as being

virtuous acts of Ibaadat. In this connection, Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) states:

"Follow in our footsteps, and do not innovate (new things). Indeed, you have been sufficed." [Al-I`tisaam, page 54, vol.1]

Hadhrat Huzaifah (radhiallahu anhu) states:

"Do not make any Ibaadat that the Sahaabah of Rasulullah (sallallahu alaihi wasallam) did not do!" [Al-I`tisaam, page 113, vol.1]

Haafiz Ibn Katheer (rahmatullahi alaih) stated:

"The Ahle Sunnat Wal Jamaat states that it is a Bid`ah to carry out whatever act and statement is not established from Rasulullah (sallallahu alaihi wasallam) by the Sahaabah (radhiallahu anhum). Because if that act was a good one, then the Sahaabah would most definitely have carried it out first. Indeed if an act was a good one, then they would have surpassed us in it. They never left out any virtuous act from the virtuous acts, except that they would excel us in it." [Tafseer Ibn Katheer, page 156, vol.4]

In conclusion, the Qiyaas and Ijtihaad of a Mujtahid is True and Haqq. But, this applies only to those acts whose reasons and possibilities became prevalent after the era of Nabi (sallallahu alaihi wasallam). Qiyaas and Ijtihaad is definitely not permissible and valid for any act whose reasons, possibilities and need existed during the era of Nabi (sallallahu alaihi wasallam) and the Sahaabah. **Nowadays, almost all the Bid`ahs that are prevalent are acts whose reasons and possibilities existed during the era of Nabi (sallallahu alaihi wasallam).** In such acts there is only success and benefit in following the footsteps of these illustrious personalities. By opposing them and acting contrary to their actions brings only the Anger of Allaah Ta`ala. Nabi (sallallahu alaihi wasallam) will also definitely not be pleased. The Ishq and Muhabbit of the Sahaabah and Taabieen was limited to only this. Contrary to this way is deviation and Bid`ah. Destruction in the Hereafter and annihilation is in this (contradiction).

THE LEXICOGRAPHIC AND SHAR`I DEFINITION OF BID`AH. THE DIFFERENT TYPES AND ITS EXPLANATION

After Shirk (polytheism), Nabi (sallallahu alaihi wasallam) did not condemn any other thing more than he did of Bid`ah and the Ahle Bid`ah. This is the reality that Bid`ah, changes the pattern and principles of Deen. Thereafter there remains no differentiation between original and fake, Haqq and baatil. The Qur`aan-e-Hakeem spells out clearly that in principle there are two ways in which the Deen is destroyed; (1). Suppressing the Haqq and (2). Mixing of Haqq and baatil. It is in this mixing and entangling of the Haqq and baatil that people replace the Deen of Allaah Ta`ala with their own whims and desires.

excludes from the Deen whatever he wishes. It will no longer remain the Deen of Allaah Ta`ala, rather it will become a child's play (Nauthubillah!).

This point must also be kept in mind that the decision of whether any act is deserving of Thawaab (reward) or worthy of Athaab (punishment), is exclusively that of Allaah Ta`ala. The duty of reaching this information to the people and the masses was that of Nabi (sallallahu alaihi wasallam). For a person to make a thing worthy of Thawaab or Athaab, according to his wishes, is like as though he is doing the work of Divinity (Nauthubillah!). Allaah Ta`ala had made Nabi (sallallahu alaihi wasallam) an excellent and perfect example for us to follow. He had also given us the Command to follow him.

He did not leave us to follow our own whims and fancies. In this regard Allaah Ta`ala says:

"Indeed for you in Rasulullah is an excellent example, for that person who desires Allaah and the Hereafter and who remembers Allaah abundantly." [Surah Ahzaab, Para 21, Ruku 2)

In this Aayat, Allaah Ta`ala had made the perfect human, Nabi (sallallahu alaihi wasallam), the perfect example for us to follow. He has advised us that peace and success in every sphere of our lives lies in following him and by following in his footsteps, we will save ourselves from all types of worries and griefs.

In another Aayat, Allaah Ta`ala says:

"Say (O Nabi - sallallahu alaihi wasallam)! If you love Allaah, then follow me, (then) Allaah will love you and He will forgive you your sins." [Surah Aale Imraan, Para 3, Ruku 4]

This Aayat is clear proof that if any person or group today, claims to love their Creator, then it is imperative that they follow in the footsteps of Nabi (sallallahu alaihi wasallam).

Sunnat is the name of this following of Nabi's (sallallahu alaihi wasallam) excellent example, guidance and history. Bid`ah is the opposite of this.

Hadhrat Jaabir Bin Abdillah (radhiallahu anhuma) says that Nabi (sallallahu alaihi wasallam) mentioned in a loud voice at a Jumuah gathering, in the presence of thousands of people:

"Amma Ba`ad! Indeed the best of Speech is the Kitaab of Allaah! And the best of Hadya (Example and Guide) is the Hadya of Muhammedur Rasulullah. The worst of things is innovations and every Bid`ah is deviation." [Muslim, page 285, vol.1 / Mishkaat, page 27, vol.1]

In this Hadith, Nabi (sallallahu alaihi wasallam) mentioned his Guidance and Seerat (teachings) in opposition to Bid`ah, and he made this very clear that whatever is

innovated that is contrary to his Seerat, is Bid`ah and that every Bid`ah is deviation. Here also we learn that every innovation is not necessarily evil, otherwise the worldly inventions would also fall in this category. In fact only those innovations are evil that are contrary to the teachings of the Kitaabullaah and Nabi (sallallahu alaihi wasallam). Therefore those things that are not contrary to the teachings of the Qur`aan and Sunnah are not necessarily evil innovations and deviation. Allaah Ta`ala is not pleased with deviation, it for this reason that he sent so many prophets and Kitaabs and Scriptures in order to combat deviation. In this narration stated in Nisai, the following words also appear:

"And all deviation is in The Fire." [Nisai, page 179, vol.1]

It is for this reason that Rasulullah (sallallahu alaihi wasallam) said that the Ahle Bid`ah are deserving of the curse of the entire universe. He prevented from making their praises and honouring them. He used to say that all their Ibaadat is useless, until such a time that they refrain from their Bid`ah. He also used to say that the Ahle Bid`ah are deprived from making Tawbah. May Allaah Ta`ala save us from this and from all other types of sin.

Hadhrat Ali (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said:

"Madinah is Haram (sanctified) from (the place) 'Ayr' to (the place) 'Thaur'. Hence whoever innovates anything (in the Deen) in between these places, or grants refuge to an innovator (Bid`ati), then upon him is the curse of Allaah, His Angels and the entire mankind. No 'Sarf 'or 'Adl' (Fardh or Nafl Ibaadat) will be accepted from him."
[Mishkaat, page 238, vol.1 / Bukhari, page 1084, vol. 2 / Muslim, page 144, vol.1]

In this Hadith the limits of the Haram for Madinah are only mentioned as a form of warning and reprimand, it is NOT as a reservation or limited, in that Bid`ah is only evil and bad in Madinah and not outside! That thing which is evil and a Bid`ah will be so in all places and times. Yes, the evil and sin of a Bid`ah will be intensified owing to the honour of a place or sanctity of the time. What can be a more strong statement and warning for the dishonour and disgrace of the Bid`ati than the words which emanated from the blessed lips of Nabi (sallallahu alaihi wasallam)? These narrations are sufficient to show the abomination and evil of Bid`ah. We will mention a few more narrations merely as further testification and for perusal:

"Hadhrat Abdullah Bin Abbaas (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam): 'Allaah has refused to accept the deeds of a Bid`ati, until he refrains from his Bid`ah.'" [Ibn Majah, page 6]

Hadhrat Ali (radhiallahu anhu) reports:

"Whoever innovates anything in it (Madinah Shareef) or he grants refuge to a Bid`ati, upon him is the curse of Allaah, His angels and all of mankind. Neither will 'Sarf' or 'Adl' (Nafl or Fardh acts) be accepted from him." [Bukhari, page 251, vol.1]

Bid`ah, wherever it occurs is still a Bid`ah. However, if it is perpetrated in Madinah, which is a sanctified place, then the gravity of the act is much worse and the sin will be greater.

Hadhrat Ebrahim Bin Maisara (rahmatullahi alaih) reports that Rasulullah (sallallahu alaihi wasallam) said:

"Whoever grants respect and honour to a Bid`ati, indeed he has aided in the destruction of Islaam." [Mishkaat, page 31, vol. 1]

It is for this reason that the Sahaabah had a great deal of dislike for Bid`ah. Once someone brought the salaams of another person to Hadhrat Abdullah Bin Umar (radhiallahu anhu), who commented:

"It has reached me that this person (who sent the salaams) has innovated something in the Deen. If indeed (this is true and) he has innovated (something in the Deen), then do not convey my salaams to him." [Tirmidhi, page 38, vol.2 / Daarmi, page 59 / Abu Dawood, page 278, vol.2 / Ibn Majah, page 304 / Mishkaat, page 23, vol.1]

Hadhrat Ibn Mas`ood (radhiallahu anhu) states:

"To be moderate in a Sunnat is better than to strive in a Bid`ah." [Mustadrak, page 103, vol. 1]

Hadhrat Anas Bin Maalik (radhiallahu anhu) reports that Rasulullah (sallallahu alaihi wasallam) said:

***"Indeed Allaah has closed all the doors of Tawbah for the Bid`ati."*** [Majma`us Zawaahid, page 189, vol.1]

From these narrations we note that Bid`ah is such an evil and detestable thing that any sensible person would to whatever he can in his ability to combat it. An effect of it is that it prevents one from seeking repentance from Allaah Ta`ala. From a logical point of view this also makes sense that if a person carries out a Bid`ah act and he deems it worthy of Thawaab, then why will he make Tawbah for it? Tawbah is made for sins and evil and not for 'good' acts. Nobody performs Salaat and keeps fast and thereafter says: *"O Allaah! Forgive my Salaat and fast."*

A Bid`ati has closed the doors of Tawbah upon himself by his thinking that his act is worthy of reward.

Hadhrat Aisha (radhiallahu anha) reports that Rasulullah (sallallahu alaihi wasallam) said:

"Whoever innovates in this matter of ours (the Deen), that which is not in it, indeed it is rejected." [Bukhari, page 371, vol.1 / Muslim, page 77, vol.2 / Abu Dawood, page 279, vol.2 / Ibn Majah, page 3]

It is important that we clarify and explain the words ***"in this matter of ours"***, so that there is no misunderstanding. Haafiz Ibn Rajab Hambali (rahmatullahi alaih) states:
"All those things that a person innovates into the Deen, which Allaah and His Rasool has not given permission to, does not have any part of the Deen." [Jaamiul Uloom Wal Hakam, page 42]

He intended saying that not all innovations are rejected, only those that have something to do with the Deen. He also states that in some narrations the word 'Deen' appears in the place of "in this matter of ours":

*"And in the words of some of the narrations, it appears: **'He who innovates in this Deen of ours, which is not from it, indeed it is rejected'**"*. [page 42]

If in some narrations made by the blessed tongue of Nabi (sallallahu alaihi wasallam) the words ***"this Deen of ours"*** comes in place of ***"In this matter of ours"***, what further clarification is needed?

Haafiz Ibn Hajar (rahmatullahi alaih) mentions regarding ***"In this matter of ours"***:

"It means: The matter of Deen" [Fathul Baari, page 321, vol.5]

That is, whoever innovates any new thing in this Deen of ours, it is rejected.

Allaamah Taftaazaani (rahmatullahi alaih) writes:

"Indeed this (sentence) means whoever makes in the Deen whatever is not part of it......" [Sharhul Maqaasid, page 271, vol.2]

Allaamah Azeezi (rahmatullahi alaih) states:

"Whoever innovates in this matter of ours, that is, in the Deen of Islaam." [As-Siraajul Muneer, page 320, vol.3]

From all these citations, this much is very clear that not all innovations are evil and rejected. Only those innovations which are deemed as part of the Deen or are left out of the Deen. This is not only restricted to the commentaries of the commentators of Hadith, but according to Ibn Rajab, it is actually the words that appears in some narrations. These narrations are proof that whatever innovations in the Deen the people have initiated, all of them are rejected and evil.

Hence, Moulana Kharram Ali Saheb Hanafi, translator of 'Mushaariqil Anwaar' writes:

"As many Bid`ahs the people have innovated that are contrary to the Shariah, according to this Hadith, are all rejected. There is no need to elaborate on the issue. For example, to build around the graves, to put a dome there, to illuminate it, to make Ta`ziyah, to celebrate the occasions of the pious people, to make minnats by using the name so of the Auliyaa, to place flags as signs, etc. - all such actions are completely contrary to the Shariah. There is no basis for them in the Qur`aan, Sunnah, Ijma` or Qiyaas." [Page. 10]

THE AKAABIREEN ULAMA OF DEOBAND

From this Hadith (quoted above), even the Ulama of the Deoband have understood the words ***"in this matter of ours"***, to mean 'The Deen'. Hadhrat Moulana Khaleel Ahmed Sahaaranpuri (rahmatullahi alaih) writes: *"The words 'Fi Amrina Haza' refers to the Deen."* [Bazlool Majhood, page 195]

Hadhrat Sheikhul Islam Moulana Shabbir Ahmed Uthmaani (rahmatullahi alaih) writes:

"The meaning of 'Amrid deen' is as the Ulama have stated and explained." [Fathul Mulhim, page 407, vol.2]

THE BELIEF OF THE ULAMA OF THE BARELWI

The Tafseer of this Hadith has also been interpreted as "Amr-e-Deen", by the Barelwi Ulama. A famous Barelwi Aalim, Molvi Mohammed Saalih Saheb writes: *"The meaning of the word 'Amr' (in the Hadith) is Amr-e-Deen. The object is this that the matters of Deen, be they Ibadaat or Muaamalaat (dealings), which the Shariah has specified and clarified, to add to or subtract from them is a rejected act."* [Tuhfatul Ahbaab fi Tahqeeq Ithaal-e-Thawaab, page 117]

Molvi Abdus Samee' Saheb Raam Puri writes: *"This Hadith is from the Saheehain. That is, whoever has taken into the Deen, such things which are not a part of the Deen, i.e. it is contrary to Qur`aan and Sunnah -- such things are rejected."* [Anwaar-e-Saati`a, page 33]

The leader of the opposite party, (their) Mujaddid-e-Millat A`la Hadhrat Molvi Ahmed Raza Khan Saheb Barelwi writes, in trying to legalise (make Halaal) tobacco : *"Remains (this contention) that it is a Bid`ah. This is not a harmful thing that there is Bid`ah in food and drink. This is not part of the Deen. Therefore to classify it as Haraam will be a difficult task."* [Ahkaam-e-Shariah, vol.3, page 168]

Now you have heard it from the leader of the opposition, that Bid`ah are those rejected actions which are done whilst understanding them to be a part of the Deen. Those things which are not a part of (or connected to) the Deen, to classify them as Haraam will be a difficult task.

THE DEFINITION OF BID`AH ACCORDING TO THE ULAMA OF LEXICOGRAPHY

The respected readers have reached this conclusion that whatever is not authenticated from the Qur`aan, Hadith, Ijma or Shar`i Qiyaas, or the action is contrary to the example set by Nabi-e-Kareem (sallallahu alaihi wasallam)'s lifestyle and exemplar, and such actions are introduced into the Deen, then such actions are certainly classified as Bid`ah.

Now you should take cognisance of the definition of Bid`ah as made by the Ulama of lexicography:

The famous Imaam of lexicography, Abul Fatah Naasir Ibn Abdus Sayed Mutraazi Al-Hanafi (rahmatullahi alaih) writes:

"Al-Bid`ah is a noun which is derived from the word 'Ibtidaa`-ul -Amr', when an act is innovated or initiated. Just like the word 'Ar-Raf`at' which is derived from the word 'Irtifaa`', and also the word 'Khalfat' which is derived from the word 'Ikhtilaaf'. But now (the word 'Bid`ah') has been taken to mean anything which adds or subtracts from the matters of Deen." [Maghrib, vol.1, page 30]

Allaamah Fairuz Abaadi (rahmatullahi alaih) writes:

"Bid`ah, with a kasrah on the baa, (means) innovation in Deen after it has been perfected. Or it refers to those actions or desires which were innovated (into the Deen) after the demise of Nabi (sallallahu alaihi wasallam)." [Qaamoos, page 4, vol.2]

Imaam Raaghib Asfahaani (rahmatullahi alaih) writes:

*"Bid`ah in the Math-hab is a word used for those actions and speech which are not in conformity with the Shariah, its example and principles."* [Mufradaatul Qur`aan, page 37]

Imaam Muhammad Bin Abi Bakr Bin Abdil Qaadir Raazi, writes:

"Al-Bid`ah - innovation in the Deen after its perfection." [Mukhtaarus Sihaah, page 280]

Allaamah Abul Fadhl Muhammad Bin Umar Jamaal Al-Qurashi (rahmatullahi alaih) writes:

"Bid`ah are those new and innovated actions and customs which are introduced into the Deen after its perfection." [Siraah, vol.2, page 301]

The famous Urdu dictionary, 'Fairoozul Looghaat', states:

"1: Bid`ah: To innovate a new action or custom into the Deen. A new way, mode or culture. 2: Hardness, oppression. 3. To fight, cause corruption, evil." [page 194]

"Al-Bid`ah: To innovate a thing without an example. A new custom in the Deen. Such beliefs or actions whose source is not found in the first three eras, which were classified as being the best." [Misbaahul Lughaat, page 27]

Imaam Nawawi (rahmatullahi alaih) states the literal definition of Bid`ah as follows:

"Any such action which is innovated without having a former base."

THE SHAR`I MEANING OF BID`AH

Haafiz Badruddeen Aini Hanafi (rahmatullahi alaih) states:
"Al-Bid`ah are actually innovations of actions which were not prevalent during the time of Rasulullah (sallallahu alaihi wasallam)." [Umdatul Qaari, page 356, vol. 5]

Haafiz Ibn Hajar (rahmatullahi alaih) states:

"Bid`ah actually refers to those actions which are innovated without them having a previous example. According to the Shariah it is referred to as the opposite of the Sunnah, which is rejected." [Fathul Baari, page 219, vol. 4]

Allaamah Murtadha Zubaidi Hanafi (rahmatullahi alaih) states:

"(The meaning of the Hadith) 'All innovations are Bid`ah' refers to all those things which are contrary to the principals of the Shariah and are not in conformity with the Sunnah." [Taajul Uroos, vol. 5, page 271]

Haafiz Ibn Rajab (rahmatullahi alaih) states:

"The object of (the word) Bid`ah is all those things which are innovated and they have no source in the Shariah which can prove them. However those things (innovations) which have some source in the Shariah, which can prove them, they are not regarded as 'Bid`ah' although they will be termed as 'Bid`ah' according to the literal definition." [Jaamiul Uloom wal Hikam, page 193]

Allaamah Mu`een Bin Safi (rahmatullahi alaih) has described Bid`ah in the very same words in *"Sharah Arbaeen Nawawi"*. Haafiz Ibn Katheer states:

"The meaning of 'Badee-us-Samaawaati' is that Allaah Ta`ala ad created the heavens and the earth with His Perfect Power without there being any previous example or model. In the dictionary, every new thing is called a Bid`ah and Bid`ah is divided into two types: (1) Bid`ah-e-Shar`i, regarding which Nabi (sallallahu alaihi wasallam) said:* ***'Every new thing is a Bid`ah and every innovation (Bid`ah) is deviation.'*** *(2) Sometimes Bid`ah is literal, just like when Hadhrat Umar (radhiallahu anhu) gathered the people for Taraaweeh Salaat, he said: ***'This is a good Bid`ah.'****"*

He writes further:

"And similarly, ever word and action which was not done before, is classified as a Bid`ah by the Arabs." [Tafseer, page 161]

Allaamah Abu Is`haaq Gharnaati (rahmatullahi alaihi) defines *Bid`ah-e-Shar`i* as follows:

*"This is such a method which is introduced into the Deen which is similar to the Shariah and whose following introduces excesses into the Ibaadat of Allaah Ta`ala."* [Al-I`tisaam, page 30], vol.1]

Molvi Abdus Samee` Saheb, reports that the Fuqahaa (rahmatullahi alaihim) have extracted the following meaning for *Bid`ah-e-Sayyia*, which he quotes for Allaamah Shaami (rahmatullahi alaihi) and other Muhaqqiqeen:

"(Bid`ah is such a thing) Which is invented contrary to the Haqq that Nabi (sallallahu alaihi wasallam) had taught. Or it is such an action or condition which (whilst resembling the Shariah) appears to be a god action and it is included into the Deen and made part of the Siraatul Mustaqeem." [Anwaarus Saati`a, page 46]

This exact same text is quoted for the definition of *Bid`ah-e-Sayyia and Bid`ah-e-Shariah* in reputable Hanafi Fiqh Kitaabs such as *Bahrur Raa`iq, Durrul Mukhtaar*, etc.

Moulana Sakhaawat Ali Saheb Al-Hanafi Jonpuri (rahmatullahi alaihi) writes:

"Bid`ah comprises all such actions, whether they be regarding Aqeedah of the Deen or harm or benefit for the Hereafter, which were not authenticated or practiced by Nabi (sallallahu alaihi wasallam) or the Sahaabah-e-Kiraam (radhiallahu anhum)." [Risaalat Taqwa, page 9]

The famous Muhaqqiq Aalim Molvi Muhammad Saalih Saheb, from the opposition camp writes:

"The Shar`i definition of Bid`ah refers to those things which are regarded as being part of the Deen but have no Shar`i proof to back them up. Neither from the Qur`aan Majeed nor the Ahaadith, nor the Ijma` of the Mujtahiddeen nor from Qiyaas." [Tuhfatul Ahbaab, page 98]

THE AKAABIREEN OF THE ULAMA-E-DEOBAND

The Akaabireen of the Ulama of Deoband totally follow and rely on the research of the Salf-e-Saaliheen with regard to *Ittibaa-e-Sunnat*. As with other Masaa`il, they follow the definition of Bid`ah of the Salf. In this regard, Moulana Kareem Bakhsh Saheb, writes:

"According to the definition of the Shariah, Bid`ah are all such actions of the Deen which the majority of the Ahle Haqq of the first three eras have not accepted. Or it was

regarded as being contrary to the Deen during these pure eras. Or it is such acts which were initiated after these eras and they are such acts which are not necessary yet are regarded as being necessary, alternatively they are necessary acts which are not regarded as being necessary." [Haqeeqatul Imaan, page 38]

Hadhrat Moulana Shabbir Ahmad Saheb (rahmatullahi alaihi) writes:

"Bid`ah is a term referred to all such acts which are not found in the Qur`aan Majeed, Sunnat or those eras which have been testified to as being the best. It is those acts which are regarded as being part of Deen and (thought to be) liable for reward." [Hamaail Shareef, page 702]

Hadhrat Allaamah Mufti Kifaayatullaah Saheb (rahmatullahi alaihi) states:

"Bid`ah are all those acts which are not established from the origins of the Shariah. That is, they are not found in the Qur`aan Majeed, the Sunnat and they were not practiced by Nabi (sallallahu alaihi wasallam), the Sahaabah-e-Kiraam (radhiallahu anhum) or the Taabieen (rahmatullahi alaihim). And they are such acts which are practiced or omitted regarding them to be a part of the Shariah." [Taleemul Islaam, part 4, page 27]

Beloved readers! You have ascertained from all the above discussion the string viewpoints and concrete views of not only the Ulama of Deoband, but also those of Barelwis and other Ulama who are accepted and respected by both these groups, that Bid`ah are all those actions, beliefs or conditions which are contrary to the Qur`aan Majeed, Sunnat or Qiyaas-e-Shar`i. You have also read the text from Allaamah Ibn Katheer (rahmatullahi alaihi) that ***"All those words and actions which are not established from the Sahaabah are Bid`ah."***

Keeping all the above in mind, now reflect upon the following words of Mufti Ahmad Yaar Khaan:

*"To stipulate the condition of it being of a Deeni nature is only from their side. This (view) is contrary to the authentic Ahaadith, statements of the Ulama and Fuqahaa and the Muhadditheen. It is stated in the Hadith: '**All innovations are Bid`ah**'. There is no conditions stated here of it (innovations) being of a Deeni or fundamental nature. Also, we have quoted the texts of Ash`atul Lam`aat and Mirqaat. There is no condition placed of it being of a Deeni nature."* [Jaa`al Haqq Wa Zahaqal Baatil, page 212]

He states further:

*"From these two texts (Ash`atul Lam`aat and Mirqaat) we neither see the condition of it being of a Deeni nature nor does it refer to the era of the Sahaabah. Whatever the act may be, whether it is of a Deeni or fundamental nature, whether it was initiated after Nabi (sallallahu alaihi wasallam), either during the era of the Sahaabah or after them, is termed a Bid`ah."* [Jaa`al Haqq, page 206]

This claim of Mufti Saheb is based on pure ignorance, because firstly, we have cited the complete texts which define that the Shar`i Bid`ah which is accursed and rejected does have the stipulation and condition of it being of a Deeni nature. In fact, one narration even has the words, ***"Fi Deenina***" (in our Deen).

Secondly, even if we assume that the texts of *Ash`atul Lam`aat and Mirqaat* do not stipulate the condition of it being of a Deeni nature and it does not mention the era of the Sahaabah-e-Kiraam (radhiallahu anhum), this does not exclude the fact that it is mentioned in any other text. Let us show Mufti Saheb the condition of it being of a Deeni nature in *Ash`atul Lam`aat and Mirqaat.* The narration of Hadhrat Ibn Umar (radhiallahu anhuma) where he did not reply to the Salaam of a Bid`ati was cited previously. In commentary of the words ***"Balaghani Qad Ahdatha"*** in this narration, Allaamah Mullah Ali Qaari (rahmatullahi alaihi) states:

"That is, he has innovated and started a new thing in the Deen, which is not of it."
[Mirqaat, page 23, vol.1]

Sheikh Abdul Haqq Muhaddith Dehlwi (rahmatullahi alaihi) states on page 102, vol. 1 of *Ash`atul Lam`aat* that the innovations are of a Deeni nature.

There we see the condition of the innovations being of a Deeni nature coming from the texts of *Ash`atul Lam`aat and Mirqaat.* Now we need to ask Mufti Saheb, as to who stipulated the condition of it being of a Deeni from their side and who is contradicting the authentic Ahaadith and the statements of the Ulama, Fuqahaa and Muhadditheen?

Similarly, he should refer to the commentary of these two personalities of the narrations of ***"(binding) Upon you is my Sunnat and the Sunnat of the Khulafaa-e-Raashideen"*** and ***"That upon which I am and my Companions"***. Judging from their commentaries is the actions of the Sahaabah-e-Kiraam (radhiallahu anhum) Sunnat or Bid`ah? The text of *Ash`atul Lam`aat* has been previously mentioned that the Ijtihaad and Qiyaas of the Khulafaa-e-Raashideen are also regarded as part of the Sunnat. Mufti Ahmad Yaar Khaan is now clandestinely implying that the actions of the Sahaabah-e-Kiraam (radhiallahu anhum) were also Bid`ah.

It is strange and perplexing that our Nabi (sallallahu alaihi wasallam) mentioned the actions of the Khulafaa-e-Raashideen as being Sunnat and he has made the Sahaabah-e-Kiraam (radhiallahu anhum) a model of emulation and he has advised the Ummat to follow in their footsteps, and yet Mufti Ahmad Yaar Khaan states: " *either during the era of the Sahaabah or after them, is termed a Bid`ah."*

Thirdly, the statement of Mufti Ahmad Yaar Khaan that: *"To stipulate the condition of it being of a Deeni nature is only from their side. This (view) is contrary to the authentic Ahaadith, statements of the Ulama and Fuqahaa and the Muhadditheen"* is a great slander and a blatant lie! It will not be found in the statements of any reputable Imaam, Faqeeh, Muhaddith or Aalim wherein the definition of an evil Bid`ah or a Bid`ah-e-Shar`i precludes the condition of it being of a Deeni nature.

The text from Imaam Maalik's *Al-I`tisaam* has been quoted where he states the condition: *"Innovation in Islaam"*. The texts of other Ulama, Fuqahaa and Muhadditheen also quoted, bear similar import. The same applies for the definitions of Bid`ah which have been quoted from the dictionaries. It has also been explained that the meaning of Nabi (sallallahu alaihi wasallam) words: ***"All innovations are Bid`ah"***, clearly indicate and imply Bid`ah-e-Shar`i in the explanation of Nabi (sallallahu alaihi wasallam) who referred to it regarding the Kitaab and Sunnat. It has also been stated whilst quoting the texts of Allaamah Ibn Katheer and Zubaidi (rahmatullahi alaihima) that it refers to Shar`i Bid`ah and not Bid`ah in the literal sense. It is now unnecessary that we quote anything further, nevertheless, for the benefit of Mufti Saheb, we will mention a few others:

Hadhrat Ibn Abbaas (radhiallahu anhu) states in commenting on the Aayat: ***"Fa Laa Taq`udu Ma`ahum…"***:

"Included under this Aayat are all those innovations in the Deen and every Bid`ah until the Day of Qiyaamah." [Khaazin, page 509, vol.1]

Mufti Saheb must now muster the courage to ask this master of Tafseer and high-ranking Sahaabi: "*Why have you added this condition of 'In the Deen' from your side? Bid`ah refers to every new thing, be it Deeni or worldly."*

Hadhrat Hassaan Taabiee (rahmatullahi alaihi) states:

"No nation innovates a Bid`ah in their Deen, except that Allaah Ta`ala deprives them (removes from them) one Sunnat equal to it, whereto they will never return until the Day of Qiyaamah." [Daarmi page 26, Mishkaat, page 31]

Hadhrat Hassaan (rahmatullahi alaihi) also adds the condition of *"In their Deen"*. He compares Sunnat to Bid`ah implying that if Sunnat is a Deeni work, then Bid`ah is also a term attributed to a Deeni work. In fact, Hadhrat Ghadeef Bin Haarith reports from Nabi (sallallahu alaihi wasallam):

"He says that Nabi (sallallahu alaihi wasallam) said: 'No nation innovates a Bid`ah, except that a Sunnat equal to it is removed from them. To hold on fast to a Sunnat is better than innovating a Bid`ah." [Masnad Ahmad, page 105, vol.4, Mishkaat, page 31]

Our Nabi (sallallahu alaihi wasallam) has also compared Sunnat to Bid`ah. If a Sunnat is a Deeni work, then Bid`ah is also a Deeni work. If Bid`ah refers to a worldly matter, as Mufti Saheb deviously avers, then this comparison would not be valid. Hence, why would a Sunnat be lifted away with the innovation of a Bid`ah?

Allaamah Sa`adud Deen Taftaazaani (rahmatullahi alaihi) states:

"Indeed an accursed Bid`ah is that innovation in the Deen which was not prevalent in the era of the Sahaabah or Taabieen and it has no Shar`i proof to substantiate it." [Sharhul Maqaasid, page 271, vol.2]

Allaamah Abdul Azeez Farhaarwi (rahmatullahi alaihi), in refuting Bid`ah, states:

"It (Bid`ah) are all those things which have been innovated into the Deen after the era of the Sahaabah, without having Shar`i basis." [Bazaas, page 21]

This much becomes evidently clear that the Bid`ah which is rebuked is -- not according to Mufti Ahmad Yaar Khaan every new Deeni or worldly thing -- in fact, it is every innovation in the Deen. This is the Bid`ah which is Haraam. As for those Bid`ahs of things which are of a worldly nature, to establish them as being Haraam would be, in the words of Mufti Khaan Saheb Barelwi, a difficult issue.

As you note, since the time of Hadhrat Abdullah Ibn Abbaas (radhiallahu anhu) right upto Molvi Ahmad Raza Khaan Saheb Barelwi, everyone defined a Bid`ah to be an innovation in the Deen. But Mufti Ahmad Yaar Khaan Saheb avers that that condition of it being of a Deeni nature is incorrect. *Subhaanallaah!*

The crux is that an accursed Bid`ah is only those things which are deemed liable for Thawaab and regarded as part of the Deen. There is consensus amongst the Sahaabah-e-Kiraam (radhiallahu anhum), the Taabieen and Salf-Saaliheen (rahmatullahi alaihim) on the censuring of this. In this regard, Allaamah Shaatbi (rahmatullahi alaihi) states:

*"The Sahaabah-e-Kiraam (radhiallahu anhum), Taabieen, Tabe-Taabieen and other Salf-e-Saaliheen (rahmatullahi alaihim) unanimously rebuke and censure this type of Bid`ah."* [Al-I`tisaam, page 181, vol.1]

The condition of it being of a Deeni nature is present. Worldly matters are definitely not included in such Bid`ahs. In fact, this much may even be said that this (worldly matters) cannot even be classified as being Makrooh, leave alone Haraam. If you do not accept our statement, then take note of what Sheikhul Islaam, Ibn Daqeequl Eid (rahmatullahi alaihi) states:

"If we consider those innovations which are of a worldly nature, then they are not equal or comparable to those innovations which are of a Deeni nature. It is as though those innovations which are related to worldly matters are not Makrooh, in fact, it can safely be claimed that many of them are not in the least bit Makrooh. When we consider those innovations which are related to corollary Deeni matters, they are not equal or comparable to those innovations which are related to principles of belief (Aqaa`id)." [Ahkaamul Ahkaam, page 51, vol.1]

Understand this text well and you will note that there are Bid`ahs in beliefs and in actions. There are Bid`ahs in worldly matters and Deeni matters. However, the innovations in worldly matters are neither Haraam nor accursed. In fact, they cannot even

be classified as Makrooh. Those who include worldly matters under the definition of Bid`ah are plain ignorant. We do not say this. Consider this statement of the author of *Anwaar-e-Saati`a*:

"From amongst the ignoramuses are those who include everything which was not prevalent during the era of the Sahaabah as being an accursed Bid`ah, even though there is no proof for its being a detestable act. They (the ignoramuses) back their claim with the words of Nabi (sallallahu alaihi wasallam): 'Save yourselves from new innovations'. These ignorant ones do not understand that this Hadith refers to the inclusion of innovations in the Deen of those things which are not a part of it." [Page 34]

Refer to all the above citations, and then reflect at the intellectual research of Mufti Ahmad Yaar Khaan. He states:

"Nowadays, many things that are in existence and have been invented were unheard of during the best of eras, and without which life would be difficult. Every person is constrained to use them. Trains, motorcars, aeroplanes, ships, horse and trailer, etc., etc. And then we have letters, envelopes, telephones, radio, loudspeakers, etc. All these things and their usage are Bid`ah. Yet, persons from every sector of the community make use of them. Tell us, will the Deobandis and Wahhabis manage to pass through life without these Bid`ah-e-Hasanas? Definitely not!" [Jaa`al Haqq, page 211]

The definitions of Bid`ah-e-Hasana and Bid`ah-e-Sayyia will follow later on. But, after reflection of the above quotation, Mufti Saheb must hide his face in his collar and take proper stock of himself and confess as to whose claim it is that every new invention is a Bid`ah. Is it his claim or that of the Deobandis and Wahhabis?

Beloved readers! Consider well what meaning Mufti Ahmad Yaar Khaan extracts from the Hadith ***"Whoever innovates into this matter (Deen) of ours which is not of it, is rejected."*** He states:

"That person who innovates into this Deen of ours any belief which is contrary to the Deen is rejected. We have taken the meaning of (the Arabic word) ***"Ma"*** *to be Aqaa`id (beliefs) because Deen is another word for Aqaa`id. Actions are corollaries."* [Jaa`al Haqq, page 204/5]

Mufti Saheb must be asked as to why he had on his own side and contrary to the authentic Ahaadith and the statements of the Ulama, Fuqahaa and Muhadditheen included the condition of Deen? Since, according to his own words, this condition of Deen was not made in *Ash`atul Lam`aat and Mirqaat*. Explain to us, also your statement that "*Deen is another word for Aqaa`id. Actions are corollaries"*. Without doubt, Salaat, fasting, Hajj, Zakaat, Jihaad, etc. are corollaries as far as Aqaa`id is concerned. But each one on their place also forms an integral part of Islaam and are amongst the principles of the Deen. In the Qur`aan Majeed and the Ahaadith, the word Deen is clearly applied to matters such as Salaat, Jihaad, etc. Many other examples can also be cited in substantiation of our point,

but we will suffice on this. The crux of the matter is that whether it be regarding Aqaa`id or actions, Bid`ah can be found in all of them.

THE FABRICATION OF MUFTI AHMAD YAAR KHAAN

Mufti Saheb has restricted the word ***"Ma"*** to Aqaa`id only. He says in this regard: *"It has been established that Bid`ah refers to Aqeedah"* [Jaa`al Haqq, page 205]. He states further on: *"The severe warnings that appears in the Ahaadith for Bid`ah and the Bid`atees refers only to Bid`ah-e-Aqeedah. It appears in a Hadith that the person who honours the Bid`ati has assisted in the destruction of Deen. It appears in the Fatwa regarding the perpetrator of a Bid`ah-e-I`tiqaadia in Fataawa Rasheedia, vol. 1, Kitaabul Bid`aat, page 90, that the Bid`ah wherein severe warning has been given against is with regard to those Bid`ahs in Aqaa`id. Like that of the Bid`ah of the Rawaafidh and Khawaarij."* [Jaa`al Haqq, page 205]

Without doubt, the severe warning has been given for Bid`ahs regarding Aqaa`id, but Mufti Saheb must show us whether the issue concerning *Ilm-e-Ghaib, Haazir-o-Naazir and Mukhtaar-e-Kul* are all Masaa`il of Aqaa`id or not? Has severe warnings been given for such matters or not? Such beliefs were never present during the best of eras. How can it be that severe warning has been given for Bid`ah relating to Aqaa`id but with regard to corollary and other Masaa`il, the term Bid`ah does not even apply and no warning has been given fro them? References have been sufficiently cited which show that Bid`ah applies to beliefs and actions. The citations of Hafiz Ibn Katheer, Allaamah Shamni and other Muhaqqiqeen etc. have the conditions of beliefs, actions and conditions.

Hafiz Ibn Rajab states:

"Whoever innovates a thing and relates it to the Deen, whilst it is not a part of the Deen, then this is clear deviation. The Deen is free from such innovations. It is irrelevant whether this innovation relates to beliefs, actions or statements. As for the statements of some of the Salf which are amongst the good innovations. Such (statements) fall under the category of Bid`ah literally and not in terms of the Shariah." [Jaamiul Uloom Wal Hikam, page 193]

Sheikh Abdul Haqq Muhaddith Dehlwi (rahmatullahi alaihi) states on page 94 of *Maktoobaat* that whatever changes and is contrary to the Sunnat of Nabi (sallallahu alaihi wasallam) is a deviated Bid`ah and rejected. From this we ascertain that every new thing, be it Deeni or Dunyawi, is not necessarily rejected. The second thing that can be gleaned from his text is that it is necessary to follow the Sunnat in so far as Ibaadaat, Aadaat and beliefs. To oppose this is a Bid`ah and rejected. The third thing from this text is that the words "***Every innovation is deviation***" does not included every new thing, as Mufti Ahmad Yaar Khaan has indicated. In fact, according to the words of Hadhrat Sheikh Saheb (rahmatullahi alaihi) the import of the Hadith is Bid`ah-e-Shar`i. The fourth thing is that a Bid`ati is deprived of the Noor of Wilaayat. The Noor of Wilaayat is only attained by following the Sunnat of Nabi (sallallahu alaihi wasallam) and a Bid`ati is completely deprived thereof.

A DOUBT AND ITS CLARIFICATION

It is possible that Mufti Ahmad Yaar Khaan Saheb may aver: *"I did not mean that the condition of Deen does not appear in this Hadith, I meant that the issue of a Deeni thing has been placed by them."* An answer to this is that both these conditions are present in the above-mentioned citations. The condition of Deen and that of action. This has come to light (from the above discussions) that any new innovation in the Deen, whether it be in relation to beliefs or actions, is rejected and baatil. The Hadith ***"Whoever innovates into this matter (Deen) of ours which is not of it, is rejected"*** is general. The word ***"Ma"*** includes beliefs, actions, statements and desires, as has been borne out by the discussion. Therefore to limit it only to Aqaa`id (beliefs) as has Mufti Ahmad Yaar Khaan, is baatil.

In fact, in another context, this Hadith clearly includes the word ***"Amal"*** (action). Hadhrat Aisha (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said:

"Whoever carries out an action which is not from our matter (Deen), it is rejected."
[Bukhari, page 1092, vol. 2 / Muslim, page 77, vol. 1 / Masnad Ahmad, page 140, vol.6]

From this authentic narration we can clearly see that Bid`ah is not only relating to beliefs, in fact, it relates also to actions. It is apparent from the words of Nabi (sallallahu alaihi wasallam) that for whatever work there is no authentication and there is no seal on it, then that action is rejected and baatil.

Note what emanates from the words of Mufti Ahmad Yaar Khaan. He states:

*"The Shar`i meaning of Bid`ah is those beliefs and actions which were not present in the external form during the era of Nabi (sallallahu alaihi wasallam). They were innovated later on. The result is this that Bid`ah-e-Shar`i is of two types: Bid`ah-e-I`tiqaadi and Bid`ah-e-Amali."* [Jaa`al Haqq, page 204]

This then is exactly what we have been saying all along, that there are two types of Bid`ah, Bid`ah-e-I`tiqaadi and Bid`ah-e-Amali. Warnings have been sounded against both of them (in the Ahaadith). There is a difference however that the warnings against Bid`ah-e-I`tiqaadi are more severe. But the fact still remains that warnings do exist for both of them.

ANOTHER GLARING ERROR OF MUFTI AHMAD YAAR KHAAN SAHEB

He states:

"If we assume that the condition for a Deeni work exists for Bid`ah, then a Deeni work will be defined as that action wherein one anticipates reward…..Also whatever worldly action a person does with good intentions, he also received reward for it…..Therefore every worldly act of a Muslim is a Deeni one also. Now tell us, is it a Bid`ah to feed Pilou (rice dish) to someone with a good intention or not?" [Jaa`al Haqq, page 212]

The wisdom behind specifying *Pilou* is better known to Mufti Saheb himself. The secret as to why he is advocating and encouraging the feeding of *Pilou* is known to him. Why did he not specify general eating? Mufti Saheb must tell us if he ever came across the word *"Mubaah" (permissible)* in any Fiqh Kitaab? If he does not have nay other Kitaab at his disposal then he should refer at least to *Khulaasaa-e-Keidaani*. If he does not have access to this, then at least he should refer to *Anwaa-e-Saatia*, wherefrom he took random excerpts and compiled his *Jaa`al Haqq*. Therein it is stated:

"And some Mubaah (permissibilities), that is, there doing warrants neither reward nor punishment." [Anwaar-e-Saatia, page 47]

There are some actions of the Muslim which warrants no reward or punishment. In fact, Mufti Saheb has himself in substantiation of a certain matter clearly stated that in *Mubaah* there is no relation with reward [see Jaa`al Haqq, page 305]. What more proof does Mufti Saheb need over this?

A BASIC ERROR OF THE AHLE BID`AH

Other Ahle Bid`ah, especially Molvi Abdus Samee` and Mufti Ahmad Yaar Khaan, are guilty of the error of claiming that the import of the words ***"Laisa Minhu"*** *(is not from it)* are those beliefs and actions which are contrary to the Sunnat and the Deen. They take the meaning of 'being contrary' to be whatever Nabi (sallallahu alaihi wasallam) has not issued an explicit prohibition against. They aver that all those matters whereupon Nabi (sallallahu alaihi wasallam) remained silent are not regarded as an innovation or Bid`ah. And even if it can be categorized as a Bid`ah then it would be a Bid`ah-e-Hasana. In this regard, Molvi Abdus Samee` Saheb states:

"Thus all the Ahle Islaam must know that whatever the commentators have written under the Hadith ***'Whoever carries out an action which is not from our matter (Deen)'****, does not mean to exclude everything that is contrary to the Kitaab and Sunnat. Everything is not bad. The clear meaning of this is that whatever the Qur`aan and Hadith have explicitly prohibited is evil. Those things regarding which an explicit prohibition exists, their innovation is rejected."* [Anwaarus Saatia, page 37]

Mufti Ahmad Yaar Khaan states:

"If actions are included then the import of ***'which is not from our matter (Deen)'*** *are those actions which are contrary to the Qur`aan and Sunnat."* [Jaa`al Haqq, page 213]

ANSWER:

This is the clear exposition and import of this ignorant and inane error: Firstly, the words of the Hadith had just passed now, where Nabi (sallallahu alaihi wasallam) states, "***Whoever carries out an action which is not from our matter (Deen)"***, that is, those things which have not been established from Nabi (sallallahu alaihi wasallam) are

rejected. Nabi (sallallahu alaihi wasallam) did not say that those things are rejected which have been prohibited by him. There is a massive difference between the two.

Secondly, those things which have the explicit prohibition of Nabi (sallallahu alaihi wasallam) are forbidden. So how can these things even be considered as innovations and inventions? Why would it then be necessary to differentiate between Bid`ah and innovations, whereas Bid`ah and innovations are separate entities from prohibitions, as has been established from the authentic narrations and the consensus of the Ummat.

Thirdly, if Bid`ah and innovations are those things which have been explicitly prohibited in the Ahaadith, then how come there are two types of Bid`ahs – Hasanah and Sayyia? Can it ever be possible that after Nabi (sallallahu alaihi wasallam) had issued an explicit prohibition on a certain thing, there still remains the possibility of it being *Hasan* (good)?

After an explicit prohibition, could not the Ulama of the Ummat understand that the lowest degree of a prohibition of Nabi (sallallahu alaihi wasallam) is *Karaahat* (impermissibility). How then could they formulate rulings of Waajib, permissible, Haraam, Makrooh and Mubaah for Bid`ah? [See Sharah of Muslim by Nawawi, page 285, vol.1]

Fourthly, to aver that the exclusion of those things which have not been prohibited in the Qur`aan Majeed and Sunnat and that these things are not bad is also an ignorant and baseless claim. It is also in clear contradiction of the Muhadditheen-e-E`zaam and Fuqahaa-e-Kiraam (rahmatullahi alaihim). The Ulama have written that just as one gains proximity and the Pleasure of Allaah Ta`ala by practicing on the necessary Commands, so too does he attain this by obeying Allaah Ta`ala regarding on those things where there is lenience on the Shariah. And also, just as Nabi (sallallahu alaihi wasallam) doing a certain act is Sunnat, his abstaining from an act is also a Sunnat. Hence, to leave out an act which Nabi (sallallahu alaihi wasallam) left out is a Sunnat and to oppose that act would be a Bid`ah.

Hadhrat Mullah Ali Qaari and Sheikh Abdul Haqq Dehlwi (rahmatullahi alaihima) present a Hadith thus:

***"Just as Allaah Ta`ala loves that his Commands be obeyed, He also loves that His leniencies be adhered to."*** [Mirqaat, page 15, vol.2 / Ash`atul Lam`aat, page 128, vol.1]

Also, Mullah Ali Qaari (rahmatullahi alaihi) states in commentary of the first Hadith in Mishkaat:

"Just as one follows in a certain action, so too does one follow in the non-execution of an act. So if one is punctual on an act which Nabi (sallallahu alaihi wasallam) did not do, he is a Bid`ati." [Mirqaat, page 41, vol.1]

At this juncture Sheikh Muhaddith Abdul Haqq Dehlwi (rahmatullahi alaihi) states:

*“Just as how to follow an act is Waajib, similarly, to leave out an act (which Nabi - sallallahu alaihi wasallam left out) is also included as subservience. So whoever is punctual on an act which Nabi (sallallahu alaihi wasallam) did not do is a Bid`ati. This is what the Muhadditheen have mentioned.”* [Ash`atul Lam`aat, page 20, vol.1]

The very same explanation is also mentioned in *Mazaahir-e-Haqq* on page 19, vol.1.

It is stated in the Sharah of Masnad Imaam Abu Hanifah (rahmatullahi alaihi):

“Ittibaa` (following) – just as it exists in an action it also exists in not carrying out an action. Hence, if a person practices with regularity on an action which Nabi (sallallahu alaihi wasallam) did not do, he would be regarded as a Bid`ati. The reason being that Nabi (sallallahu alaihi wasallam) said: ‘The person who carries out an action which is not amongst our matters, is rejected’.”

Imaam Allamah Sayyid Jamaaluddin Muhaddith (rahmatullahi alaihi) states:

“To leave out those things which Nabi (sallallahu alaihi wasallam) left out is a Sunnat just as to do an action which Nabi (sallallahu alaihi wasallam) did is a Sunnat.” [Al-Junnah, page 143]

From the above it is established that it is a Sunnat to leave out those acts which Nabi (sallallahu alaihi wasallam) left out, notwithstanding the ability and reasons for its execution being present during that era, just as it is a Sunnat to carry out that act which Nabi (sallallahu alaihi wasallam) carried out. The person who does not practice on this Sunnat of Nabi (sallallahu alaihi wasallam) is, according to the Muhadditheen, a Bid`ati.

This is exactly what we are saying – that all the acts which are perpetrated by the Ahle Bid`ah were possible to have been carried out during the time of Nabi (sallallahu alaihi wasallam), i.e. if Nabi (sallallahu alaihi wasallam) and the Sahaabah-e-Kiraam (radhiallahu anhum) wished to do these acts they could have done so, but Nabi (sallallahu alaihi wasallam) did not carry them out. For us to leave out these acts is also an act of Sunnat and to oppose this (i.e. to carry them out) is a Bid`ah.

Hadhrat Ibn Abbaas (radhiallahu anhu) cautioned against making *Saja`* (speak in rhyming tones) during dua, because Nabi (sallallahu alaihi wasallam) did not make S*aja`*. [Bukhari, page 938, vol.2]

Hadhrat Abdullah Ibn Umar (radhiallahu anhuma) mentions:

“Your raising the hands more than what Nabi (sallallahu alaihi wasallam) raised his is a Bid`ah, that is above the chest.” [Masnad Ahmad, page 6, vol.2]

Hadhrat Ammarah (radhiallahu anhu) severely reprimanded Bishr Bin Marwaan when he saw the latter lifting his hands whilst on the Mimbar. He said:

"May Allaah Ta`ala destroy these two hands. I never saw Nabi (sallallahu alaihi wasallam) lifting his hands except to lift his forefinger." [Muslim, page 287, vol.1]

You will note that three very high-ranking Sahaabah-e-Kiraam (radhiallahu anhum) displayed such resentment at acts which were not carried out by Nabi (sallallahu alaihi wasallam). **Hadhrat Ibn Abbaas (radhiallahu anhu) prohibited the makng of *Saja`*** during dua based solely on the fact that it was never done by Nabi (sallallahu alaihi wasallam) or his Companions. Although dua is such an effective and important act of Ibaadat, but the making of *Saja`* in dua was discouraged merely because neither Nabi (sallallahu alaihi wasallam) nor his Sahaabah-e-Kiraam (radhiallahu anhum) did it. **Hadhrat Abdullah Ibn Umar (radhiallahu anhuma) stated the act of lifting the hands higher than the chest** when making dua as being a Bid`ah simply because when Nabi (sallallahu alaihi wasallam) made dua he did not lift his hands higher than his Mubarak chest. **Hadhrat Ammarah (radhiallahu anhu) cursed Bishr Bin Marwaan because he exceeded in the lifting of his hands whilst on the Mimbar** more than what Nabi (sallallahu alaihi wasallam) would.

Consider well how these pious personalities regarded even the slightest change in the Sunnah practice as being Bid`ah, and they prohibited from it. Allaamah Sayyidud Deen Kaashghazi Hanafi (rahmatullahi alaihi) states:

"To perform more than 8 Rakaats (Nafl Salaat) at night and more than 4 Rakaats during the day is Makrooh by consensus." [Muniyatul Musallah, page 102]

It is mentioned in *Nahrul Faa`iq* that it is Makrooh-e-Tahrimi. The Ulama of the Ahnaaf have stated the reason for this to be the non-existence of any narration to corroborate it.

Allaamah Alaa`ud Deen Abu Bakr Bin Mas`ood Al-Kaasaani Hanafi (rahmatullahi alaihi) states, whilst substantiating from other Fuqahaa:

"It is Makrooh because to exceed upon this has not been seen from Nabi (sallallahu alaihi wasallam)." [Badaa`i Wa Sanaa`i, page 295, vol.1]

The author of *Hidaaya* writes:

"The proof for its prohibition is that Nabi (sallallahu alaihi wasallam) did not exceed this (amount of Rakaats). If it was not Makrooh then Nabi (sallallahu alaihi wasallam) would have increased on this to demonstrate the permissibility." [Page 127, vol.1]

It is stated in *Fataawa Kabeeri, Durrul Mukhtaar, Fataawa Ajeeb, Fataawa Ebrahim Shaahi and Kanzul Ubbaad:*

"It is Makrooh to make dua in Ramadhaan at the time of making Khatam of Qur`aan, in such a way that dua is made in a gathering and collectively. This is so because it has never been reported such from Nabi (sallallahu alaihi wasallam) or his Sahaabah-e-Kiraam (radhiallahu anhum)." [From *Junna*, page 142]

You may have noticed that the Fuqahaa-e-Kiraam (rahmatullahi alaihim) **have made the non-action of Nabi (sallallahu alaihi wasallam)** and the Sahaabah-e-Kiraam (radhiallahu anhum) **as a proof (for omitting of an act).** Hereunder are a few more examples:

Imaamul Muhaqqiq Al Mudaqqiq Ali Bin Abi Bakr Hanafi, the author of Hidaaya states:

"It is Makrooh to increase more than two Rakaats of Nafl (Sunnat) Salaat of Fajr after dawn sets in, because Nabi (sallallahu alaihi wasallam) did not increase on this, notwithstanding his love for Salaat." [Hidaaya, page 70, vol.1]

As you may see that the Ulama have extracted the ruling of Karaahat (detestment) for an act which was not carried out by Nabi (sallallahu alaihi wasallam). Besides this view of the author of Hidayah, there is no other proof for the omission of Nafl Salaat other than the two Rakaats Sunnat at the time of Fajr. If the Hadith ***"There is no Salaat after the rising of Dawn except two Rakaats"*** which appears in *Nisbur Ra*`ya on page 255, vol.1, is proven to be authentic, then it will be a case of *Noorun Ala Noor* (light on light), where the statement and action of Nabi (sallallahu alaihi wasallam) both substantiate one another.

At another juncture the Author of Hidaaya states:

*"There is **no Khubah on the occasion of Kusoof** (solar eclipse), **because it has not been reported such from Nabi (sallallahu alaihi wasallam).**"* [Hidaayah, page 156, vol.1]

Notice that the author of Hidaaya reports a non-action by Nabi (sallallahu alaihi wasallam) as a proof in the Shariah. He does not mention that Nabi (sallallahu alaihi wasallam) prohibited it, hence it is a forbidden act.

He states in another place:

*"There is **no Nafl Salaat prior to the Eid Salaat,** because Nabi (sallallahu alaihi wasallam) did not do so, notwithstanding his love for Salaat. Then it is said (by some) that this prohibition only applies to the Eid-Gah. It is also said that this (prohibition) applies to both the Eid-Gah and out of the Eid-Gah, because Nabi (sallallahu alaihi wasallam) neither performed (Nafl) Salaat at the Eid-Gah or out of the Eid-Gah."* [Page 153, vol.1]

You have noticed (again) that the author of Hidaaya has proven the impermissibility of an action due to Nabi (sallallahu alaihi wasallam) not executing the act. To present a Hadith that clearly prohibits the performance of Nafl Salaat prior to Eid Salaat at the Eid-Gah or out, will be a difficult task. According to the author of *Anwaarus Saati`a* and Mufti Ahmad Yaar Khaan, such an act should not be Makrooh or incorrect, because there is no explicit prohibition reported from Nabi (sallallahu alaihi wasallam).

Allamah Ebrahim Halbi Hanafi (rahmatullahi alaihi) has stated that **Salaat-e-Raghaaib (special Salaat performed during the month of Rajab) is Makrooh and a Bid`ah** based on the following:

"Because indeed it has not been reported such (that they performed such a Salaat) from the Sahaabah, Taabieen or those following them." Kabeeri, page 433]

The famous Hanafi Imaam Ahmad Bin Muhammad, who is one of the most senior of the Fuqahaa, states regarding his research of a particular Mas`alah:

***"It is a Bid`ah because it has not been reported such from the Sahaabah or the Taabieen."* [Al-Waaqi`aat]**

Which Muslim is unaware of one of the most authentic Hanafi Fiqh Kitaabs, *Fatawaa Aalimgiri* and *Muheet*? Therein it is clearly written:

"The recitation of Surah Kaafiroon until the end continuously is Makrooh, because it is a Bid`ah and it has not been reported from the Sahaabah or the Taabieen."
[Aalimgiri, page 264, vol.4]

There is no authentic narration which has been reported wherein Nabi (sallallahu alaihi wasallam) has prohibited the performance of Salaat-e-Raghaaib or the prohibition of the recitation of Surah Kaafiroon until the end continuously. However the Ulama of the Ahnaaf have stated it as being Makrooh and a Bid`ah. As a proof they have only cited this much that such acts are not reported from Nabi (sallallahu alaihi wasallam), the Sahaabah-e-Kiraam (radhiallahu anhum) or the Taabieen (rahmatullahi alaihim). Even though an explicit prohibition does not exist for these acts. According to the self-made and fabricated principle of Molvi Abdus Samee` and Co. such acts are not supposed to be Bid`ah or Makrooh, because there exists no explicit prohibition on them by Nabi (sallallahu alaihi wasallam). Now people such a Mufti Ahmad Yaar Khaan profess to accept the Fuqahaa of the Ahnaaf and they are supposed to be Hanfis themselves, yet they practice differently. From the above texts we note that the Fuqaha regard an act as being a Bid`ah merely on the basis that it was not practiced by the Sahaabah-e-Kiraam (radhiallahu anhum) or the Tabieen (rahmatullahi alaihim). In *Bahaar-e-Shariat*, vol. 4, page 32, it is stated that the act of some people who perform Nafl Salaat in congregation on the night of Baraat is Makrooh and a Bid`ah. The Hadith which is presented by some in substantiation of this act is classified as *Maudooh* (fabricated) by the Muhadditheen.

THE DIFFERENCE BETWEEN BID`AH-E-HASAN AND BID`AH-E-SAYYIA

It is imperative that we differentiate and explain Bid`ah-e-Hasana and Bid`ah-e-Sayyia so as to clarify the issue with those who are unaware of the difference and so that they are not left in trepidation regarding the two.

There are two types of Bid`ah – lexicographic Bid`ah and Shar`i Bid`ah. Lexicographic Bid`ah is the term given to all things which are newly invented, which came into being

after the demise of Nabi (sallallahu alaihi wasallam). This includes Ibaadat and Aadat (habitual things). These are divided into five categories: Waajib, Mandoob, Haraam, Makrooh and Mubaah.

Shar`i Bid`ah includes all those innovations which came into being after the three best eras and upon which there is no consent from Nabi (sallallahu alaihi wasallam) by way of word, action, clearly or by indication. This is that Bid`ah which is classified under Bid`ah-e-Dhalaalah, Bid`ah-e-Qabeehah and Bid`ah-e-Sayyia. The Ulama have dilated upon this.

"Bid`ah is of two types: one is a lexicographic Bid`ah and the other is a Shar`i Bid`ah. Lexicographically, Bid`ah is every new invention which includes Ibaadaat and Aadaat. This Bid`ah is further divided into five categories. The second type is that Bid`ah which increases (or decreases) in any revealed Deeni matter after the passing of the three best era. This increase is devoid of consent from Nabi (sallallahu alaihi wasallam). There is no consent from Nabi (sallallahu alaihi wasallam) on these actions, neither by way of word, action, explicit or by indication. This is the meaning of Bid`ah-e-Dhalaalat" [Tarweejul Jinaan / Junna page 161]

For a more detailed explanation on Bid`ah-e-Hasana and Bid`ah-e-Sayyia refer to *Irshaadus Saari, vol.3, page 344, Umdatul Qaari, page 356, vol.5, Nawawi Sharah Muslim, page 285, vol.1* and *Mudkhal, page 257, vol.2*.

Haafiz Ibn Hajar (rahmatullahi alaihi) writes:

"The crux of the matter is this that if Bid`ah has an acceptable proof in the Shariah, then it would be classified as a Bid`ah-e-Hasana. If the Bid`ah has an unacceptable proof then it would be classified as Bid`ah-e-Qabeehah. Otherwise it would be Mubaah. Bid`ah is divided into five categories." [Fathul Baari, page 219, vol.4]

A similar explanation is given in Allamah Aini's *Umdatul Qaari*. Refer to page 356, vol.5.

Now this much remains to be explained, that what is acceptable in the Shariah and what is unacceptable in the Shariah. Hadhrat Imaam Shaafi (rahmatullahi alaihi) states:

*"Bid`ah is of two types. That Bid`ah which contradicts the Kitaab (Qur`aan Majeed), Sunnah, Ijma or Athar of a Sahaabi. This is Bid`ah-e-Dhalaalah. That Bid`ah which does not contradict anything of these, this is a Hasan Bid`ah, in accordance to the words of Hadhrat Umar (radhiallahu anhu): **'This is a good Bid`ah'**"* [Minhaajus Sunnah, page 128, vol.2]

The entire discussion on the above has already been placed before the readers, that just as there exists opposition to words, there exists opposition to action as well. That action which Nabi (sallallahu alaihi wasallam) left out notwithstanding the conditions and ability being in existence during his era and that the Sahaabah-e-Kiraam (radhiallahu

anhum) and Taabieen also left out is undoubtedly a Bid`ah and deviation. This is so because it is in contradiction to the Kitaab, Sunnat, Ijma of the best of eras and Qiyaas. If there exists a little proof for it, then sometimes it may be a good action, whereupon reward is due and sometimes it is merely a permissible action which warrants neither reward nor sin.

The summary of the discussion of Qiyaas in *Majaalis-e-Abrar* and the above-mentioned texts, results in the definition of Bid`ah-e-Hasan and Bid`ah-e-Sayyia is as follows:

Bid`ah-e-Hasan is that action whose prevention was removed after the demise of Nabi (sallallahu alaihi wasallam). Or its conditions and ability of execution came into existence after Nabi (sallallahu alaihi wasallam). Some proof for its execution can be found in Kitaabullaah, Sunnat, Ijma or Qiyaas. This is known as Bid`ah-e-Hasana or in other words it is also regarded as lexicographic Bid`ah, which is not rejected or accursed.

The texts of Allaamah Ibn Rajab etc. has already been quoted which adds more light on the subject. As for that action, which could have been executed during the era of Nabi (sallallahu alaihi wasallam) but he did not carry it out and the Sahaabah-e-Kiraam (radhiallahu anhum), Taabieen and Tabe Taabieen, notwithstanding their extreme love and affection for Nabi (sallallahu alaihi wasallam) also did not carry out this action, then such actions are called Bid`ah-e-Qabeeha, Bid`ah-e-Sayyia and Bid`ah-e-Shar`iah.

Besides this, the Ijtihaad of a non-Mujtahid, especially in our times, is definitely not classified as Bid`ah-e-Hasana. In this regard the Fuqahaa-e-Kiraam (rahmatullahi alaihim) have stated:

*"It is stated in Nisaabul Fiqh that Bid`ah-e-Hasana are those actions which the Aimmah-e-Mujtahiddeen have classified as Bid`ah-e-Hasana. **If any person in our era classifies anything as Bid`ah-e-Hasana then this is contrary to the Haqq, because it is stated in Musaffa that all Bid`ah in our era are deviation.**"* [Fatawaa Jaamiur Riwaayat and Junna, page 60]

From this text we clearly see that Bid`ah-e-Hasana is only that which the Aimmah-e-Mujtahiddeen have classified as such. Ijtihaad and Qiyaas are only permissible in those issues and Masaa`il regarding which no Qur`aanic or Ahaadith texts exist, and the conditions and possibility of their execution did not exist during the time of Nabi (sallallahu alaihi wasallam) and the best of eras, in fact, it (conditions and possibilities of execution) came into existence only after these eras. If any person in this present age classifies any new action as a Bid`ah-e-Hasana, then his claim would be totally rejected and discounted.

This is that Bid`ah regarding which Mujaddid Alfe Thaani (rahmatullahi alaihi) stated:

"How can those things which are rejected ever be regarded as Hasan and good?" [Maktoobaat, part 3, page 72]

THE CLAIM OF MUFTI AHMAD YAAR KHAAN

Mufti Ahmad Yaar Khaan has classified all Bid`ah-e-Sayyia as Bid`ah-e-Hasana and has quoted a proof from *Mirqaat* and *Ash`atul Lam`aat*. He proudly avers: *"No Deobandi, Ghair Muqallid or Shirk and Bid`ah perpetrator, in the entire world, can ever define these four things (Bid`ah, Shirk, Deen and Ibaadat) in such a way so as to save his creed. Today also, we make an open challenge to all Deobandis and Ghair Muqallids that they present such a clear and authentic definition which classifies Mehfil-e-Meelaad as Haraam."* [Jaa`al Haqq, page 213]

It has already been explained that it is a Sunnat to do an act or leave out that act which was accordingly done in the best of eras, notwithstanding the conditions and possibility of their execution existing during that time. To oppose a Sunnat is a Bid`ah and deviation. Mufti Saheb must tell us who during the best of eras celebrated Meelad? The definition of Bid`ah has been given in detail in this treatise and the definitions of Shirk, Ibaadat and Deen have all been given in other Kitaabs.

QUESTIONS TO THE AHLE-HADITH
By Hadhrat Moulana Muhammad Ameen Okarvi (AR)

PART ONE

1. (a) **Prove from a clear Saheeh (authentic) Hadith, which is 'non-ambiguous' (i.e. it has no other 'contradictory/opposing' Hadith), that it is Sunnat for an Imaam to recite Takbeer-e-Tahreemah in a loud voice and (b) that it is Sunnat for the Muqtadi to recite it in a soft voice.**

2. Present one clear Saheeh Hadith which proves that it is Sunnat to recite Ta`awwuz softly in Salaat.

3. Prove from a clear Saheeh Hadith that it is Sunnat-e-Muakkadah for the person who is performing Salaat alone to say Aameen softly.

4. (a) Present one clear and authentic Hadith proving that it is Sunnat for the Muqtadi to say "Aameen" loudly in six Rakaats and (b) in eleven Rakaats softly.

5. (a) Present one such clear and Saheeh Hadith wherein there is proof that in all the 23 years of Rasulullaah's (sallallahu alaihi wasallam) Nabuwwat, the Sahaabah performed six Rakaats, behind him with reciting "Aameen" in a loud voice and (b) eleven Rakaats in which they said "Aameen" in a soft voice

6. (a) Present only one clear Saheeh Hadith, which proves that during the 30 years of the Khilaafat-e-Rasheeda, on any one day any of the Khalifahs performed Salaat, wherein the Muqtadi recited "Aameen" in a loud voice for 6 Rakaats and (b) in a soft voice in eleven Rakaats.

7. (a) Present one clear Saheeh Hadith wherein Nabi (sallallahu alaihi wasallam) said that it is Sunnat-e-Muakkadah for the Imaam to always recite "Aameen" in a loud voice when reading 6 Rakaats and (b) softly when reading eleven Rakaats.

8. (a) Prove from a clear Saheeh Hadith that any one of the Khulafah-e-Rashideen, during his reign of Khilaafat, recited "Aameen" in a loud voice, whilst being an Imaam when reading 6 Rakaats and (b) saying "Aameen" in a soft voice when reading eleven Rakaats.

9. (a) Prove from a clear Saheeh Hadith where a Muqtadi joins the Jamaat, when the Imaam has already recited more than half of Surah Faatiha, and that for him (Muqtadi), it is Sunnat-e-Muakkadah to recite "Aameen" twice; once in a loud voice during the recital of Surah Faatiha and (b) again in a soft voice after the Imaam has completed the recital of Surah Faatiha.

10. Prove from a clear Saheeh Hadith that the Muqtadi who joins the Jamaat in Ruku,

for him it is Fardh to repeat that Rakaat.

11. Prove from a clear Saheeh Hadith that it is Sunnat to recite the Tasbeehaat in Ruku softly.

12. (a) Prove from a clear Saheeh Hadith that it is Sunnat for the Imaam to recite the Takbeer for going into Ruku in a loud voice and (b) the same in a soft voice for the Muqtadi.

13. Prove from a clear Saheeh Hadith that it is Sunnat for the Muqtadi to say "Rabbana Lakal Hamd" in a soft voice.

14. (a) Prove from a clear Saheeh Hadith that it is Sunnat to recite the du`aa after the Ruku in Witr Salaat and (b) that it is Sunnat to raise the hands when making this du`aa and (c) that the hands should be passed over the face prior to going into Sajdah.

15. (a) Present one clear Saheeh Hadith that proves the Imaam must read Du`aa-e-Qunoot loudly, and (b) that the Muqtadi or (c) Munfarid must read it softly.

16. Prove from one clear Saheeh Hadith that it is Sunnat-e-Muakkadah to recite the Tasbeehs of Sajdah softly.

17. Present one clear Saheeh Hadith that proves the reading of a du`aa between the two Sajdahs as Sunnat-e-Muakkadah.

18. (a) Prove from one clear Saheeh Hadith that it is Sunnat to leave the hands on the side or (b) to fold the hands upon the chest during the Qowma (standing after the Ruku), since some Ghair-Muqallideen leave their handing hanging on their sides and others fold their hands upon their chests. All of them must have a Hadith to prove their actions.

19. (a) Prove from one clear Saheeh Hadith that it is forbidden or Haraam to make 'Raf`a Yadain' (lifting the hands), when going into Sajdah and (b) when lifting the head from Sajdah.

20. (a) Prove from one clear Saheeh Hadith that it is forbidden or Haraam to make 'Raf`a Yadain' in the beginning of the second and (b) fourth Rakaats.

21. Prove from one clear Saheeh Hadith that it is Sunnat to recite the Durood Shareef softly in Salaat.

22. Prove from one clear Saheeh Hadith that it is Sunnat to recite the du`aa after Durood Shareef softly in Salaat.

23. (a) Prove from one clear Saheeh Hadith that it is Sunnat for the Imaam to say Salaam

in a loud voice and (b) for the Muqtadis in a soft voice.

PART TWO

1. (a) "After the Qur`aan Shareef, the most authentic Kitaab is Saheeh Bukhari." - Is this the claim of Allaah Ta`ala or (b) His Beloved Nabi (sallallahu alaihi wasallam)?

2. Is there the complete method of performing even one whole Rakaat, in Saheeh Bukhari?

3. Are the Tasbeehs: (a) "Subhaanakallaahumma", (b) "Subhaana Rabbiyal Azeem", (c) "Subhaana Rabbiyal A`la" or (d) the reciting of Durood Shareef in Tashahhud mentioned in Saheeh Bukhari?

4. Is there any Hadith Shareef in Bukhari which states that the hands must be always be folded on the chest in Salaat?

5. (a) There is an order in Bukhari Shareef for the drinking of camel's urine, but no Ghair-Muqallid drinks it, yet they drink the milk of a cow, whereas there is no such order in Bukhari Shareef.

6. (a) There is an order, in Bukhari Shareef, to pluck the hairs of the under-arm yet no Ghair-Muqallid does this. (b) They shave their under arms, whereas this is not instructed in any Hadith.

7. Rasulullaah (sallallahu alaihi wasallam) said that a person should definitely not desire death at the time of difficulty (page 847, vol.2), whereas Imaam Bukhari (rahmatullahi alaih) acted contrary to this Hadith and made du`aa for his death. [Taarikh Bagdad, page 34, vol.2] Kindly Reconcile?

8. Rasulullaah (sallallahu alaihi wasallam) said that a person should complete one Qur`aan recital a week, and he should not recite more than this (Bukhari, page 756, vol.2). In some narrations three days and in others five days are mentioned, but in most, seven days are stated. Imaam Bukhari (rahmatullahi alaih) acted contrary to this Hadith, and in Ramadaan, he used to complete an entire Qur`aan recital daily [Taarikh Bagdad, page 12, vol.2]. Kindly Reconcile?

9. The Ghair-Muqallids claim that the Hadith of Hadhrat Aisha (radhiAllaahu anha), in Bukhari page 229 vol.1, proves that Taraaweeh and Tahajjud Salaat are one and the same, whereas, Imaam Bukhari (rahmatullahi alaih) acted contrary to this in Ramadaan when he performed his Tahajjud Salaat after Taraaweeh. Explain?

10. Imaam Bukhari (rahmatullahi alaih) reports the Hadith which states that if a dog has to drink from a container, then it has to be washed seven times. It is clear that

if a dog places its mouth in a container, then neither will the taste, colour nor smell of the water therein change. Nevertheless, Imaam Bukhari (rahmatullahi alaih) states that if the taste, colour and smell of water does not change then that water will not be regarded as impure. [Bukhari, page 29, vol.1]. Explain?

11. It is established from the Hadith Shareef that the left-over water of the dog is unclean (Napaak). However, Imaam Bukhari (rahmatullahi alaih) says that it is permissible to make wudhu with the left-over water of a dog. Explain?

12. The Ghair-Muqallids say that semen is Paak. They should present a Saheeh Hadith proving this.

13. Since (according to them) semen is Paak, then it stands to reason that according to the Qur`aan Aayat *"The pure things have been made Halaal for you"*, (a) semen can be eaten. (b) Or is it Haraam to eat? Prove from a clear Saheeh Hadith.

14. Nawaab Waheedus Zamaan, a Ghair Muqallid Aalim, says that whatever wetness comes out from the private part of a female is Paak. They must prove this from a clear Saheeh Hadith.

15. If this wetness is Paak, then is it (a) Halaal or (b) Haraam to consume this? Prove from a Saheeh clear Hadith.

16. According to them besides the blood of menstruation, all other blood is Paak. Prove this from a clear Saheeh Hadith.

17. According to the Ghair-Muqallids dogs are Paak (pure) - [Urful Jaadi, page 10]. The meat, blood, bones, hair and perspiration of a dog is Paak - [Door-e-Ahlia, page 16], its urine and stool are Paak - [Hadyatul Mahdi, page 77, vol.2].
Prove from a clear, Saheeh Hadith that it is permissible to give a dog in Mehr (dowry) to a woman upon marriage.

18. According to them, if a pig falls in a salt mine and becomes decomposed, and turns into salt, then it is Halaal to eat - [Nazalul Abraar, page 50, vol.1]. Prove this from a clear Saheeh Hadith.

19. If (a) pigs, (b) carcasses, (c) used menstruation pads and (d) human excrement falls into a well continuously, will this water be (e) Paak or (f) Napaak? Prove as per Hadith?

20. Present a clear Saheeh Hadith explaining the method of purifying a Napaak well.

PART THREE

1. If Ghair-Muqallids become the rulers of a land, then will they collect (a) Zakaat or (b) Jizya ('tax' collected from non-Muslims) from the Muqallids? Prove from Qur`aan and Hadith.

2. If a woman allowed sexual entry by an animal ((a) pig, (b) dog (c) etc.), (d) then is Ghusl compulsory upon her or (e) not? Prove from a clear Saheeh Hadith either way.

PART FOUR - TAQLEED

1. (a) What is Waajib and (b) what is the law regarding the omission thereof? Prove these from a clear, Saheeh Hadith.

2. Prove from the Qur`aan Shareef or a clear Saheeh Hadith that Taqleed-e-Mutlaq (general Taqleed) is Waajib.

3. (a) What is the definition of Mubaah, and (b) what is the law regarding the person who practises thereupon or (c) omits it? Cite a clear Saheeh Hadith in substantiation.

4. Is it (a) Fardh or (b) Waajib for an Aalim to conclusively prove each and every Mas`ala (ruling) that he issues. Prove this from the Qur`aan or a clear Saheeh Hadith.

5. In the famous Kitaab, "Musannif Abdur Razzaaq", there are approximately 17 000 Mas`alas of the Sahabah and Taabi`een, wherein they have not cited Qur`aan or Hadith in substantiation for their rulings. Is the person who omits the Faraaidh and Waajibaat, contained in these Ma`alas, (a) a sinner or (b) not? Prove from Hadith?

6. (a) The questioners of these 17 000 Mas`alas did not ask for Qur`aan or Hadith proof, they merely accepted the rulings given. Is not this Taqleed? (b) And are the Sahaabah and Taabi`een Faasiq or (c) Kaafir, since they did not cite any Qur`aanic or Ahaadith proof for their rulings? Prove your answers from a Saheeh Hadith.

7. Is it (a) Fardh or (b) Waajib for every lay-man to know the detailed proof of every little Mas`ala? Prove from a clear Saheeh Hadith.

8. Most of your (Ghair-Muqallid) public ask questions (Mas`alas) from your Ulama, and many a times do not even ask for the proof, yet they practice upon these rulings. Are they not Muqallids of these Ulama?

9. Your public do not ask rulings from Deoband or Barelwi Ulama. They only ask

their own Ulama. Is this now (a) Taqleed-e-Shakhsi or (b) Taqleed Ghair Shakhsi Mutlaq. It is clear that to follow the rulings of one set of Fiqh-ha rules is termed Taqleed-e-Shakhsi.

10. Since the discussion of Taqleed, means that one follows a Mujtahid, prove from the Qur`aan and Hadith the definition of a Mujtahid.

11. What are the conditions of a Mujtahid, as stated in Qur`aan and Hadith? Explain in detail.

12. Explain from the Qur`aan and Hadith the limits and functions of a Mujtahid.

13. The Ghair-Muqallids follow the Usools (Principles) of Hadith of the Shaafi Mazhab and not that of the Hanafi Mazhab. (a) Is this Taqleed-e-Shakhsi or (b) Taqleed-e-Mutlaq?

14. To accept (as the Ghair-Muqallids do), the criticisms and objections on the narrators of Hadith as stated in the Kitaabs of 'Asmaa-e-Rijaal', which are many a times without solid proof, (a) is it Taqleed or (b) not?

15. To accept these criticisms only from Shaafi Kitaabs and not from Hanafi Kitaabs, is this Taqleed-e-Shakhsi or Taqleed-e-Mutlaq?

16. To accept from the libraries, (a) Mishkaat and to reject 'Zujaajatul Massabih'. (b) To accept 'Muwatta Imaam Maalik' and to reject 'Muwatta Imaam Muhammad'. (c) To accept Tirmidhi and not to have faith in 'Tahaawi'. Is all this (d) Taqleed-e-Mutlaq or (e) is it not the effects of Taqleed-e-Shakhsi?

17. Would you classify your hanging on only to the interpretation of your own Ulama with regard to the classification of weak and Saheeh Ahaadith and rejecting the classification of the Hanafi Ulama as (a) Taqleed-e-Shakhsi or (b) Mutlaq?

18. Would you regard the Taqleed that the Jews made of their Priests, (a) as Shakhsi or (b) Mutlaq? Answer from the Qur`aan or Hadith.

19. Are the different categorisations and classifications of the Ahadith by the Muhadditheen to be found (a) in the Hadith or (b) the Qur`aan, or have they been defined and formulated by the Ummat? (c) Is this not Taqleed?

20. According to you, (a) is everyone a Mujtahid, or (b) are only some people Mujtahids and (c) others not? The Qur`aan Shareef has shown both categories. *"And if they refer to the Rasool and the Ulool Amr amongst them..."* and *"Ask the Ahle Zikr (learned ones) if you do not know.."* – (d) do you accept these Aayaat or not?

21. A Ghair Mujtahid will never be free of one of two conditions; either he is given

permission to extract the rulings from the Four Proofs (Adilla-e-Arba`a), and practice (a) upon his own findings or (b) he use the rulings of any other Mujtahid. In the first instance, he will become a Mujtahid and in the second a Muqallid. Since he will not be au fait with the conditions of a Mujtahid, all his rulings will be Baatil (false), hence his Ibaadat will be rejected. Explain?

22. Now, if a Ghair Mujtahid uses the rulings of a Mujtahid, then he will never be free of two conditions; either he gives preference of one Mujtahid's Mazhab over the others, in which case this will be termed Taqleed-e-Shakhsi, because for one to choose the option which is unpreferred is impermissible.

23. If he makes Taqleed-e-Ghair Shakhsi, and he understands all the Mazhabs to be on an equal footing, then what will he do when one Mujtahid rules a certain thing to be Halaal and another Mujtahid rules the same thing to be Haraam? Then according to this Ghair Mujtahid everything is on an equal basis so it will be neither Halaal nor Haraam for him. Or everything will be Haraam for him or everything will be Halaal. This is Baatil, and also to deem everything as equal would also be Baatil.

24. If the Ghair-Muqallid accepts all four Mazhabs as equal as far as accepting and rejecting their rulings, then nothing will remain Fardh for him neither Haraam. In fact, it will depend on his discretion, if he wishes to take something as Halaal he will do so, and at other times he can take it as Haraam. Now this will not remain as Taqleed of a Mujtahid, but rather as Taqleed of one's Naffs (desire). This person will come under the scope of the following Aayaat: ***"The Naffs has been prohibited from (following its) desires",*** and ***"Does man think that he will be left 'Suda' (neglected from being punished for not following the obligations of Deen)?"***

25. The term Mujtahid will merely be used, falsely, in order to follow one's own desires and whims. One will be led astray, while under the false notion that he is following the Qur`aan and Sunnah. This is the sad condition of most of the Ghair-Muqallids of present times.

26. If any Ghair-Mujtahid claims (a) that he will follow that ruling of a Mazhab which is closest to the Qur`aan and Hadith, then how wrong is he (b) or not? It is the same as a person saying that he will decide between a few doctors prescriptions and then choose that one which is closest to the principles of medicine, or like one who says that he will choose the most correct ruling of a judge, which is closest to the principles of law. How can one decide such things when he is completely unaware of medicine or law. The same will apply to the Usools and principles of Deen. The rulings of one who is unaware of the principles is rejected. This is an insult to the great Mujtahiddeen.

27. (If for example) Zaid's tooth is bleeding. He says that according to Imaam Shaaf`i (rahmatullahi alaih) wudhu does not break, and then he touched his private part,

and says that according to Imaam Abu Hanifah (rahmatullahi alaih) his wudhu does not break. In this condition he performs Salaat. (a) Is his Salaat accepted (b) or is it rendered Baatil due to Taqleed-e-Mutlaq.

28. A Ghair-Muqallid makes a Hanafi do masah on a normal sock, and then in Salaat he does not recite Surah Faatiha behind the Imaam. Now the Hanafi says that his Salaat is void because he was without wudhu, and the Ghair-Muqallid says that his Salaat is not valid because he did not recite Surah Faatiha. Now in this case the Hanafi's Salaat was rendered Baatil due to his being tricked with freedom of choice and Taqleed-e-Mutlaq.

29. Taqleed is regarded as being led on a dog's leash. (a) Which Hadith indicates this difference that this meaning does not apply to Taqleed-e-Mutlaq or (b) that it is Waajib to place the 'dog's leash' upon the human or (c) that the word Taqleed-e-Shakhsi is Haraam or (d) Shirk (ascribing partners with Allaah Ta`ala) and (e) not suitable for use.

30. (a) The Ghair-Muqallids claim that to follow one Imaam is Shirk and (b) that to make Taqleed-e-Mutlaq of all the four Imaams is Waajib. From which Saheeh Hadith have they taken this?

31. Is this logical that to make Sajdah to one idol is Shirk and to make Sajdah to four is Waajib? Reply from a Saheeh and clear Hadith.

32. If it is Shirk to accept all the Ijtihaad of one Imaam, then is it not as though you are regarding Imaam Bukhari (rahmatullahi alaih) as being completely free from any fault (Ma`soom), by readily accepting ALL his Ahaadith?

33. Some La-Mazhabs (Ghair-Muqallideen) aver that it is not even correct to use the word Taqleed. Can they prove this from any clear, unambiguous and Saheeh Hadith.

34. Some ignorant ones say that this word does not come with this meaning in the Qur`aan and Hadith, hence it is impermissible. Then tell us, (a) where in the Hadith or (b) Qur`aan does all the different terms used in the (c) definition and (d) classification of Ahaadith appear? If they do not appear anywhere, then will it be correct to term all these terms (e) Haraam or impermissible, (f) or not?

35. Since this word (Taqleed) does not appear in the Qur`aan or Hadith with this meaning, then how do you conclude that it is (a) Shirk or (b) Haraam?

36. Some La-Mazhabs say that we should prove the names of the Four Imaams of Mazhab from the Ahaadith Shareef. We say that they must first prove the names of the six Imaams of Hadith (authors of the Sihah Sitta) from the Ahaadith. (6)

37. Some La-Mazhabs say that we must show the names 'Hidaaya', 'Qudoori',

'Aalimgiri', etc (names of Fiqh Kitaabs) from the Ahaadith. Then we request then to show the names of the Sihah Sitta in the Ahaadith. (6)

38. When Allaah Ta`ala ordered the Angels to prostrate to Hadhrat Aadam (alaihi salaam), it was an explicit command, which had no accompanying reason or proof. The Angels complied without asking for any proof. This is Taqleed. Shaitaan did not don the mantle of Taqleed, hence Allaah Ta`ala placed the shackles of curse upon his neck!

39. The same claim made by shaitaan that ***"I am better than him!"***, is the claim of the Ghair-Muqallideen of the present day. If you present to them the sayings of the Sahaabah (radhiAllaahu anhum), they say ***"I am better than him!"***

40. If shaitaan was not a Ghair-Muqallid, then show us; whose Muqallid was he? Prove from (a) Qur`aan and (b) Hadith.

41. Some La-Mazhabs say that shaitaan made Qiyaas, just like the Mujtahiddeen. Then we ask them: Was shaitaan truly a Mujtahid? Prove from the (a) Qur`aan and (b) Hadith.

42. If shaitaan was actually a Mujtahid, than according to Bukhari Shareef, he is liable for at least one reward, not curses. Will shaitaan be getting any reward?

43. (a) Are the Aimma-e-Mujtahideen, according to you, accursed just like shaitaan? (b) Or perhaps more so, since shaitaan only made Qiyaas in one Mas`ala and the Aimma-e-Mujtahideen made Qiyaas in many Masaa`il? Reply from a clear Saheeh Hadith.

44. Shaitaan is liable for so great a sin, for making one Qiyaas, and no one makes his Taqleed. The Aimma-e-Mujtahideen had made many Qiyaas, and they have millions of followers (Muqallids). (a) Will these Aimma-e-Mujtahiddeen also share in the 'sin' of all these followers of theirs or (b) not? Answer from Ahadith?

45. To make the Taqleed-e-Shakhsi of one Imaam is Haraam, according to you. (a) Prove this with one Aayaat or (b) a clear Saheeh Hadith. Otherwise, this classification of Haraam and Halaal by you is a new innovation, and a way of the priests of the jews and Christians.

46. (a) Will it be Fardh to change one's Imaam for every mas`ala, just to save oneself from Taqleed-e-Shakhsi? That is if one Imaam is asked about a mas`ala, it will be permissible and to ask another will be Haraam. Present an Aayat from (b) the Qur`aan Shareef or a (c) Saheeh clear (d) Hadith to prove or (e) disprove this ruling.

Fardh to ask one Imaam a mas`ala, and on the next day it is Haraam to ask the same Imaam but Fardh to ask another Imaam, and on the following day it is Haraam to ask the first two and Fardh to ask the third one. That is to change an Imaam for every day is Fardh. If this is so, then present (a) an Aayat or (b) a clear Saheeh Hadith proving this point.

48. Or is it that the turns will change every month, i.e. one month it will be permissible to ask one Imaam mas`alas and Haraam on the next month. Similarly, to have a new Imaam for every month or every year. If this is the case then prove this duration from (a) an Aayat or (b) a clear Saheeh Hadith.

49. To recite Qiraat (from the Qur`aan) in Salaat is Fardh. Now there are seven different styles of Qiraat which have been revealed, (a) so is it Fardh to learn all these different Qiraats? (b) And will it be Fardh to recite every one of these types of Qiraats in Salaat? If a person recites only one type of Qiraat in his Salaat for his entire life, will he now be (c) a Kaafir or (d) a Mushrik or (e) a Haraami?

50. Since there are seven types of Qiraats, (a) will the person who recites only one type of Qiraat in his Fardh Salaat be completing his entire Fardh duty or (b) will he only be completing one seventh (1/7th) of his Fardh?

51. What if a woman says that to make a nikah is Sunnat, but to remain for one's entire life in the marriage of one husband is Haraam because this is like making Taqleed-e-Shakhsi!

52. The Qur`aan Shareef has shown us the method of the non-Muslims, ***"They make (something) Halaal for one year then they make it Haraam for the next"***. Taqleed-e-Shakhsi, prevents one from this very same thing. Since Ghair Shakhsi will include (rather necessitate) one following his/her own desires, whims and fancies, this will inculcate this Bid`ah habit in one.

53. Nabi (sallallahu alaihi wasallam) described one of the qualities of a Munaafiq as follows, ***"Neither this way nor that.."***. Taqleed-e-Shakhsi saves one from this Munaafiq quality. Taqleed-e-Ghair Shakhsi actually necessitates this type of quality.

54. In the same way that the rejecters of Hadith say that Hadith is a proof but Khabar-e-Waahid is not proof, so too is the condition of the Ghair-Muqallids when they say that Taqleed-e-Shakhsi is not a proof. Both of them have one and the same method, if not then explain the difference.

55. If Taqleed-e-Shakhsi is 'Haraam', then it will not be permissible for a Ghair-Muqallid to write a kitaab, because that kitaab will be the result of the research of that person, and to lead people upon the research and rulings of one person is 'Haraam'. It will also be 'Haraam' for the Ghair-Muqallid public to accept these writings.

56. If Taqleed-e-Shakhsi is ‘Haraam’, then it will be ‘Haraam’ for a Ghair-Muqallid to deliver a lecture or to teach students. It will also be ‘Haraam’ for the listeners to accept what he has said, since this will be the result of one person’s findings.

57. If Taqleed-e-Shakhsi is Shirk and Haraam due to the Mujtahids not being infallible and sinless, then how will it be permissible to take turns in making Taqleed of the four un-infallible Imaams, when every mas`ala of theirs is not formed by a sinless person?

58. If Taqleed-e-Shakhsi is Haraam because the Imaams of Ijtihaad are not infallible and sinless, then it will follow that all the Ahaadith Shareefs also be rejected and considered Haraam on this same basis that the compilers thereof are also not infallible and sinless.

59. If Fiqh is rejected because it is Zanni (infinite proofs), then please tell us, what will your ruling be on the Masaa`il of Ijma (consensus of opinion), since these Masaa`il are not Zanni and hence free from errors? From the Ahaadith Shareef, very few of them are Mutawaatir (narrated via a continuous chain), most of the Saheeh Ahaadith are Aahaad (narrated from one source) and Zanni, so why do you accept these Zanni Ahaadith? Answers to these questions are binding upon the Ghair-Muqallideen.

PART FIVE

Ulama-e-Kiraam (Ghair-Muqalliddeen)! Kindly answer the undermentioned questions, citing from Qur`aan Shareef and from clear Saheeh Ahaadith, since it is the claim of the Ghair-Muqalliddeen that every mas`ala be proven from and must exist in the Qur`aan or the Ahaadith. If the answer is from anywhere other than the Qur`aan Shareef or Ahaadith, then it will be rejected.

1. Where in the (a) Qur`aan or (b) the Ahaadith are the two types of sins, (c) Kabeerah and (d) Sagheerah (major and minor), mentioned?

2. Cite the concise and precise meaning of a (a) Kabeerah and (b) Sagheerah sin from a (c) Qur`aanic Aayat or (d) a Saheeh Hadith. Do not quote any Umaati's definition.

3. Is the punishment for a Kabeerah sin only Hadd (Divine retribution), which is to be (a) meted out on the perpetrator in this world, or (b) is the punishment two-fold, i.e. Hadd and Ta`zeer (banishment or another 'extra' punishment)? Answer from (c) Qur`aan and (d) Hadith.

4. Give the precise definition of (a) Hadd and (b) Ta`zeer from the (c) Qur`aan Shareef and the (d) Ahaadith. Do not quote a sinful Ummati.

5. Is Hadd dropped off in the case of doubt? Answer from (a) Qur`aan and (b) Hadith.

6. How many types of doubts are there? Give details, quoting from (a) Qur`aan and (b) Hadith.

7. The following Hadith appears in Tirmidhi Shareef page 229, vol. 1 and in Ibn Majah page 187: ***"There is no Hadd on that person who commits sodomy with an animal".*** Does it follow now that since Hadhrat Ibn Abbaas (radhiAllaahu anhu), Imaam Tirmidhi, Imaam Ibn Majah and all the other Muhadditheen (rahmatullahi alaihim) kept silent regarding this Hadith, such an act (sodomy with animals) is permissible?

8. A husband has intercourse with his wife who is fasting a Fardh Fast. Will this intercourse be regarded as (a) Halaal or (b) Haraam? (c) Will both of them be stoned or not? (d) What other Hadd will be meted out on them?

9. Is the intercourse of a husband with his wife, who is menstruating, (a) Halaal or (b) Haraam? If they do have intercourse in this state, (c) then what Hadd will be meted out on them? (d) Will there be Hadd (e) or not?

10. Is the intercourse of a husband with his wife, who is in Nifaas (bleeding after birth), (a) Halaal or (b) Haraam? If they do have intercourse in this state, (c) then

what Hadd will be meted out on them? Will there be (d) Hadd (e) not?

11. A woman is in the state of Ihraam during her Fardh Hajj and her husband has intercourse with her. Which of the two punishments (a) stoning or (b) lashing do they deserve?

12. A person consumed the wealth of interest, which is definitely Haraam. How many lashes of Hadd are due upon him?

13. A person ate pork, without there being a necessity. How many lashes are due upon him as prescribed (a) in the Qur`aan or (b) Hadith?

14. One person drank blood.

15. And Another drinks urine.

16. Another eats excreta. What is the (a) Qur`aanic or (b) Ahaadith prescribed Hadd on each one of them?

17. Explain, in detail, from (a) the Qur`aan or (b) Hadith that Zina (adultery/fornication) which necessitates (c) only Hadd and that which necessitates (d) Hadd and Ta`zeer.

18. A woman had made Nikah without the consent of her Wali (guardian), and this type of Nikah is regarded as Baatil according to the Hadith (Tirmidhi, page 176, vol.1 and Ibn Majah, page 136). Thereafter this couple had intercourse. (a) What Hadd will be meted out on them? (b) Stoning or (c)100 lashes each? (d) Give your answer from a clear Saheeh Hadith.

19. Is the following Hadith (a) Saheeh or (b) Da`eef (weak): ***"He who copulates with his Mahram (blood relative), must be killed"***. Can you ascertain the truthfulness and veracity of the narrators of this Hadith, i.e. (c) Ubaad Bin Mansoor, (d) Ismail Bin Abi Habeebah, (e) Dawood Bin Husain and (f) Ikramah?

20. Does the copulation described in the Hadith above refer to (a) within wedlock or (b) out of wedlock? Is the executing mentioned (c) a Hadd or (d) Ta`zeer? (e) Explain from a clear Saheeh Hadith.

21. In the Hadith where mention is made of executing the man who marries his father's wife and taking all his wealth, (a) is this punishment only for this type of nikah, or (b) is it also for Irtidaad (one who leaves the fold of Islaam).

22. Does it (above Hadith) refer (a) to having intercourse or (b) not? (c) Prove this from a clear Saheeh Hadith.

23. Present a clear Saheeh Hadith in connection to the Hadd being Waajib upon that

person (a) who marries a Mahram relative and (b) has intercourse with her.

PART SIX

1. Did (a) Allaah Ta`ala refer to (b) Bukhari and (c) Muslim Shareefs as 'Saheehain', or did (d) Rasulullaah (sallallahu alaihi wasallam)?

2. The cliche that 'the most Saheeh Kitaab after the Qur`aan is Bukhari Shareef' - is this (a) an Aayat of the Qur`aan Shareef or (b) is it a Hadith from the Sihah Sitta? Is the person who rejects this statement, (c) a rejecter of Allaah Ta`ala and (d) His Rasool (sallallahu alaihi wasallam)?

3. 112 Ahaadith of Imaam Bukhari (rahmatullahi alaih) are criticised and 130 of Imaam Muslim's Ahaadith are criticised. Imaam Bukhari (rahmatullahi alaihi) has related Ahaadith from 435 narrators that Imaam Muslim has not related from. Of these 80 are doubtful. Imaam Muslim has taken Ahaadith from 620 narrators that Imaam Bukhari has not, and of these 160 are doubtful. In contrast to this Imaam Abu Hanifah (rahmatullahi alaih) has ruled on 12 090 000 mas`aail, of which only 5 to 7 rulings are criticised. Is this not a proof of Imaam Saheb's greatness and status?

4. Imaam Abu Hanifah (rahmatullahi alaih) was a Taab`i, whilst Imaams Bukhari and Muslim (alaihimus salaam) were not even Tab`e Taabi`een. Imaam Saheb is included as being from amongst the "Khairul Quroon" (best of era), according to the Hadith, therefore is he not better than (a) Imaams Bukhari and (b) Muslim?

5. The fact that Hadhrat Abu Bakr (radhiAllaahu anhu) is the best of the Ummat has been established (from the Ahaadith). The Ulama are unanimous on the fact that Imaam Abu Hanifah (rahmatullahi alaih) is the best of all the Mujtahideen that came after him and the Ghair Muqalliddeen aver that Imaam Bukhari(rahmatullahi alaih) is the best of all the Muhadditheen that came after him. However, even though Hadhrat Abu Bakr's (radhiAllaahu anhu) virtue has been established, it does not mean that any of his narrations are given preference over the narration of another Sahaabi. In the same way it does not mean that the Ijtihaad of Imaam Saheb, being the most virtuous of the Mujtahids (that came after him) must necessarily be given preference over the Ijtihaad of any other Mujtahid and that all other Ijtihaads are rejected. But, according to the belief of the Ghair Muqallideen, any Hadith which is compared (similar) to the narrations of Imaam Bukhari (rahmatullahi alaih), is not acceptable to them, regardless of whether the Muhaddith (a) who reported it came before Imaam Bukhari (rahmatullahi alaih), (b) or was his contemporary or came after him. What proof from the (c) Qur`aan or (d) Hadith can you forward in order to substantiate this?

6. From amongst the Ahle Sunnat Wal Jamaat, at least 98% of them perform Salaat properly by practising upon the Fiqh of Imaam Abu Hanifah (rahmatullahi alaih). Present the name of just ONE person, the entire world over, who can perform

even a SINGLE Rakaat properly just by referring to Bukhari Shareef.

7. What is the reason for (a) Imaams Muslim, (b) Abu Dawood, and (c) Ibn Maajah (rahmatullahi alaihim) not citing, in their Saheeh Kitaabs, even a single Hadith from Imaam Bukhari (rahmatullahi alaih)? And that (d) Imaam Nisai (rahmatullahi alaih) has reported only one Hadith from Imaam Bukhari (rahmatullahi alaih) ?

8. What is the reason for Imaam Tirmidhi (rahmatullahi alaih), who has reported the Mazhabs of various Faqhis, not mentioning the Mazhab of Imaam Bukhari (rahmatullahi alaih)? This clearly proves that Imaam Tirmidhi (rahmatullahi alaih) did not regard Imaam Bukhari (rahmatullahi alaih) as a Faqhi.

9. Imaam Tirmidhi (rahmatullahi alaih) has quoted the criticisms of other Ulama many times, but that of Imaam Bukhari (rahmatullahi alaih) only two to three times. Why is that?

10. Why is it that Imaam Bukhari (rahmatullahi alaih) has a mixture of the narrations of Bid`atee narrators, such as (a) Mu`tazilas, (b) Qadriyas, (c) Jahmiyahs, (d) Khawaarij and (e) Rawaafidhas?

PART SEVEN

Respected Ulama-e-Kiraam (addressing the Ghair-Muqallideen)! Hereunder is a list of Masaa`il for which, if you agree are correct, then present a clear Saheeh Hadith to prove it, and if you believe it to be incorrect then disprove it by quoting an Aayat or a Hadith. Also, cite the mentioning of the Mas`ala with the laws regarding it from an authentic Kitaab of the Ghair Muqallideen. Otherwise, if you cannot substantiate with a Hadith, then people should know that your claim of being followers of Hadith is as false as the claim of those rejecters of Hadith who claim to follow the Qur`aan Shareef. And if you cannot cite a Kitaab wherein the Mas`ala appears with its relevant laws, then people should know that your Jamaat are orphans as far as knowledge is concerned, in that you do not have a concise kitaab for reference.

1. Explain the concise and actual definition of alcohol which is known in Arabic terminology as "Khamar". Quote from (a) Qur`aan or (b) Hadith, when explaining.

2. Is the word "Khamar" also used (a) metaphorically or (b) not? (c) If so then in what meanings is it used.

3. It is mentioned in the Ahadith that to look at another person (of opposite sex) (a) with lust or (b) to speak to or (c) touch such a person is Zina. Is the word Zina in this Hadith meant (d) literally or (e) figuratively? (f) In the same way is the word "Khamar" also used figuratively?

4. There is consensus of opinion amongst the Ahle Sunnat Wal Jamaat that the Hadd for drinking alcohol is 80 lashes. Has this punishment been prescribed in (a) any Aayat of the Qur`aan Shareef or (b) does it appear in a Saheeh Hadith or (c) is it the result of Qiyaas? (d) Answer from a clear Saheeh Hadith.

5. It is stated in the Hanafi Fiqh Kitaabs such as Hidaaya and Aalimgiri etc. that the person who regards even one drop of alcohol as Halaal is a Kaafir. (a) Is this also according to you or (b) not? (c) Reply from a Saheeh Hadith and (d) prove or (e) disprove this Hanafi ruling from a clear Saheeh Hadith.

6. Is it not stated in Bukhari Shareef that even to rebuke and taunt an alcoholic is Makrooh?

7. It is stated in the Hanafi Fiqh Kitaabs such as Hidaaya and Aalimgiri etc. that the very essence of alcohol is Haraam, regardless of whether it is one drop or not or whether one becomes intoxicated or not. (a) Prove or (b) disprove this from a clear Saheeh Hadith and (c) also cite the correct ruling of this mas`ala from an authentic Kitaab of yours.

8. It is established from the Qur`aan that alcohol is Haraam because it prevents one from the Zikr of Allah Ta`ala, creates enmity between people and due to its

resultant intoxicated state. (a) Will it then be correct to conclude that alcohol will not be Haraam, unless it intoxicates? (b) Is this conclusion correct or (c) not? (d) Prove your answer from a clear Saheeh Hadith.

9. It is stated in the Hanafi Fiqh Kitaabs such as Hidaaya and Aalimgiri etc. that alcohol is a Najaasat-e-Ghaliza just like urine, but in your kitaabs such as 'Urful Jaadi', 'Kanzul Haqaa`iq' and 'Nazlul Abraar' it is stated that alcohol is Paak and pure. (a) Which clear Saheeh Hadith does this Hanafi mas`ala contradict? (b) Which clear Saheeh Hadith does your kitaabs establish this mas`ala from?

10. It is stated in the Hanafi Fiqh Kitaabs such as Hidaaya and Aalimgiri etc. that alcohol has no value. If someone pour out (dumps) another person's alcohol, then there will be no retribution upon the first person. (a) Prove or (b) disprove this mas`ala from a clear Saheeh Hadith and (c) explain this mas`ala from an authentic kitaab of yours.

11. It is written in the Hanafi Fiqh Kitaabs that it is Haraam to derive any benefit from alcohol. (a) You state your viewpoint from any authentic kitaabs of yours and (b) prove from a clear Saheeh Hadith.

12. It is stated in Hidaaya that if a comb touches the froth of alcohol then it is Haraam to comb the hair with this (alcohol wet) comb. (a) State this mas`ala from any authentic kitaabs of yours proving (b) disproving the Hanafi mas`ala from or (c) a clear Saheeh Hadith.

13. According to Hanafi Fiqh it is Haraam for a person to use alcohol as medication. A Muslim does not even have this much leeway that he can give alcohol as a medication to animals or a non-Muslim. State this mas`ala from any authentic kitaab of yours.

14. According to Hanafi Fiqh it is Makrooh to even farm grapes with the intention of making wine (Qadhi Khaan). (a) You state your mas`ala from an authentic kitaab of yours.

15. According to the Hanafis, if a little alcohol falls into flour and it is mixed therein and bread made, then this will not be permissible to eat (Hidaaya), but in your kitaab 'Nazlul Abraar' it is stated that such bread is permissible to consume. (a) Prove your mas`ala and (b) disprove the Hanafi mas`ala with a clear Saheeh Hadith.

16. According to Hanafi Fiqh, it is not Halaal to even look at alcohol with the intention of amusement. (a) You state this mas`ala from an authentic kitaab of yours and (b) prove or (c) disprove the Hanafi mas`ala (d) with a clear Saheeh Hadith.

PART EIGHT

Prove the under-mentioned statements from any Aayat of the Qur`aan or a Saheeh Hadith, regarding which no one had made any objection about its being Saheeh. Prove also, that from those mas`alas presented hereunder there is a clear undisputable proof in the Shariah.

1. Nabi's (sallallahu alaihi wasallam) always making of Raf`a Yadain (lifting of hands) at (a) the time of going into Ruku and (b) lifting his head from Ruku.

2. Nabi's (sallallahu alaihi wasallam) always placing his hands upon his chest when performing Salaat.

3. Nabi's (sallallahu alaihi wasallam) always reciting 'Ameen' aloud when performing Salaat.

4. That the Hadith of 'reciting Qiraat behind the Imaam' was revealed after the Aayat of keeping silent when Qiraat is being recited.

5. Allaah Ta`ala or Nabi (sallallahu alaihi wasallam) forbidding the following of anyone of the four Imaams of Taqleed.

6. (a) That to have Ijma (consensus of opinion) or (b) make Qiyaas upon the (c) Qur`aan or (d) Sunnat is Haraam.

7. That it is permissible to marry a woman to her previous husband without making "Halaalah" after he had given her three Talaaqs.

8. That it is Fardh to make Taqleed of your (a) Imaams Ibn Taymia, (b) Dawood Zaahiri, (c) Ibn Hazam and (d) Shoukani etc.

9. That to suffice (a) upon the Ahaadith of the Sihah Sitta and (b) not to accept any Hadith from any other Hadith Kitaab.

10. That in this age of Fitnah, every layman can practice upon the (a) Qur`aan and (b) Hadith without research and (c) to encourage others to follow.

11. To perform two Salaats at one time without any valid Shar`i excuse, ie. (a) To perform Zuhr and Asr at one time or (b) to perform Maghrib and Esha at one time.

12. To understand and regard as (a) weak and (b) rejected those Ahaadith which have reached (c) Imaam Abu Hanifah (rahmatullahi alaih) via (d) the Sahaabah and (e) the Taabi`een and to grant preference to those Ahaadith which have been narrated after the "Best of eras".

13. To brand the visiting of the grave of Rasulullaah (sallallahu alaihi wasallam) with the intention of Ziyaarat by the Haajis as (a) Shirk, (b) custom of ignorance, (c) Haraam or (d) Makrooh.

14. To regard all the Muqallideen of the Haramain Sharifain as (a) Mushriks and (b) Bid`atees.

15. What is the ruling of reciting the Injeel in the state of Janaabat (greater impurity)?

16. If one shaves his head after making wudhu, must he now (a) renew his wudhu or (b) remake the masah?

17. Does the skin of (a) swine, (b) snakes and (b) rats become pure after tanning?

18. Regardless of how far water is, will it be permissible to make Tayammum?

19. How will that person perform Salaat who does not have access (a) to water or (b) sand (Mas`ala of Faaqidut Tahoorain)?

20. What is the ruling regarding the person who has (a) no hands, (b) feet or (c) is severely wounded in the face? Must he make Salaat, (d) without performing wudhu or (e) must he make Masah or Tayammum?

PART NINE

1. Prior to the English occupation in India and Pakistan, there were numerous (Hanafi) translations of the Qur`aan Shareef that adorned every Muslim home, for example, the Persian translation by Shah Waliullah, the Persian Tafseer by Shah Abdul Azeez Muhaddith Dehlwi, the Urdu translations of Shahs Abdul Qadir Saheb and Shah Rafee`udeen Saheb. Just as there were no Qur`aanic translations of the Mirzaas and rejecters of Hadith prior to the English occupation, in similar vein there were no translations of the Ghair-Muqallideen. If there was any translation of the Ghair-Muqalliddeen prior to this period, then please do tell us the (a) name and (b) location of such a work.

2. Prior to the English occupation of Indo-Pak, there were numerous Hadith Kitaabs of the Ahnaaf, like 'Mashaariqul Anwaar' by Sheikh Radiud Deen Hasan San`aani, and 'Kanzul A`maal' by Sheikh Ali Hanafi. Even today these Kitaabs are prevalent. However, there was no such Kitaabs written by any Mirzaae or Ghair-Muqallid. If there was, then please to tell us (a) by who and (b) where.

3. Prior to the above period the Ahnaaf had compiled numerous Kitaabs on the language and lexicography of the Ahaadith, like 'Majmaul Bihaarul Anwaar', and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, there was no such Kitaabs compiled by any Mirzaae or Ghair-Muqallid.

4. Prior to the above period the Ahnaaf had compiled numerous Kitaabs on the narrators of the Ahaadith, like 'Al-Mughni' etc., and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, there was no such Kitaabs compiled by any Mirzaae or Ghair-Muqallid. If there was then please do present it.

5. Prior to the above period the Ahnaaf had compiled numerous Kitaabs on the commentary of the Ahaadith, like 'Lam`aat' the commentary of Mishkaat, 'As`atl Lam`aat' the Persian translation of Mishkaat, 'Taiseerul Qaari' the commentary of Bukhaari, 'Musaffaa' the commentary of Muwatta Imaam Maalik, 'Mazaair-e-Haqq' the commentary of Mishkaat, etc., and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, there was no such Kitaabs compiled by any Mirzaae or Ghair-Muqallid for the benefit of the Ummat. Can any Ghair-Muqallid show any commentary of (a) Bukhari, (b) Mishkaat, (c) Muwatta Imaam Maalik, etc. written by one of them prior to the English occupation.

6. Prior to the above period the Ahnaaf had compiled numerous Fataawa Kitaabs such as 'Fataawa Aalimgiri', and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, was there any such comprehensive Fataawa Kitaabs compiled by any Mirzaae or Ghair-Muqallid prior to this era?

7. Prior to the above period the Ahnaaf had compiled numerous Kitaabs on the

Seerat (life) of Nabi (sallallahu alaihi wasallam), and such Kitaabs are even being used upto present day by Arabs and non-Arabs alike. However, was any Kitaab on the Seerat of Nabi (sallallahu alaihi wasallam) compiled by any Mirzaae or Ghair-Muqallid?

8. Can the Ghair-Muqallids present names such as Moulana Abdullah Ghannawi, Haafiz Muhammed Lakhnawi, that existed amongst them?

9. No Qaadiani or Ghair-Muqallid can present any Kitaab of theirs, which details the method of Salaat, which they had prepared even five minutes prior to the English occupation.

10. A Ghair-Muqallid Sheikh-ul-Hadith cannot present a Sanad (chain of narrators) from where he had attained the Ahaadith going right back to the Sihah Sitta, prior to the British invasion era.

11. Like there are numerous Masaajid that were built by Ahnaaf prior to the British occupation, like Shaahi Masjid Laahore, Masjid Delhi, etc., can the Ghair-Muqallids show any Masjid built by them during this period?

PART TEN

Answer the questions below from clear Saheeh Ahaadith.

1. According to you blood is Paak, from head to toe, it is not Na-Paak. Prove from a clear Saheeh Hadith that blood is Paak.

2. A person is performing his Salaat when suddenly in front of him a male and female dog come by copulating. Is his Salaat (a) valid or (b) not?

3. A person is performing his Salaat when suddenly in front of him his eyes fall upon a couple who are committing adultery. Is his Salaat (a) valid or (b) not?

4. A person's gaze falls upon (a) his own or (b) someone else's private parts whilst in Salaat. Is his (c) Salaat valid or (d) not?

5. A man's wife gives him a kiss whilst he is in Salaat. Is his Salaat (a) valid or (b) not?

6. A woman's husband gives her a kiss whilst she is performing Salaat. Is her Salaat (a) valid or (b) not?

7. A mother is performing Salaat when her child comes and urinates on her lap. Is her Salaat (a) valid or (b) not?

8. A mother is performing Salaat when her child comes and starts drinking milk from her breast. Is her Salaat (a) valid or (b) not?

9. Whilst a woman is performing her Salaat the pot on the stove is boiling over and the food is about to get burnt. Must she (a) break her Salaat and remedy the situation or (b) must she continue with her Salaat?

10. Whilst a woman is in Salaat, a dog is about to spill the milk. Must she (a) break her Salaat and save the milk or (b) must she continue with her Salaat?

11. Whilst a person is performing Salaat another person comes and steals his shoes. Must he (a) break the Salaat and give chase or (b) must he continue with his Salaat?

12. Whilst a man is in Salaat, the melodious singing of a Ghair Mahram (strange) woman reaches his ears, and he understands the meaning of what she is singing. Does his Salaat (a) break or (b) not?

13. Whilst a woman is in Salaat a child comes and grabs her head-scarf and throws it aside. Does her Salaat (a) break or (b) not?

14. Whilst a woman is in Salaat she is busy killing and throwing aside lice. Is her Salaat (a) valid or (b) not?

PART ELEVEN

What do the Ulama-e-Deen (Ghair Muqallideen) say about the undermentioned questions. Answer from a Qur`aanic Aayat or a clear Saheeh Hadith, otherwise your answer will be regarded as invalid and unacceptable.

1. Is Qurbani (a) Fardh, (b) Waajib, (c) Sunnat or (d) Nafl?

2. If Qurbani is none of the above, then are those Muhadditheen who have classified it (Fardh or Waajib) (a) Bid`atees or (b) not?

3. What are the conditions for the validity of Qurbani?

4. How much money must a person have over and above his basic essentials for Qurbani to be binding upon him?

5. What are those things that will be regarded as being essentials for a person, that they can be excluded when calculating the above?

6. Will one take into consideration the value of (a) a house, (b) shop, (c) bus (d) truck, or (e) only the revenue generated therefrom?

7. What is the Shar`i punishment that will be levied upon a person who does not make Qurbani, notwithstanding his ability to do so?

8. Is Qurbani valid with the slaughter of (a) a goat, (b) sheep, (c) cow or (d) camel that has (e) 4, (f) 6 or (g) 8 teeth?

9. Is it permissible to drink (a) the milk (b) cream of a cow (that is to be sacrificed)? Or (c) to eat the butter or (d) cheese etc. made from it?

10. Is it permissible to make Qurbani of a bull?

11. Will it be permissible to make (a) a Hanafi, (b) Deobandi or (c) Barelwi a partner (d) in one or (e) more shares when slaughtering a cow or camel?

12. (a) Will it be permissible to make Qurbani on the Day of Eidul Adha of a fowl? (b) How old must it be?

13. Is the Qurbani of the (a) eggs of fowls, (b) duck and (c) birds permissible?

14. (a) Is the Qurbani of a horse permissible? (b) If so then how many shares can be made therefrom?

15. Must the shares of a Qurbani animal be distributed (a) by weight or (b) estimation?

16. Can the meat of a Qurbani animal be given (a) to a Hanafi, (b) Deobandi, (c) Barelwi, etc?

17. If you have already read your Eid Salaat and made your Qurbani. Thereafter you hear that the Imaam did not have wudhu, when he performed the Salaat. Is your Qurbani valid?

18. Will your Qurbani be valid if a Hanafi slaughters it for you?

19. If one of the shareholders in a Qurbani animal does not perform Salaat. Will the Qurbani of the others be valid?

20. If more than 1/3rd of an animal's ear is cut, will it be correct to make Qurbani of such an animal?

21. Will it be correct to make Qurbani of an animal that was not born with ears?

22. Will it be correct to make Qurbani of an animal that had its tail cut off?

23. Will it be correct to make Qurbani of an animal that was born without teeth?

24. When laying the cow down for slaughtering, it bolts and by mistake its eye is pierced. Will it now be (a) valid or (b) not to slaughter this animal for Qurbani?

25. Can a person who did not perform his Eid Salaat (a) make Qurbani or (b) not?

26. (a) How many and (b) which veins must be cut when slaughtering? (v) Show this from a clear Saheeh Hadith.

27. (a) Who is eligible to receive the skin of a Qurbani animal? (b) Will it be permissible to give it to Hanafi Madressahs?

28. A person slaughters the Qurbani animal of another without taking permission. Later he compensates him. Will this Qurbani be (a) valid or (b) not?

Translation edited by Mufti A.H. Elias

WHY FOLLOW ONE IMAAM OF FIQH ?

meaning of Taqleed :

ally means to be wearing a York. According to the Shariat it means to unconditionally accepting the view of a reliable, proper, authentic person in matters pertainin
n - Religion.

se days the one who follows any of the Mazhabs of the four great Imams of Jurisprudence, Imam Abu Hanifa (R.A) (80 - 150 A.H); Imam Idris Shafi (R.A) (150 -
; Imam Ahmed bin Hanbal (R.A) (164 - 241 A.H); Imaam Malik (R.A) is classified and termed 'Muqaleed'.

se who do not adhere to any of the four famous Mazhabs call themselves 'ghair Muqaleed' or 'Ahle - Hadith' or in some areas 'Salafi'.

use of the word 'Imam':

word 'Imam' as per the ideology explained by the 'Ahle Sunnat wal Jamaat' refers to the one who is an acclaimed, confirmed, reliable, proper and reputed scholar, g
authority in Islaam. It does not refer to as some claim, to the person who receives Divine Revelation, or one who is Masoom (innocent) or one who can make Hal
aam or vise versa or one who can abrogate the rules and regulation of Islaam, etc (Allaah protect us from such false beliefs which are kufr in nature).

meaning of Mazhab:

se who are viciously preaching against Taqleed pose this question to simple minded Muslims viz :- Are you Muhammadi or Hanafi ? The listener is completely conf
perplexed failing to realise that the Question itself is wrong. If someone has to ask, is it Monday or January ? Is this question in itself valid ? If someone has to ask, do
n Durban (a city in KwaZulu Natal province) or Gauteng (another province) ? Is this question valid ? Note both these are invalid questions. One is supposed to ask to
Friday or Saturday (this day or that day - not this day in comparison to a month).
oth sides of the equation there should be days e.g. Monday or Friday ? or both options must be concerning months e.g. is it March or April? Then the question is
rwise not and thus misleading.

s the question supposed to be , are you Hanafi or Shafi or Maaliki or Hanbali ? or are you Muhammadi (follower of Islaam) or a Jew ?, a Hindu ?or a Christian? Be cau
is deception.

dhering to any of the four Mazhabs one will be in the 'Ahle Sunnat wal Jamaat'. The four Mazhabs are from the 'Ahle Sunnat wal Jamaat'.

mmary of what Hadhrat Shah Waliullaah (R.A) states in 'Fayoosul Haramain' (p. 48)

Taqleeed was prevalent in the blessed era of the Sahaabah (R.A) and the Tabieen (R.A) without objection.

To follow the Mazhab -e- Araba (Hanafi, Maalik. Shafi. Hanbali) is following the "Sawad -e- Aazam" (the Lofty group of Truth), and to go outside the circ
Mazhab -e- Araba tantamount to going out of the "Sawad -e- Aazam", which is misleading.
After the second century. Taqleed of one person had commenced.
This was a result of Ilhaam (inspiration).
It is Waajib upon the Ummat to make Taqleed of ONE of the Mazhab -e- Araba.
Taqleed is Waajib upon a non- Mujtahid.
There is religious wisdom, and many benefits in making Taqleed of one person.
. I was advised by Rasulullaah (S.A.W) to stay within one of the Mazhab -e- Araba.
Mazhab -e- Hanafia is in accordance with the Sunnah, the testimony of which Nabi (S.A.W) himself gave.
For the common man (non - Muqalid) it is Haraam to discard Taqleed for it begins the exit from the Circle of Islaam.

o are the Ahle Sunnat wal Jamaat ?

und us we see groups calling themselves by various names, Ahle - Quraan, Ahle - Hadith, Ghair Muqaleed, Salafi, Shia, Qadiani, Bidati, Zikri, and so on. Son
fold of Islaam others definitely out of the fold of Islaam. Some have not entered Islaam, let alone to be then taken out of the fold of Islaam. Those adhering to
he above stated are not in the Ahle Sunnat wal Jamaat.

names of grouping have been derived and stipulated by their respective leaders and followers, only the name 'Ahle Sunnat wal Jamaat' has been specified
sen for the Ahle - Haqq - The adherers of Truth by Nabi (S.A.W) himself.

he commentary on the ayat that on the Day of Judgement, "the faces of those with Imaan will brighten up (shine)" Hadhrat Ibn Abass (R.A) narrates f
ulullaah (S.A.W) that : "those are the Ahle Sunnat ." (Al - Kamil Libn Askiri Vol. 4 P.62)

he tragedy of Karballa when Hadhrat Hassan (R.A) - the grandson of Nabi (S.A.W), who at that time was 63 years old, was surrounded and water supply
vented from reaching him. Then he gave a sermon in which he clearly mentioned his plight and that Rasulullaah (S.A.W) stated :-

Hassan and Hussain are the coolness of the eyes of Ahle Sunnat wal Jamaat and
Hassan and Hussain are the leaders of the youth in Janaat of Ahle Sunnat (Al - Kamil Libn Askiri Vol. 4 P.62)

s when the name 'Ahle Sunnat wal Jamaat' is chosen by Nabi (S.A.W), then one automatically knows the status, position and results of the other groups.

Ahle Sunnat wal Jamaat are those conforming to the :-
The Quraan ;
The Sunnat ;
Qiyas (deduction by 'Shari' analogy) ;
Ijma (Consensus of the opinion).

accusations of the ghair -Muqaleeds.

ghair Muqaleeds in their frenzy and frantic utterances state that the Muqaleeds are Bidattis, indulging in Shirk and Kufr. They even go to the extent of critici abusing the illustrious Imams of Jurisprudence, especially Imam Abu Hanifa (R.A).

Tayimah (R.A) states that the Ahle Sunnat Wal Jamaat are those who follow the Nass (Kitaab and Sunna) and Ijma. (Minhaj - Sunnat Vol.3 P.272)

nat or Hadith ?

ghair Muqaleeds also try to cause confusion amongst the simple ignorant masses by quickly questioning, are you following the Hadith of Rasulullaah(S.A.V nat ? The listener is made to believe that :-

that the "Hadith" only is from Rasululaah (S.A.W) by leaving out the word "Rasulullaah" (S.A.W) "after Sunnat" ; the correct question should be, do you fo Hadith of Rasulullaah(S.A.W) or Sunnat of Rasulullaah (S.A.W) ?
that the Sunnat is something else.

f he says Sunnat, the simple listener feels he may be disrespecting and discarding Hadith of Nabi (S.A.W).

ereas one must fully understand :

that the Sunnan of Rasulullaah (S.A.W) contains the Ahadith (sing- Hadith);
that the Hadith does not encompasses the entire Sunnat of Rasulullaah (S.A.W);
that by acting only on the Hadith one will not be acting on a complete Deen ;
that by acting only on the Sunnan one will act on the complete Deen.

erstand the above well and do not be misled.

nan first ? or Ahadith first ? or Mazhab first ?

ghair Muqaleeds claims that by adhering to any of the Mazhabs one is not following the Ahadith and the many ignorant amongst them proclaim that by follov Sunnat one discards the Ahadith. This is the result of ignorance mixed with arrogance.
e one understands the carnological (historical) sequence of law making, codification of rules, systematising of principles of jurisprudence, compilatic dith,etc then one will easily comprehend what came first and why.

i (S.A.W) preached, propagated the Deen. The principles of Deen were completed, perfected in the era and time of Nabi (S.A.W). Islaam was chosen as the I
roved by Allaah.

day I have completed for you the Deen, and competed My favour upon you and chosen Al - Islaam as your Deen." (5/3)

he sight of Allaah only Islaam is accepted' (13/19)

i (S.A.W) left behind the Kitaabullaah and the Sunnat (Mustadrakh Hakim Vol.1. p.93) and the Sahaabah (companions) who were living examples of Isl
om Allaah is happy with (Surah Taubah- 100) and Rasulullaah (S.A.W) classified them as criterion for Islaam and non- Islaam, good or bad, truth or false
d fast to my Sunnat and the Sunnat of the Khulafa Rashedeen ' (Mustadrak - vol 1. P. 96) (Tirmidhi vol.2 p.92) (Ibn Maja p. 5) (Abu Dawwod vol.2 p. 27
her it is recorded, 'wa Hiyyal Jamaat', (Abu Dawood - Vol 2. P 275), (Mustadrak Vol 1. P 128.)

Sahaabah are like stars whomsoever you follow, you will be rightly guided." (Mishkat p. 554)

m began to spread far and wide.

s two periods past, the period of Nabi (S.A.W) and the period of Sahaabah.(R.A)

ing the latter time of the Sahaabah (R.A), Imam Abu Hanifa (R.A) grew up and met Sahaabah (R.A) also. In this era, the compilation of jurisprudence
ematic settings of laws, rules, regulations, on every subject of Deen, the arguments of jurisprudic principles were codified -(later completed by his students an
r Imams of Fiqh (jurisprudence)) - the deliberation of every aspect of life, be it political, social, economical, took place. All this was done in the light of Qu
Sunnan - because Sahaabah (R.A) and Tabieen (followers of the Sahaabah (R.A)) were daily narrating Ahaadith and reading Quraan. This was not done from
or from the air, or by following whims and fancies as the ghair Muqaleeds propagate viciously. In the time of Imam Abu Hanifa (R.A), a chosen group of 40
ing Ulema should discuss, deliberate and contemplate each law, rule and regulation before it was noted in registers. Deliberation from every angle would
e to reach decisions.+- 1.3 million Masail were listed. The other great Imams of Fiqh followed. (See table A) At this stage there was no official compilatio
adith.

BLE A :-

HADHRAT IMAAM HANIFA (R.A)	80 AH - 150 AH
HADHRAT IMAAM MAALIK (R.A)	91 AH - 177 AH

HADHRAT IMAAM SHAAFI (R.A)	150 AH - 204 AH
HADHRAT IMAAM HANBAL (R.A)	164 AH - 241 AH

n, the Imams (Authorities) on Ahaadith began their tedious, tremendous and marvellous task of compilation and codification of the Ahaadith. (See table B)

LE B :-

	IMAAM BUKHARI (R.A)
	IMAAM MUSLIM (R.A)
	202 A.H - 275 A.H IMAAM IBN MAJA (R.A)
IMAAM TIRMIDHI (R.A)	209 A.H - 279 A.H
IMAAM NISAI (R.A)	215 A.H - 303 AH

s we see and observe 4 periods :-

The era of Rasulullaah (S.A.W)
The era of Sahaabah (R.A)
The era of Imams of Fiqh (R.A)
The era of Imams of Ahaadith (R.A)

re were many Imams of Fiqh but four survived. These four reached us because firstly, they were codified properly, secondly they had students prepared to cont transmission of the 4 Mazhabs, thirdly Allaah desired so, fourthly the 4 Mazhabs contain the entire life of Rasulullaah (S.A.W).

e proper classification, codification and systemisation of the laws compiled by an Imam of jurisprudence took place, then a Mazhab came into existence na r its founder.

s the Sunnat came first followed by the Mazhabs which elucidate and explained the Sunnat in detail, then the complication of the Ahaadith. (Allaah reward up as they deserve, Allaah is All Knowing.)

estions to confuse

Ghair Muqaleeds raise many questions so forcefully that the lay man becomes bewildered and confused. These are :-

Show me Taqleed in the Quraan ?
Show me Taqleed in the Hadith ?
Show me Taqleed in the time of Rasulullaah (S.A.W) ?
Show me Taqleed in the time of Hadhrat Abu Bakr (R.A) ?
Show me Taqleed in the time of Hadhrat Umar (R.A) ?
Show me Taqleed in the time of Hadhrat Uthman (R.A) ?
Show me Taqleed in the time of Hadhrat Ali (R.A) ?
Which Mazhabs did the Sahaabah (R.A) follow ?
Hadhrat Mahdi will follow which Mazhab ?
Hadhrat Isa (A.S) will follow which Mazhab ?

common man on hearing these becomes dumb founded and now begins to doubt his adherence to any Mazhab. We will Insha - Allaah, step by step answer al
ve. Read carefully, memorise well and remember that the Ahle Sunnat wal Jamaat are on Haqq (Truth).
will provide basically two examples of each. For further information see our first book. i.e. "Taqleed made Easy."

leed in the Quraan

Allaah says : **" ask the people who know, if (when) you do not know."** (Nahl - 43/ambiyaa).

is the general rule in every walk of life. Moreover, when one is sick then one does not go to the mechanic, also when the car requires repairs one does not g
doctor to have it attended to. There is a broad division of separation of responsibility. These days we know that heart patients go to the cardiologist, whils
opaedic surgeon attends to bone problems, while the paediatrician cares for the ailments of children. So in one field of medicine, there is also further specialisa
s the cardiologist will not do the work of the orthopaedic surgeon and so on.

ilarly in the field of Deen one cannot go to anyone or every one. One cannot place reliance on the ignorant and blind to lead the way. Deen is more important,
ns either success or disaster in this world and the Aakhiraat.

piety, righteousness, reliability, authoritive nature and Ilm of the Imams of Jurisprudence is acclaimed and proven beyond a shadow of doubt. We, Muqale
e placed our confidence in the fields of Ilm, as per instruction of the Quraan "ask the people of knowledge (who know), if you do not (know)", i.e. "the Iman
sprudence."

Allaah says : " **follow and obey Allaah and obey the Rasul, and those in authority amongst you."** (Nisaa - 89)

commentators of the Quraan state concerning "and those in authority amongst you" that:-

In the best of times the rulers of the Muslim empire were also the supreme authority in Deeni affairs also, like the rule of Hadhrat Abu Bakr (R.A), Hac
Umar (R.A), Hadhrat Uthmaan (R.A), Hadhrat Ali (R.A), Hadhrat Muawiya (R.A).

They ruled as political administrators of the empire and their decisions concerning Islaamic Deeni matters were decisive and conclusive.

However due to the rulers becoming less knowledgeable in Deen, two separate departments arose :-

a.) one for the rulers who controlled the political infra structure;
b.) one for Ulema who gave direction in every aspect of the empire and provided religious guidelines to the ruled and rulers.

Nevertheless, the authorities in Deen were held higher in status and position than the rulers. The decision of the Ulema will be final to all, the ruled and
rulers.
(Vol. 2 p. 210 - Akaam ul Quraan Abu Bakr Jassass).

ah is ordering us to obey the authorities in Deen. In both ayats, Allaah is not ordering us to commit kufr, shirk and bidat. So the concept to follow anyone o
Allaah and His Rasul (S.A.W) is kufr, etc is definitely false.

leed in the Ahaadith

Nabi (S.A.W) when mentioning the group on Salvation stated "that which I am upon and that which my Sahaabah (companions) are upon." (Maktubat -e- In
-e- Rabbani vol.1 p. 102 ; Tirmidhi Vol2. P89 ; Mustadrak Vol1 P 129; Mishkaat Vol 1 P 20).
e Nabi (S.A.W) is classifying the "criterions for salvation" in all the worlds as the Sahaabah (R.A). They should be followed. By following them no kufr, sh
t is committed. Besides following only Allaah and His Rasul, adherence to others is proven.

Nabi (S.A.W) said to a woman who enquired that on his demise who should she follow. The blessed reply was Abu Bakr. (Mishkhat vol.2. p.555, Mu
vol.2 p. 273, Bhukhari vol. 1. p. 516) On further enquiry she was told to follow Umar after Abu Bakr.

"Follow Abu Bakr and Umar after me." said Rasulullaah (S.A.W) - (Tirmidhi vol.2 p. 207, Ibn Maja p.10 , Mustadrak vol.3 p.75, Mishkaat Vol 2 p 50, Mu
Ahmed Vol 5 P 38).

"I am pleased for you concerning that thing which Abdullaah bin Masood is pleased with " stated Nabi (S.A.W). (Mustadrakh. Vol.2 p.319) The Taqlee
Abdullaah bin Masood (R.A) is called for by Nabi (S.A.W). - The basis of Hanafi Fiqh is Hadhrat Abdullaah bin Masood (R.A)

abi (S.A.W) ordering his Ummat towards kufr, shirk, bidat. (Allaah forbid and save us from the ignorant ones.)

leed in the life time of Rasulullaah (S.A.W)

When Hadhrat Maaz ibn Jabal (R.A) was sent to Yemen (Abu Dawood, vol.2. p. 149, Majmal Zawaid - vol.2 p. 451, Bukhari - vol. 2 p.997), then the peop Yemen followed him, made his Taqleed in all matters. Matters pertaining to mundane affairs and issues concerning devotional practices also. Definitely and principles of Deen were not completed by then. So Hadhrat Maaz(R.A) utilized the facility of deduction by analogy within the Shariat, which the g Muqaleeds deny and reject. Whilst Hadhrat Maaz (R.A) was in Yemen and if a new problem or situation arose, how was the decision made?

In those days there was no sound transmission system, hi-tec transmitters, radios, satellite, e mail, cell - phones to contact Masjid -e- Nabawi (S.A.W)

Did the people of Yemen commit kufr, shirk, bidat by making Taqleed of Hadhrat Maaz bin Jabal (R.A)?

Did Nabi (S.A.W) send Hadhrat Maaz (R.A) so that the people be involved in kufr, shirk, bidat ?

This Taqleed was taking place in the life time of Nabi (S.A.W).

Similarly, Nabi (S.A.W) sent Hadhrat Musaib bin Umayr (R.A) as the first teacher to Madinah at the request of the Madinates after the pledge of Aqaba. grave lies along that of Hadhrat Hamza (R.A) in the graveyard of Uhud).

Whist Hadhrat Musaib (R.A) was in Madinah, who did the people follow?

Did Nabi (S.A.W) send Hadhrat Musaib (R.A) to teach and to be followed or just to teach ?

How could Hadhrat Musaib (R.A) contact Nabi (S.A.W) in Makkah if a new situation arose ?

Did Nabi (S.A.W) send Hadhrat Musaib (R.A) so that the people of Madinah may indulge in kufr, shirk, bidat ?

Did the people of Madinah, by making the Taqleed of Hadhrat Musaib commit kufr, shirk, bidat ?

This also took place in the lifetime of Nabi (S.A.W).

In both cases, we observe Taqleed being made of another person during the lifetime of Nabi (S.A.W), let alone after his demise.

TAQLEED OF THE FOUR IMAAMS

ESTION: Did Rasulullaah (sallAllaahu alaihi wasallam) give an order to follow any of the four Imaams of Mazhab?

at an erroneous question! The question should be phrased thus *"Which proof from amongst the four valid proofs in the Shariah indicates making Taqleed of any of the ams?"* From where did the leader of the 'Mas`oodi sect' concoct such an silly and ignorant question? Firstly, one should understand the following: the basis o aafidh (Shia) sect's Aqeedah (beliefs) is that their 'chosen Imaams' are from Allaah Ta`ala, just as the Ambiyaa (alaihi salaam) are chosen by Allaah Ta`ala. The que o them from the Ahle Sunnat Wal Jamaat, is *"Just as the names and mantles of prophethood of the Ambiyaa are clearly given in the Qur`an Shareef and Aha larly, you should prove from the Qur`aan Shareef and Ahadith the mantle of Imaamat of your twelve Imaams, which you claim to have been given by Allaah Ta`a*

question of the Ahle Sunnat Wal Jamaat is completely correct and appropriate, because it is in conformity to their claim. However, the Rawaafidhis are 100% helple enting an answer to this question, and they will remain helpless until the day of Qiyaamah, Insha-Allaahul Azeez.

, to hide their inability in presenting an answer to the question, they present such silly counter-questions, such as *"You show us your proof of making Taqleed of the ams!"* This question is completely inappropriate, because the Ahle Sunnat Wal Jamaat does not hold belief in the four Imaam Imaams as do the Shias of their tw ams. Nevertheless, the Ahle Sunnat Wal Jamaat says to them: *"Your question is based on lies. Firstly, you should prove from our reliable Kitaabs that we believe tha Imaams are also chosen by Allaah Ta`ala."* However, they cannot substantiate their false claim. Their question has no relevance to our claim.

founder of the 'Mas`oodi sect' also held similar beliefs as the Rawaafidhis, that the Imaams are chosen by Allaah Ta`ala, hence he seeks from us proof for the ams from Qur`aan Shareef and Ahadith. Our reply to him is the same as it is to the Rawaafidhis: *"Firstly you should prove, from our reliable Kitaabs, that we hold the s efs regarding our Imaams as you hold regarding your twelve Imaams. Since your belief is that the twelve Imaams are specially chosen by Allaah Ta`ala, it follows that t be able to present reliable proof from the Qur`aan Shareef and Ahadith that they are as such and that an order has been given for us to follow them and accept th*

, those whom you (Ghair Muqalliddeen) accept as being (valid) Imaams, like Imaams Abdullaah bin Mubarak, Shafi, Daar Qutni, Baihaqi, Ahmed bin Hambal, Yahy m, Abu Haatim and Haakim (rahmatullahi alaihim), in which Hadith has Nabi (sallAllaahu alaihi wasallam) given an order to follow them?

ection of Taqleed is based on this premise, that Nabi (sallAllaahu alaihi wasallam) has not expressly sanctioned the Imaams, then tell us, the seven different typ at of the Qur`aan Shareef, which is accepted throughout the Islaamic world; in which authentic Hadith are all these different types and their correct recitals state

yone from your sect has an eighth Qiraat, then present an authentic Hadith, which has an unbroken chain of narrators to substantiate it. Or are you going to rejec al of the Qur`aan Shareef also upon this principle of yours?

ection of Taqleed is based on this premise, that the names of the four Imaams are not stated in any Hadith, then tell us, does the names of Imaams Bukhari, Mu idhi, Abu Dawood, Nisai and Ibn Maajah (rahmatullahi alaihim), appear in any of these six **Authentic Kitaabs of Hadith**? If not, then according to your logic, t onalities and their Kitaabs should also be rejected.

w us from an authentic Hadith, that Rasulullaah (sallAllaahu alaihi wasallam) has forbidden the following of the four Imaams of Fiqh.

TAQLEED DURING THE ERA OF THE SAHABAH (radhiAllaahu anhum) AND THE TAABI`EEN (rahmatullahi alaihim)

ESTION: Whose Taqleed did the Muslims that existed prior to Imaam Abu Hanifah (rahmatullahi alaihi) make?

SWER: *" "And it is not (proper) for the believers to go out to fight (Jihaad) all together. Of every troop of them, a party should go forth, that they (who are* ***ind) may get instructions in (Islaamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil)."*** [S bah, Aayat 122]

n this Aayat of the Qur`aan Shareef, we note that Allaah Ta`ala deemed it inappropriate that all the Sahabah (radhiAllaahu anhum) go out for Jihaad. From every g ngst them, a few must remain behind and acquire Deeni knowledge. When the others (who went out on the Jihaad expedition) return, then those who remained bel uld educate them.

is Aayat, the word *"Taa`ifah"* (group), could apply to one person, two persons or many people. *"And 'Taa`ifah' is a noun which refers to one, two or more."* [Noorul Anv e 177].

second word in this Aayat, is *"Fiqh"*. Its meaning is *"To split / open"* [Kasshaaf/ Shaami]. That is to open up the meanings. Some Masaa`il are such that the meaning ort is clearly denoted in the literal text, whereas some Masaa`il are such that their meaning and import is to be extracted by analogy and investigation.

apparent that there existed two groups from amongst the Sahabah (radhiAllaahu anhum). One was the small group of Fuqaha, which comprised of some persons n tribe. They acquired the knowledge of Fiqh and imparted it to others. Nabi (sallAllaahu alaihi wasallam) used to encourage this group by saying: *"He for whom A ala wishes good, HE grants him Fiqh (understanding) in Deen."* [Bukhari].

whoever Allaah Ta`ala wishes good, HE makes that person a Faqhi. A Faqhi is one who makes Ijtihaad and Istinbaat (analogy and investigation). A Faqhi is ***not*** a Nab e sinless. Nabi (sallAllaahu alaihi wasallam) used to encourage them and say that they were receiving reward from Allaah Ta`ala in all conditions. If they were corre judgements, then they would receive double reward and if they erred then they would receive one reward. [Bukhari]. Therefore what reason was there for them to f re was another large group of Sahabah (radhiAllaahu anhum) who remained in the service and presence of Nabi (sallAllaahu alaihi wasallam).

ulullaah (sallAllaahu alaihi wasallam) used to send these Faqhis into their tribes and their people used to ask Mas`ala Masaa`il from them. This is called **TAQLEED.** T ear thousands of Masaa`il and Fataawa from these Fuqaha Sahabah (radhiAllaahu anhum), which are reported in Kitaabs such as *"Musannif Abdur Razzaaq"*, *"Ib ibah"*, etc. In these Kitaabs **only** the Mas`alas are reported. No mention is made of the proofs. There were also no objectors or sceptics to these Masaa`il. All t aa`il are reported with numerous narrators from amongst the Sahabah (radhiAllaahu anhum). It is therefore apparent that even the Sahabah (radhiAllaahu anh sented and approved these Masaa`il. **TAQLEED** was practised during the era of the Sahabah (radhiAllaahu anhum), and there was ***not a single Ghair Muqallid*** ertained from the kitaabs of history that at least one person was sent from every tribe to acquire knowledge, and the entire tribe would seek Fataawa and rulings from person. This is known as **TAQLEED-E-SHAKHSI.**

hrat Shah Waliullaah (rahmatullahi alaih) states: *"The Sahabah and Taabi`een were not all of the same rank and standing. In fact some of them were Mujtahid and o e Muqallid."* [Qurratul Ainain, page 251].

ulullaah (sallAllaahu alaihi wasallam) sent Hadhrat Ma`aaz (radhiAllaahu anhu) to Yemen, where he applied Ijtihaad to solve many Masaa`il. The entire populatio nen, made **TAQLEED-E-SHAKHSI** of Hadhrat Ma`aaz (radhiAllaahu anhu). There is absolutely no record of any person who was a Ghair Muqallid at that time or som

objected to this set-up.

enever Hadhrat Abu Bakr (radhiAllaahu anhu) gave a Fatwa, he made it clear that it was ***his*** Ijtihaad and view [Jaami`u Bayaanul Ilm, page 51, vol.2]. The people follo
e rulings of Hadhrat Siddeeq-e-Akbar (radhiAllaahu anhu). This is known as **TAQLEED.** There is ***no*** mention made in any Kitaab about even one objector or reject

hrat Umar (radhiAllaahu anhu) also gave Fataawa from ***his*** Ijtihaad and view [Mizaanul Kubra Li Sha`rani, page 49, vol.1]. He sent a message to his judges that they
e Ijtihaad when passing a ruling (which was not clearly found in the Qur`aan Shareef, Ahadith or amongst the senior Sahabah) [Jaami`u Bayaanul Ilm, page 56, vo
re is ***no*** mention made in any Kitaab about even one objector or rejecter of this.

hrat Uthmaan (radhiAllaahu anhu) took pledge of Khilaafat, on the condition that he follow (make **TAQLEED**) of the previous Khalifahs. [Sharah Fiqh-e-Akbar, page

hrat Ali (radhiAllaahu anhu) used to say *"I am making Ijtihaad on my view."* [Ibid].

ce, many of the Fataawa of the Khulafah-e-Rashideen appear in *"Musannif ibn Abi Shaibah"*, wherein no mention is made of their proofs, nor was there ever any obje
jecters, neither did any of the followers seek proof. This is known as **TAQLEED.**
as there is no name, mentioned anywhere, of any Ghair Muqallid that existed during the 23 years of Nabuwwat, so too is there no name of any person who was a G
allid during the entire 30 years of Khilaafat-e-Raashida.

hrat Imaam Ghazali (rahmatullahi alaih) states that **TAQLEED** is proven from the Ijma of the Sahabah (radhiAllaahu anhum), because they used to give Fataawa t
ses (for which they provided no proofs). They did not order the masses to make their own Ijtihaad. [Al-Mustasfa, page385, vol.2].

hrat Shah Waliullaah Muhaddith Dehlwi (rahmatullahi alaih) states: *"Then the Sahabah dispersed into the villages/cities/countries. Each one of them became the 'Mu
e who is followed) of these respective places."* He also mentions that these Sahabah (radhiAllaahu anhum) used to pass Fataawa from their own Ijtihaad and views
af, page 3].

inhabitants of Makkah Mukarrama used to make **TAQLEED-E-SHAKHSI** of Hadhrat Abdullaah ibn Abbaas (radhiAllaahu anhuma). Many of his Fataawa are liste
usannif Abdur Razzaaq" and "Musannif Ibn Abi Shaibah".

Fataawa of Hadhrat Zaid bin Thaabit (radhiAllaahu anhu) was followed in Madinah Munawwarah. Whatever Fatwa he gave he used to say: *"This is **my** view."* [Jaa
aanul Ilm, page 58, vol.2].

Fataawa of Hadhrat Anas (radhiAllaahu anhu) was followed in Basra. Many of his Fataawa are also stated in *"Musannif Abdur Razzaaq" and "Musannif Ibn Abi
ibah* where no proofs are mentioned. The inhabitants of Basra used to follow him to the letter without any objections and they made **TAQLEED-E-SHAKHSI** of

Fataawa of Hadhrat Abdullaah bin Mas`ood (radhiAllaahu anhu) was followed in the Daarul Uloom of Kufa. He used to give Fataawa from the four sources of Fiqh (A
`a) [Nisai, page 264].
ost of his rulings he used to say: *"I am giving this ruling according to my view."* [Jaami`u Bayaanul Ilm, page 58, vol.2].
y of his Fataawa are mentioned in the Kitaabs of Hadith. His Masaa`il are given without mentioning any proof, and everyone followed him without any objection. Th
wn as **TAQLEED-E-SHAKHSI.**

vol.2]. Many of his Fataawa are mentioned in the Kitaabs of Hadith. His Masaa`il are given without mentioning any proof.

evident that the era of the Sahabah and the Taabi`een was an era where Ijtihaad and **TAQLEED** was the order of the day. There was not even one Ghair Muqallid pre
at era.

hrat Shah Waliullaah Muhaddith Dehlwi (rahmatullahi alaih) states: *"From amongst the Taabi`een, every Aalim had his own Mazhab, and he was an Imaam. In e*
lity an Imaam of a Mazhab was established." [Al-Insaaf, page 6]. That is in every locality, the people followed that Imaam. This is known as **TAQLEED-E-SHAK**

hrat Shah Waliullaah Muhaddith Dehlwi (rahmatullahi alaih) states: *"When there was a difference of opinion between the views of the Sahabah or the Taabi`een i*
`ala, then every Aalim of a particular locality would make a ruling which was applicable for that particular place." [Ibid, page 7]. This is known as **TAQLEED-E-SHAK**

ng the era of the Taabi`een, many people used to go to Makkah Mukarrama for Hajj. The Khalifah of the time would make the following announcement: *"No one is to*
twa except these two Imaams" (Hadhrat Ata bin Abi Rabaah and Hadhrat Mujaahid (rahmatullahi alaihima). Thousands of the Fataawa passed by these two persona
ear in "Musannif Abdur Razzaaq" and "Musannif Ibn Abi Shaibah". There are no proofs which are mentioned with these rulings. All the Taabi`een and the Tab`e Taabi
matullahi alaihim) used to practice upon these Masaa`il, without any objection or question.

hrat Shah Waliullaah Muhaddith Dehlwi (rahmatullahi alaih) states: *"How could there be any objection to this* ***Taqleed****, when the practice of Muslims seeking Fataawa*
*actice from the time of Nabi (sallAllaahu alaihi wasallam). And there is no harm in that Fataawa are always sought from one person only (***TAQLEED-E-SHAKHSI),** *o*
awa are sought from others. This practice of seeking Fataawa and practising thereupon, is authenticated by consensus (Ijma)."

ifah Abdul Malik sought the names of the Ulama in the various cities during his era, from Hadhrat Ata and Zuhri (rahmatullahi alaihima). They enumerated the follov

Hadhrat Ata bin Abi Rabaah in Makkah Mukarrama
Hadhrat Naafi Mowla ibn Umar in Madinah Munawwarah
Hadhrat Hassan Basri in Basra
Hadhrat Ebrahim Nakha`i in Kufa
Hadhrat Taawoos in Yemen
Hadhrat Yahya bin Abi Katheer in Yamama
Hadhrat Makhool in Shaam
. Hadhrat Maimoon bin Mehraan in Iraq
Hadhrat Dahaak in Khuraasaan

se were the Fuqaha of these cities [Ma`rifatul Uloomul Hadith, page 198]. In every city, the inhabitants made **TAQLEED** of a particular person. Many of
awa, without proofs are mentioned in "Musannif Abdur Razzaaq" and "Musannif Ibn Abi Shaibah". It is apparent that these personalities gave Fataawa wit
aining the reasons and proofs thereof. Their followers practised thereupon without seeking any proofs. This is known as **TAQLEED-E-SHAKHSI.**

hrat Shah Waliullaah Dehlwi (rahmatullahi alaih) reports from Sheikh Izzud Deen bin Abdus Salaam (Rahmatullahi alaih): *"All the people from the time o*
abah until the era of the four Imaams used to make ***TAQLEED,*** *and no prominent and reliable person ever objected to this. If this (****TAQLEED****) was Baatil (fo*
the Sahabah or the Taabi`een would most surely have objected to it.2 [Aqdul Jayyid, page 36].

am Muzni (rahmatullahi alaih) states: *"All the Fuqaha, from the time of Nabi (sallAllaahu alaihi wasallam) upto the present time, have been making Qiyad ni matters. They have reached a consensus that the Haqq is theorised and parallelled upon Haqq, and Baatil upon Baatil."* [Jaami`u Bayaanul Ilm, page 66, vo comply with the Fiqhi rulings of the Fuqaha, is known as **TAQLEED.**

summary of the foregoing is that **TAQLEED** of the Fuqaha and the Mujtahiddeen, has been practised upon by this Ummat from the time of Nabi (sallAll hi wasallam). To reject this is to reject the unbroken chain of narrators, via whom this information reached us. There is no Kitaab of Hadith which was compile Sahabah or Taabi`een, which exists today. Yes, the Hadith Kitaabs which exist today have been compiled by those who came after the Sahabah and the Taabi` these Kitaabs are being used as references. For example, we say: *"Narrated by Bukhari", "Narrated by Muslim"*, etc. Whereas, prior to the coming of the S (six authentic Kitaabs of Hadith), no one mentioned: *"Narrated by Bukhari"* or *"Narrated by Muslim"*.

re does not exist today a complete set of any of the Fataawa of any Sahabi or Taabi`e, which is authentically reported. Yes, the four Imaams of Fiqh have b r respective Mazaahib upon the Fataawa of the Sahabah and the Taabi`een. Hence, nowadays we say, in substantiation of a Mas`ala: *"Imaam Abu Ha matullahi alaih) said.."* or *"Imaam Shafi (rahmatullahi alaih) said..."*

TE:

e of the derivative Masaa`il are such that there exists a consensus of opinion of the Sahabah (radhiAllaahu anhum). There also exists a consensus of opi ll four the Imaams. There are some Massa`il upon which there exists a difference of opinion between the Sahabah (radhiAllaahu anhum), and the ams have each taken a certain aspect (of this difference) and included it into his Mazhab (in this way every action of Nabi (sallAllaahu alaihi wasallar g practised upon by this Ummat).

D ALLAAH TA`ALA KNOWS BEST (From P-10, till here from Moulana Muhammad Ameen Okarvi) "from Majmul Rasail ".

i (S.A.W) passes away :

i (S.A.W) passed away. Sahaabah (R.A) gathered at Bani Thakifa to deliberate who is to be the successor. Most of those gathered where from amongst the A dinites). Hadhrat Abu Bakr (R.A) and Hadhrat Umar (R.A) reached there. Various suggestions and propositions were in the air. An Ameer from the Ansaa n the Muhajireen or half a year from the Ansaar and the other half from the Majahireen on rotation basis were proposed.

hrat Umar (R.A) delivered a most historical short sermon which saved the day and stabilised the future course of Islaam.

aid : In Islaam we have four ibaadaats (devotional activities), Salaat, Hajj, Saum and Zakaat. Two of the above are rendered in congregation, Salaat and Hajj e two Nabi (S.A.W) deputed in his blessed life only one person as his deputy, who is Abu Bakr. [the first official Hajj Ameer was Hadhrat Abu Bakr (R hrat Ali (R.A) was sent later to make certain proclamations] and Hadhrat Abu Bakr (R.A) led in the time of Nabi (S.A.W) 17/18 Salaat. Thus whom Nabi (S.A se to be head (Imam) in his lifetime, we should choose the same after Nabi (S.A.W)'s demise. (Majmul Zawayid - vol.2 p.246)

accepted. No objection were raised. The matter was resolved. Hadhrat Abu Bakr (R.A) was elected Khalif by unanimity. Historically no one can dispute nce it. Hafiz ibn Hajr Askalani (R.A) says that there is no better example in Shariat of Qiyas - deduction by analogy than the one presented by Hadhrat Umar (

question arises which clear cut, categorical Hadith, Hadhrat Umar (R.A) used to propose the name of Hadhrat Abu Bakr (R.A). He used Qiyas.

s this make Hadhrat Umar (R.A) a denier or rejecter of Ahaadith?

Hadhrat Umar (R.A) be involved in kufr, shirk, or bidat ?

those who accepted and acknowledged his Qiyas, were they also involved in kufr, shirk ?

ere are ghair Muqaleeds going to ?

e ghair Muqaleeds reject Qiyas, then by Qiyas Hadhrat Abu Bakr (R.A) became Khalif, so they will have to reject the Khilafaat of Hadhrat Abu Bakr (R.

Sahaabah (R.A) in electing Hadhrat Abu Bakr (R.A) made Taqleed of one person Hadhrat Umar (R.A) proving the permissibility of following someone other
ah and His Rasul (S.A.W). For Umar (R.A) clearly is from "amongst those in authority amongst you"

leed in the time of Hadhrat Abu Bakr (R.A)

Collection and compilation of Quraan.

ing the battles against the claimants of false prophethood and the people who betrayed Islaam, a great number of Huffaz were martyred, specially in the batt
nama. Hadhrat Umar (R.A) feared that if such a state of affairs prolonged, a good portion of the Quraan may be lost. He brought it to Hadhrat Abu Bakr (R.
ce and suggested that the collection and compilation of Quraan must be given a serious thought. At first Hadhrat Abu Bakr (R.A) did not take it seriously wit
arks : "A task which Nabi Muhammad (S.A.W) did not undertake, how can I do it."
hrat Umar (R.A) said : "This is a good feat."

Umar (R.A) repeated his request. Abu Bakr (R.A) realised that it is an important task. He therefore, put Zaid bin Thabit (R.A) on duty to collect Quraan sinc
one of the persons who used to write down the divine revelations of Quraan. At first instance he also hesitated. But later, he realised its importance. After tha
great care and efforts, collected scattered portions of it and compiled it in the shape of a book. (Bukhari vol.2. p. 45)

to the above Hadhrat Abu Bakr (R.A) is called 'Jame -e- Quraan'. This tremendous service to Islaam was done by no one other than Hadhrat Abu Bakr (R

se who speak ill of Hadhrat Abu Bakr (R.A) are thus:-

deprived from gathering the entire Quraan in their hearts as they have no Hifz intentions and do not perform Taraweeh at all;

they are not from the Ahle - Sunnat - wal - Jamaat ;
they do not perform the complete Taraweeh Salaat ;
they directly reject Qiyas of Hadhrat Abu Bakr (R.A)
(Allaah guide them and protect us).

st making the decisions to compile the Quraan officially which Hadith of Rasulullaah (S.A.W) did Hadhrat Abu Bakr (R.A) use ?

he commit kufr, shirk, bidat by using his faculty of reason as per demand of situation ?

refore did the people who followed him also commit kufr, shirk, bidat ?

se thousands of Sahaabah (R.A) who witnessed this entire proceeding did they also commit kufr, shirk or bidat ?

n those who deny and reject the validity of Hadhrat Abu Bakr (R.A)'s act still accept the validity of the result i.e. the present Quraan ?

, the Shias reject the validity of Quraan which is the compilation of Hadhrat Abu Bakr (R.A) .

never Hadhrat Abu Bakr (radhiAllaahu anhu) gave a Fatwa, he made it clear that it was ***his*** Ijtihaad and view [Jaami`u Bayaanul Ilm, page 51, vol.2]. The people followed these rulin
rat Siddeeq-e-Akbar (radhiAllaahu anhu). This is known as **TAQLEED.** There is ***no*** mention made in any Kitaab about even one objector or rejecter of this.

Hadhrat Abu Bakr (R.A) nomination of Hadhrat Umar (R.A) as second Khalif.

ok, I have not selected my brother or my relative to the high post but have nominated the one who is the best amongst you."

those present appreciated it. After that Hadhrat Abu Bakr (R.A) called Hadhrat Umar (R.A) and gave him quite valuable advices which proved in his tenu
lus operandi.
baqat Ibne Sa'ad, vol.3 p.42)

e above aspect of history, again we will like to know which Hadith of Rasulullaah (S.A.W) did Hadhrat Abu Bakr (R.A) use in order to nominate Hadhrat U
) as Khalif ?

hrat Abu Bakr (R.A) assessed the situation and decided unilaterally that Hadhrat Umar (R.A) will best guide and steer the Muslim Empire. He was absolutely
s decision.

am spread the most in the Khilafaat of Hadhrat Umar (R.A) and Hadhrat Muawiya (R.A).

Hadhrat Abu Bakr (R.A) commit kufr, shirk or bidat by nominating Hadhrat Umar (R.A) as Khalif ?

this nomination valid ?

, in the eyes of Ahle - Sunnat - wal - Jamaat ?

according to the Shia Kaafirs ?

se who reject Hadhrat Abu Bakr (R.A)"s noble decision, reject Qiyas and the Ijma (Consensus of opinion) of the Sahaabah (R.A) who :-

ccept the Khilaafat of Hadhrat Abu Bakr (R.A)

ccept the decision for compilation of Hadhrat Abu Bakr (R.A)

ccept the nomination of Hadhrat Umar (R.A)

ccept the Khilaafat of Hadhrat Umar (R.A).

leed in the time of Hadhrat Umar (R.A)

Jamaat congregation of Hadhrat Umar (R.A)

r combining all these various pocket Jamaats in the Masjid under Hadhrat Zaid ibn Thabit (R.A), Hadhrat Umar (R.A) said, "This is a bidaat, if it is a bid

aqaat ibn Saad)

erally," if it is a bidaat"t is not narrated or stated, giving the impression that there are two types of bidaat

Bidaat -e- Hasana (good bidat)

Bidaat -e- Saieya (bad bidat)

vever, bidat is bidat, no good or bad, no Noble bidat, no pious bidat.

this entire action of Hadhrat Umar (R.A) was based upon his insight, foresight, wisdom and understanding of Islaam.

ch Hadith of Rasulullaah (S.A.W) did he follow ?

s it make him one not conforming to Hadith ?

s this mean that he is not Ahle - Hadith ?

s this make him one involved in kufr, shirk or bidat ?

the Ahle Hadith or Ghair Muqaleeds for some answers ?

hrat Umar (radhiAllaahu anhu) also gave Fataawa from ***his*** Ijtihaad and view [Mizaanul Kubra Li Sha`rani, page 49, vol.1]. He sent a message to his judges that they also make Ijtihaad ng a ruling (which was not clearly found in the Qur`aan Shareef, Ahadith or amongst the senior Sahabah) [Jaami`u Bayaanul Ilm, page 56, vol.2]. There is ***no*** mention made in any K t even one objector or rejecter of this.

Hadhrat Umar (R.A) nominates six

ple forced Hadhrat Umar (R.A) to nominate a Khalif in his place during his life time after he was stabbed, so Hadhrat Umar (R.A) gave six names;

Hadhrat Ali(R.A),
Hadhrat Uthman(R.A),
Hadhrat Zubair(R.A),
Hadhrat Talha(R.A),
Hadhrat Sa'ad bin Waqas(R.A) and
Hadhrat Abdul Rehman bin Awf(R.A).

sked them to accept the Amir, whom the other five agree for the Khilaafat. He then asked permission from Hadhrat Ayesha (R.A) that he may please be allo e laid alongside Nabi Muhammad (S.A.W). (Mustadrak, vol.1 p. 91-93)

en nominating the six to choose amongst themselves, the next third Khalif, which Hadith of Rasulullaah (S.A.W)'s did he follow ? or did he commit kufr, shi t ?

six themselves nor the Sahaabah (R.A) did not ask Hadhrat Umar (R.A)
did you get Wahiyy (revelation) , when you nominated the six?
which Hadith of Rasulullaah (S.A.W) are you following ?

en Hadhrat Uthman (R.A) was chosen as the third, rightful, deserving, worthy Khalif of Islaam then the Sahaabah (R.A) and the Tabieen (R.A) took giance).

anyone from amongst them ask for a Hadith to prove his (Uthman (R.A)'s) Khilaafat ? or did all of them also commit kufr, shirk or bidat?

hrat Umar (R.A) said about the principles of judgement: " From after today, whosoever is faced with the responsibility of Qaza (making Sharee Rulings) the
uld decide by the Kitabullaah. If such an issue is presented which is not in the Kitaabullaah, then render a decision of Nabi (S.A.W), then if any issue is prese
ch is not found in the Kitaabullaah and in the decision of Nabi (S.A.W), then decisions should be rendered in conformity with those of the Saleeheen (Pious). I
e is presented which no decision available in the Kitaabullaah, or in the decision of Nabi (S.A.W) or in the decision of Saleeheen is available then make "Ijtiha
nan Nisai vol.2. p.305)

leed in the Khilafaat of Hadhrat Uthman (R.A)

Standardisation of Quraanic dialect :

greatest contribution of Hadhrat Uthman (R.A) towards the service of Islaam was that he saved the Quraan from anagram and alteration of words and publiciz
ely. The backgroung of it is stated that during the expeditions of Armenia and Azerbaijan, soldiers from Syria, Egypt and Iraq were taking part, most of them
- Muslims and non - Arabs and their mother tongue was not Arabic. Hadhrat Huzaifa bin Yamaan (R.A) was also participating in that war. He found that the
s were reading differently. The difference was so much that the people of Syria recited it differently than the people of Iraq, similarly, the people of Basra
ing it differently to the people of Kufa. Everyone considered that his pronunciation was correct and every other one was reading it wrongly. Hadhrat Huzaifa(
puzzled over this situation and as soon as he reached Madinah, he went straight to Hadhrat Uthman (R.A),the Khalif, and informed him about it. He sugge
e some steps, immediately, otherwise the Muslims will also make deliberate alterations in it, like the Christians and the Romans had tempered with their
k. As Hadhrat Huzaifa (R.A) pointed out, Hadhrat Uthman (R.A) also felt the importance and urgency of the matter. He borrowed the Quraan from Hadhrat H
A), the wife of Muhammad (S.A.W), which was authentically compiled by Hadhrat Abu Bakr (R.A), the first Khalif of Islaam. He ordered Hadhrat Zaid bin Th
ullaah bin Zubair and Saeed bin-al-A'as to prepare its true copies. He distributed these authentic copies of Quraan all over the kingdom and took back all t
ch were lying with people written individually for their own sake and destroyed them all. (Bukhari)
ch Hadith of Rasulullaah (S.A.W) did Hadhrat Uthman (R.A) use to substantiate the standardisation of Quraan on Quraishi dialect ?

he commit kufr, shirk or bidat by doing so ?

Sahaabah (R.A) and Tabieen who witnessed these proceeding and took part in these proceeding, are they also involved in kufr, shirk or bidat because they
leed of Hadhrat Uthman (R.A).

e Taqleed of Hadhrat Uthman's standardisation is invalid then why do those who reject Taqleed read the Quraan on the dialect standardized by Hadhrat Uth
A) ?

hrat Uthmaan (radhiAllaahu anhu) took pledge of Khilaafat, on the condition that he follow (make **TAQLEED**) of the previous Khalifahs. [Sharah Fiqh-e-Akbar, page 79].

Azaan :-

hrat Uthman (R.A) ordered that a second Azaan be given on the Day of Jumuah for the Jumuah Salaat. Prior to this the Azaan which is given near the min
re the Khutba was the only Azaan. Thus it was the first and only Azaan. Hadhrat Uthman (R.A) instituted the second Azaan, which has now become the
an whilst the one before the Khutba has become the second Azaan. (See Khulafa Rashdeen -.Suyuti).

ask:-

Which Hadith did Hadhrat Uthman (R.A) follow ?

Did the people of that time make his Taqleed or not ?

Was there any 'ghair muqaleed' at that who objected ?

Did Hadhrat Uthman (R.A) commit kufr, shirk, bidat ?

Did those who adhered to his order commit kufr, shirk, bidat ?

leed in the Khilafaat of Hadhrat Ali (R.A)

Burning of those who stated that he is Allaah

at time the activities of Abdullaah bin Saba, the Jew posing as a devout Muslim began to show open results. Two parties arose :-

those who claimed to love Hadhrat Ali (R.A)

those who rejected the authority of Hadhrat Ali (R.A) out of hate for Hadhrat Ali (R.A).

hrat Muawiyah (R.A) did not desire or want Khilafaat. He wanted the murderers of Hadhrat Uthman (R.A) to be arrested and brought to book first, then any
ernment activity. Hadhrat Ali (R.A) wanted to stabilise the government first, then arrest the culprits and criminals. On this difference the enemies of Is
talised to cause battles before proper negotiations between Hadhrat Ali (R.A) and Hadhrat Muawiyah (R.A) could take place.

resulted in the lost of many lives.

vever, those that claimed Hadhrat Ali (R.A) to be Allaah on earth, Hadhrat Ali (R.A) burnt them. We know that burning is exclusively for Allaah. This actio
hrat Ali (R.A) let alone being contrary to Hadith, is also against the Quraan. (We accept Hadhrat Ali (R.A)'s decision, ruling and judgement whole - hearte
khari)

ertheless, the question arises, which Hadith did Hadhrat Ali (R.A) use for his decision?

Hadhrat Ali (R.A) commit kufr, shirk or bidat ?

those who helped Hadhrat Ali (R.A) (made his Taqleed) commit kufr, shirk or bidat by following the rule of Hadhrat Ali (R.A) ?

hrat Ali (radhiAllaahu anhu) used to say *"I am making Ijtihaad on my view."* Sharoh - Fiqh -e- Akbar. Page 79.

Decisions of Hadhrat Ali (R.A)

e Kitaab, Musnaf ibn Shuaiba, Munaf ibn Abu Razack, Maaninul Aasrsar etc, literally thousands of ruling of Hadhrat Ali (R.A) and the Sahabaah (R.A) are st
hout Hadith as substantiations.

s this make them deniers and rejecters of Ahadith ?

s this make them those indulging in kufr, shirk or bidat ?

eality the Ahle - Hadith or Ghair Muqaleed who claim to follow the Hadith, are those who follow Hadith the least, whereas the Ahle - Sunnat - wal - Jamaa
ering to the Sunnat, follow the Hadith most .

n the above we realise that ghair Muqaleeds are those who reject :-

Qiyas of the Khulafa -e- Rashideen ;
Ijma of the Sahabaah (R.A);
Falsely accuse the Muslims of not conforming to the Hadith ;
Are mislead and misleading ;
Are not from the Ahle - Sunnat - wal - Jamaat ;
In fact, are close to the Shias ;

ilarities between Ghair Muqaleeds and Shias

afiz or shia and the ghair muqaleeds :-

deny that the Sahaabah (R.A) are the criterion of right and wrong in Deen - Religion ;
both groups state that 3 Talaaqs in one session are equal to one;
they say that Taraweeh is the 'bidat' of Umar (R.A) ;
they state that the second Azaan given near the Mimbar is an innovation (bidat) and the ghair Muqaleeds classify it as Bidat Usmani;
both do not accept the decision of Hadhrat Umar (R.A) and Hadhrat Ayesha (R.A) of preventing women from the Masjid.(Fatwa Rahmiyah Vol. 4, p.
both groups deny and reject the Ijma of Sahaabah (R.A);

s far :

have proven Taqleed :-

In the lifetime of Rasulullaah (S.A.W) ;

From the Quraan ;

From the Ahaadith ;

In the Khilafaat (lifetime) of Hadhrat Abu Bakr (R.A) ;

In the lifetime (Khilafaat) of Hadhrat Umar (R.A) ;

In the lifetime (Khilafaat) of Hadhrat Uthman (R.A);

In the Khilafaat (lifetime) of Hadhrat Ali (R.A) .

question arises about Taqleed amongst the Sahaabah (R.A), and concerning Hadhrat Imam Mahdi and Hadhrat Isa (A.S)

leed amongst the Sahabaah (R.A)

Hadhrat Ibn Abbas (R.A) says that Hadhrat Umar (R.A) delivered a sermon at (a place) Jabia, and said : Oh people, those of you who want to know a "Fiqh" should go to Maaz Bin Jabal and those who want to ask about property (goods) should come to me, for Allaah has made me its custodian distributor.

Hadhrat Suliman Bin Yassar (R.A) said that Hadhrat Abu Ayub Ansari (R.A) journeyed with the intention of Hajj until he reached Nazia, en route to Mak where his conveyances were mislaid (lost). He thus reached Hadhrat Umar (R.A) on (10 Zil Hajj) (Day of Sacrifice) when Hajj had already taken place related what had occurred. Hadhrat Umar (R.A) said, "you complete those acts which a person performing Umrah does (i.e. Tawaaf and Saee) so as to com of Ihraam. When the Hajj comes next year, perform Hajj and make sacrifice of what you can easily obtain." (Muatta Imam Maalik, p. 149)

No Hadith proof was called for. Hadhrat Abu Ayub Ansari (R.A) made Taqleed of Hadhrat Umar (R.A)'S Ilm and understanding.

Hadhrat Umar (R.A) said about the principles of judgement: " From after today, whosoever is faced with the responsibility of Qaza (making Sharee Ruli then he should decide by the Kitabullaah. If such an issue is presented which is not in the Kitaabullaah, then render a decision of Nabi (S.A.W), then if issue is presented which is not found in the Kitaabullaah and in the decision of Nabi (S.A.W), then decisions should be rendered in conformity with thos the Saleeheen (Pious). If any issue is presented which no decision available in the Kitaabullaah, or in the decision of Nabi (S.A.W) or in the decisio Saleeheen is available then make "Ijtihaad ". (Sunnan Nisai vol.2. p.305)

The people of Madinah questioned Hadhrat Abdullaah bin Abbas (R.A) about a woman who menstruated after the Fardh Tawaaf.(Can she return wit performing the Tawaaf -e- Widaa. Ibn Abbas stated that she can return without performing Tawaaf -e- Widaa. The people of Madinah said. "We will not l the decision of Zaid bin Thabit by acting on your ruling," (Bukhari, vol.1 p.237).

next argument is " what about from the time of Sahaabah (R.A) till Imam Abu Hanifa (R.A) ? Did they follow any Imam, and was Taqleed Wajib th

Sahaabah (R.A) were more than a hundred thousand in number. Shah Waliullaah (R.A) says that the Sahaabah (R.A) were from one of two groups, Mujtahic
qaleed. The Sahaabah (R.A) were Arabs, but according to Ibn Qayyim there were only 149 theologians, from whom 7 gave most of the Fatawas; 20 gave
was and 122 rendered the least Fatawas. The thousand of Fatawas of these Mufti's are present in the following Kitaabs. Musnaf Ibn Abi Shayba; Musnaf A
zak; Tahzeebul Anthaar and Ma'aanil Aathaar; etc, in which the Mufti's only narrate the Masala - law, and they do not narrate any Aayat or Hadith by way of p
the Masala. The rest of the Sahaabah (R.A) practised on these Masala's without any proof. This is called Taqleed. Regarding these Mufti's from the Saha
A), Shah Walliullaah (R.A) say, that the Sahaabah (R.A) were spread in different countries and one Sahaabi was followed, in each place example :

kah - Hadhrat Ibn Abbass (R.A).
linah - Hadhrat Zaid Ibn Thabit (R.A)
a - Hadhrat Abdullaah Bin Masood (R.A)
nen - Hadhrat Muaaz (R.A)
rah - Hadhrat Anas (R.A)

r them came was the era of the Tabiens. Hadhrat Shah Walliullaah (R.A) says that every Tabee Aalim had a line of following and they became the Imams of
and the people used to follow them.

little argument is therefore as ridiculous as asking how the Quraan was read before the 10 Qaris came, or why the Sahaabah (R.A) did not read Bukhari or Mu
whether it is now necessary to believe in Hadith ?

e the Sahabaah (R.A) who were making Taqleed of their respective Faqaih (jurisprudic consultants) in their various areas committing kufr, shirk or bidat

the Sahabaah (R.A) and Tabieen ask their Faqaih's for every masala (law) to produce some Hadith ?

they rely and have their confidence on the knowledge, purity, authority of the Faqih ?

Fiqh (jurisprudence) of the Sahabaah (R.A) was not compiled, codified or systemised because of the Deeni activities of that time. The Imams of
sprudence) accomplished this noble task. That is why there is Taqleed of the Imams of Jurisprudence and not of any not of any one particular Sahaabah.

leed by Hadhrat Mahdi

ording to the 'Kasf' (spiritual inspiration) of Mujjahid Alif Thani (R.A) Mahdi will follow the Mazhab of Imam Abu Hanifa (R.A);

vever if someone has to say that 'Kasf' is no Shari proof which is a valid statement ; then our reply is that definitely Hadhrat Imam Mahdi will not be a G

qaleed or Ahle Hadith as is known today. It is the unanimous decision of the Ulema that :-

Taqleed is Waajib in our times. Sayed Ahmed Thanwi (H.1233), states the group on salvation is the Ahle Sunnat wal Jamaat which has been concised in t
Mazhabs, which are Hanafi, Maaliki, Shafi, Hanbali. And those persons in the age who are not from these Mazhabs are amongst the innovators and dwelle
the fire (not from the Ahle Sunnat). (Tahtawi Alaa Durul Muktaar, vol.4. p. 153).

The Ahle - Sunnat - wal - Jamaat are Muqaleeds of any one of the four great Imams of Fiqh.

Those not conforming to any one of the four Mazhabs are not amongst the Ahle - Sunnat - wal - Jamaat

en Hadhrat Mahdi comes then, one of these two possibilities will exist::-

he will be Mujtahid -e- Mutlaq (like the great Imams of Fiqh) or
be a Muqaleed .

e is (i) well and good and if he is (ii) then in order to be from the Ahle - Sunnat - wal Jamaat he has to be Muqaleed.

certain he will not be from the Ahle Hadith or Ghair Muqaleed for these groups are not from the Ahle - Sunnat - wal - Jamaat .

leed by Hadhrat Isa (R.A)

will be Mujtahid -e- Mutlaq-like the great Imaams of Fiqh.

onclusion : -

s we know that the Ghair Muqaleeds are false in their accusations that following the Imams of Fiqh is kufr, shirk or bidat.
o that the Ghair Muqaleeds are rejecters of :-

Qiyas ;
Ijma ;
Criticises of the Imams of Fiqh ;
Indirect deniers of Hadith ;
Indirect deniers of the Quraan ;
Followers of whims and fancies ;
Mislead and misleading ;

Not conformist to Sunnat ;

Prevent people from performing Salaat ;

Projectors of a deviated version of Islaam.

ah save and protect us from them.

laram 76/4/99

TAQLEED MADE EASY

INDEX

What is the Literal Meaning of Taqleed?

The literal meaning of Taqleed according to the dictionary is "to follow". And according to the dictionary, Taqleed; it-tiba; Ita-at; and Iqtida are all synonyms. The word taqleed originates from "Qa la da", i.e.: a collar (necklace) when this collar is placed on the neck of men it is called a necklace and when it is placed on the neck of an animal it is called a collar. We will now explain only that meaning which refers to men because we are humans.

The Shar'ee Meaning of Taqleed:

Hakimul Ummat Hadhrat Moulana Ashraf Ali Thanwi (Rahmatullah Alayh) while defining Taqleed writes: "that Taqleed is to accept the view or saying of an individual, and to entertain a positive belief that his view is authentic. Without scrutinizing (investigating) its authority." (Al-Iqtisaad Page 5).

According to the above-mentioned definition of taqleed,we understandthat to accept the narration of a narrator is taqleed of 'Riwayah' and to accept the disposition of a Mujtahid is 'Taqleed fid Dirayat'.

The Correct and Incorrect Taqleed:

According to the dictionary, the milk of a dog is called milk and the milk of a cow is also called milk, but according to Shariat there is a difference of it being Halaal and haraam. In the same way there are two types of Taqleed:

1. If you follow anybody in going against Shariat, then this is wrong, just like how the non-believers follow their own evil ways, instead of following Allaah and his Rasul (Sallallahu alayhi wasallam).
2. If you follow anybody in acting according to Shariat and that you have this belief that the Mujtahid is more learned than in the Qur'aan and Sunnat and that is why we follow him, then this is the correct and Wajib (necessary) Taqleed.

On Which Masa'il (laws) Taqleed is Made?

Only on these Mas'alas which need deep thought (Masail Ijtihadia). In the Hadith of Muaaz bin Jabal (R. A.), the law of Itjhaad is established, that in those mas'alas the Mujtahid will adopt Ijt'had which are not found in the Qur'aan and Hadith, and theseare corroborated from the Qur'aan and Hadith.

N.B. It is also the Ijtihaad of the Muhaddi'theen, to make the rules of Hadith. To say which Hadith is correct, which is weak and to say whether the author is reliable or not.

Who Should Taqleed be Made of?

It is a known fact, in that those Mas'alas which require deep thought (Ijtihaad) then the Mujtahid should be followed and it is the declaration of the Mujtahid,

That we do not take out Mas'alas from our own whims and fancies. But it is taken from the Qur'aan, Hadith and on Ijma (i.e. Unanimous consent of Ummah). And this is also the declaration of the Mujtahids that we first search in the Qur'aan, if no clear answer is found, then we look in the Sunnah, and if it is not found therein, then the unanimous agreement of the Sahaabah (Radiahallahu Amhum), if there is difference of opinion among the Sahaabah (Radiahallahu Amhum) then it is taken from the Khulafa-e-Rashideen, and it is not found here also, then they pass such a ruling through their undertaking which is not against the commandments of Allaah Ta'aala and the teachings of Nabi (Sallallahu alayhi wasallam) and in this way they search for the answers.

If you wish to know the truth about what we have stated, then summarise the teachings of Ibrahim and his cohorts as recorded in the following works: Al *Athar* "traditions" by Muhammad al Shaybani, the *Jami* "The Compendium" of 'Abu al-Razzaq and the M*usannaf* "Compilation" of Ibn Abu Shaybah, and compare with Abu Hanifah's (R.A.) formal opinions. Indeed, you will find that Abu Hanifah (R.A.) departs only rarely from their way, and even then his opinion will not differ from the opinions of the Jurists of Kufah.

"I follow the book of Allaah, and if I find no solution there, I follow the Sunnah of the Nabi (Sallaahu alayhi Wasalaam). If I find no solution in either the Qur'aan or the Sunnah, I follow whichever of the pronouncements of the *Sahabah* I prefer, and leave whichever I wish. If there is a pronouncement on a particular matter by any of the *Sahabah,* I would not adopt any other opinion made by any other scholar. But, if I found a solution only in the opinions of Ibrahim, al Sha'bi, Ibn Sirin, Hasaan al Basri, Ata or Sa'di Ibn al Musayyab, I would make Ijtihad just as they did".
See Tarikh Baghdad Vol. XXXI, p 368, al Intiqa, p 142, and Mashayikh Balkh al Hanafyah.

When some people tried to turn the *Khalifah*, al Mansur, against Abu Hanifah (R.A.) wrote to the *Khalifah*:

"The situation is not as you have heard, *O Amir al Mu'minim!* I work according to the Book of Allaah, then according to the Sunnah of the Nabi (Sallahu Alayhi Wasalaam) , then according to the judgements of Abu Bakr, Umar, Uthman and Ali (R.A.), then according to the judgements of the rest of the *Sahabah(R.A.).*Then if there are any differences between their pronouncements, I resort to al Qayas(dedeuction by analogy). No one of Allaah's creatures is inherently closer to Him than any other".
See al Samarqandi, Mizan al Usul, I 52, taqi al Din-al Ghazzi, al Tabaqat al Saniyah I, 43; and Mashayikh, Balkh, p. 193.

Just like an accountant has to look up in the laws of accounting for every new question and not from his own whims and

fancies.

Moreover the general impression created is that Imams of Fiqh, especially Imam Abu Hanifa (R.A.) only formulate using Qiyas and discard the Quraan and Ahadith.
Also know that following the Sunnat one will be adhering to the Ahadith as well. But by trying to only follow the Ahadith one will not necessarily be following the Sunnat. Understand carefully this differance. For those opposing Taqleed try to decieve the simple Muslim by stating that you are not following the Ahadith and thereby implying that one is not following the Nabi (Sallahu Alayhi Wasalaam) of Allaah.
Furthermore Sunnat came before Ahadith, so the one acting upon the Sunnat is closest in Pleasing the objects of Allaah. Also, the Aima-e-Araba-the Four Imams of Fiqh had acess to the Sunnat which includes the Ahadith whilst the objectors of Taqleed are futher away from the era of Nabi (Sallahu Alayhi Wasalaam) and only have the Ahadith in front.

Who Makes Taqleed?

It is a known fact that when a question is put forward to an accountant, then he would give an answer according to the rules of accounting and those who do not know the rules of accounting, will ask the accountant for an answer. In the same way in Masaile Ijtihadia there are two ways in practicing on the Qur'aan and Sunnah.

1. That person who is a Mujtahid will search of Masalas himself, from the rules of Ijtihadia and will practice on the Qur'aan and Hadith.

2. And a 'Ghair Mujtahid' (non-Mujtahid) knows that he does not have the capability of searching for the Masala from the Qur'aan and Hadith that is why he will ask the Mujtahid for the Masala according to the Qur'aan and Hadith. To practice in this way is called Taqleed and a Muqaleed-follower cannot practice on any law on his own opinion and when he know that a Mujtahi will inform him according to the purport of Allaah and his Rasul (Sallallahu alayhi wasallam).

Who is a Mujtahid?

These conditions include: (a) mastery of the Arabic language, to minimise the possibility of misinterpreting Revelation on purely linguistic grounds; (b) a profound knowledge of the Qur'aan and the Sunnah and the circumstances surrounding the revelation of each verse and Hadith, together with a full knowledge of the Qur'aanic and Hadith commentaries, and a control of all the interpretative techniques discussed above; (c) knowledge of the specialised disciplines of Hadith, such as the assessment of narrators and of the ***matn***; (d) knowledge of the views of the companions, followers and the great Imams, and of the positions and reasoning expounded in the text books of ***Fiqr***, combined with the knowledge of cases where a consensus (***Ijma)*** has been reached; (e) knowledge of this science of judicial analogy (***qiyas,*** its types and conditions; (f) knowledge of one's own society and of public interest (***maslaha);*** (g) knowing the general objectives (***makasid)*** of the ***Shari'***
'a; (h) a high degree of intelligence and personal piety, combined with the Islamic virtues of compassion, courtesy and modesty.

A scholar who has fulfilled these conditions can be considered a mujtahid ***fi 'l-shar***, and is not obliged, or even permitted, to follow an existing authoritative madhhab. This is what some of the Imams were saying when they forbade their great disciples from imitating them uncritically. But for the much greater number of scholars whose expertise has not reached such dizzying heights, that is, a scholar who remains broadly convinced of the doctrines of his school, but is qualified to differ from received opinion within it. there have been a number of example of such me, for instance Qadi Ibn Abdal-Barr among the Malikis, Imam al-Nawawi among the Shafi is, Ibn Abidin among the Hanafis and Ibn Qadama among the Hanbalis.

Other categories of mujtahid are listed by the ***usul*** scholars; but the distinctions between them are subtle. The remaining categories can in practice be reduced to two: the ***muttabi*** (follower), who follows his ***madhhab*** while being aware of the Qur'aanic and Hadith texts and the reason underlying its positions, and secondly the ***muqallid*** (emulator), who simply conform to the ***madhhab*** because of his confidence in its scholars, and without necessarily knowing the detailed reasoning behind all its thousands of rulings.

The Definition of a 'Ghair Muqaleed'

We have already understood the meaning of a Mujtahid and a Maqaleed (follower), not we have to understand the meaning of a 'Ghair Muqaleed' i.e. that person who cannot make Ijtihaad and who does not follow anybody, meaning he is not a Mujtahid nor is he a Muqaleed. Just like how in Salaat with Jammah, there is only one Imaam and the rest are Muqtadis-followers. But that person who is not an Imaam nor a Muqtadi, or he sometimes speaks ill of the Imaam or fights with the Muqtadis, is known as a Ghair Muqaleed, or just like how in countries there is a ruler and the rest are all his subjects, but that person who is not a ruler nor is he a subject, then he is a traitor of that country. So this is the position of a 'Ghair Muqaleed'. (Non-follower).
These days the 'Ghair Muqaleed' has termed himself,"Alhe-Hadith',whereas in reality he is far away from the Ahadith. Another name commonly used these days is "Salafi".

TAQLEED IN THE QURAAN

1) “Ask the people of knowledge (those who know) when you do not know” (Nahl – 43 – Ambiyaa: 7).

2) “These are those whom Allaah had guided so you also follow their path” (Sura Anaam).

3) “Oh Muslims, obey Allaah and obey the Rasul and those in authority amongst you” (Surah – A) Nisaa 89).

4) ‘When news come to them, either of security or of fear, they divulge it, but if they had refined it to the Rasul and to those who are in authority among them, those among them who investigate the matter, they could have understood it. (Nisai: 83).

5) “The believers should not go forth (in jihaad) all together. Why then should not a party from every group (who are left behind) apply themselves diligently to understand Deen (fiqh) and admonish these people when they return, then they may ward off evil”. (Taubah – 122)

6) "And when they become steadfast and firmly believed in our revelations. We appointed leaders (guides) from amongst them who gave directions at our bidding". (will/command) (Alif laam meem Sijda – 32-23)

7) “Follow the path of one who has turned towards me”. (Surah luqman – 15).

8) “O Muslims, fear Allaah, be amongst the Sadiqeen". (truthful ones). (Surah Taubah).

9) "And follow the creed of Abraheem who turned away from all that is false." (Surah-al-Imraam – 95).

10) "And we made them leaders who used to guide others by our command, and we inspired them to do great works". (Surah Ambiyaa – 73)

As listed by Mufti Abdur Raheem Lajpuri in Fatawa Rahamiyah-Vol. 4.

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TAQLEED IN THE AHADITH

1. Hadhrat Huzaifa (R.A.) narrates that Rasulullaah (Sallallahu Alayhi Wasallam) said, I do not know for how long I will be amongst you? So you follow two people after me, (one) Abu Bakr and (two) Umar". (Mirqaat, Vol. 5 p. 349).

2) Definitely Allaah will not remove (left) Ilm from the world by raising it from the hearts (of servants), but Ilm will be risen by calling the Ulema (to me), to such an extent that when no Alim is left then the people will take the ignorant as their leaders, who will be questioned and they will reply without Ilm, they themselves will be misled and will mislead others. (In Bukhari, Muslim, from Hadhrat Abdullaah bin Umar (R. A.) Mishkaat. P 33).
3) “One who renders a legal ruling without Ilm, its sin will be upon the givers of the Ruling” (in Abu Dawood born Hadhrat Abu Hurraira (Radhaillahu anhu) – Mishkaat – P 27).

4) In every coming generation reliable people are those who are repositiony of Ilm with which they refute the extremist complaintant, and the false claims of the false ones and the gross devious false declaration of the ignorant ones. (from Hadhrat Ebrhim bin Abdul Rahman al Azri (R.A.) in Bukhari – Mishkaat P28)

5) "You follow me by looking at me and those who are coming after your, follow you by looking at you" (Bukhari, Muslim – Bukhari – Vol. 1 P 99).

6) "Verily people will be your followers and verily people will come to you from different parts of the world to acquire learning (understanding) in Deen. So when they come, admonish them with good". (From Hadhrat Abu Seed Khudri (Radhaillahu anhu) of Tirmidhi – Mishkaat).

7) A lady came to Rasulullaah (Sallallahu Alayhi Wasallam) and stated. Oh Rasulullaah, my husband has gone for Jihaad, and when he performs Salaat, I follow him and in all his action I follow him, now show me such an action, which will earn me the reward of Jihaad. (From Hadhrat Sahl bin Maaz (Radhaillahu anhu) in Musnaad Ahmad (Musnad Ahmad vol. 3 p 439).

Nabi (Sallallahu alayhi wasallam) did not object to his making Taqleed of her husband).
8) Concerning the Sahabah (Radhaillahu anhu) Rasulullaah (Sallallahu Alayhi Wasallam): "So the work these Muslims consider good is good in the sight of Allah also, and which they consider bad is bad in the sight of Allaah also" (Iqamat-al-Hajjeh, Page 8, Majalis al Abrar, Page 130, Majlis, 18, Muwatta-e-Muhammad ,Page 112, Al- Bidaya-wal-Nihaya, Vol. 10, Page 228).

9) The sect of salvation is, "That millat on which I, (Rasulullah (Sallallahu Alayhi Wasallam) am upon and my Sahabah are upon" (Maktubet-e-Imam-e-Rabbani, Vol. 1, Page 102).

10) "My companions are like stars, whomever you follow, you will have the right path". (Mishkat, Page 554).

11) The person who in matter relating to Deen sees the one higher than him and follows (him) and in those matters relating to mundane affairs he sees the one lower than him, then he should thank Allaah for keeping him in a good condition. (From Hadhrat Abdullaah bin Umar (Radhaillahu anhu) Jame Tirmidhi, Sharh Ibn Arabi, Vol. 9. Page 317).

12) "Hold fast to my Sunnat and Sunnat of the Khulafa Rashdeen al Madhdeen". (Mishkaat, Page 30).

13) Sending of Hadhrat Maaz bin Jabal (Radhaillahu anhu) to Yemen by Rasulullaah (Sallallahu Alayhi Wasallam) (Abu Dawood vol. 2 Page 149).

14) Sending of Hadhrat Mus'ab bin Umayr (Radhaillahu anhu) as a teacher and guide for the people of Madinah. Before the arrival of Nabi (Sallallahu alayhi wasallam).

Whose Taqleed did the people of Madinah make? Was that against the law of Allaah?

15) "Ulema are the heirs of the Ambiyaa" (Ahmed, Abu Dawood, Tirmidhi, Mishkaat, Page 34).
Ambiyaa left behind Ilm. Just as it is necessary to follow the Ambiyaa so also is it necessary to follow the Ulema.

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TAQLEED IN THE ERA OF THE SAHABAH (Radhaillahu anhum)

1. Hadhrat Ibn Abbas (Radhaillahu anhu) says that Hadhrat Umar (Radhaillahu anhu) delivered a sermon at (a place) Jabia, and said: Oh People, those of you who want to know about "Fiqh' should go to Maaz Bin Jabal and those who want to ask about property (goods) should come to me, for Allaah has made me its custodian and distributor. (Majamul Jawaid Vol. 1, Page 135).

2) Hadhrat Salim (Radhaillahu anhu) says that someone asked Abdullaah bin Umar (Radhaillahu anhu) that one person owes another a loan which has to be paid back on a specified time. The loan giver wants the debt paid before its time. Hadhrat Abdullaah bin Umar (Radhaillahu anhu) was displeased and stopped him. (Muatta Imaam Maalik, Page 179).

No proof of decision was asked for nor is there any Hadith for this answer. So deduction by analogy was used. Is this Shirk? Or not conforming to Sunnat? Or kufr?

3) Abdur Rahman says he asked Muhammad bin Sereen that (for Ghusl) how is to enter the public bathroom?.He said Umar (Radhaillahu anhu) considered it Makrooh (detested). (Musnad, Mutalib ul alaya Hafz Ibn Hajar, Vol. 1, Page 51, Hadith no 187).

No Hadith was quoted or asked for.

4) Hadhrat Sulaman bin Yassar (Radhaillahu anhu) said that Hadhrat Abu Ayad Ansari journeyed with the intention of Hajj until he reached Nazia en-route to Makkah where his conveyances were mislaid (lost) and he reached Hadhrat Umar (Radhaillahu anhu) on (10 Zil Hajj) (Day of Sacrifice) when Hajj had already taken place and mentioned what had occurred.Hadhrat Umar (Radhaillahu anhu) said, you complete these acts which a person performing Umrah does (i.e. Tawaaf and Saee) by which you will come out of Ihraam. Then when the Hajj time comes next year perform Hajj and make sacrifice of what you can easily obtain. (Muatta Imam Maalik, Page 149).

No Hadith proof was called for. Hadhrat Abu Ayob Ansari (R.A.) made Taqleed of Hadhrat Umar (Radhaillahu anhu)'s Ilm and understanding.
5) Hadhrat Musaib bin Sad (Radhaillahu anhu) says my father (Hadhrat Sad Bin Abi Waqqaas), when he should perform his Salaat in the Masjid then he should make a short duration in Ruku and Sajda and at home lengthy ones. I asked my father of this difference. Hadhrat Sad (Radhaillahu anhu) replied, Son, we are the Imams (of the people), people follow us (so they will regard lengthy Ruku and Sijda as necessary. (Mujumul – Zawaaid, Vol. 1, Page 182).

So the general public not only made Taqleed of the Sahabah statements but actions also.

6) Once Hadhrat Umar (Radhaillahu anhu) saw Hadhrat Abdur Rahman bin Auf (Radhaillahu anhu) wearing a (special type) of socks and said: I swear on oath that you should remove these socks, for I fear that people will see you and follow you. (Asabah of Hafz ibn Hajar, Vol. 2, Page 361).

7) Similarly once Hadhrat Umar (Radhaillahu anhu) saw Hadhrat Talha (R.A.) adorned in a coloured Ihraam and said “you are the Imaam and guide of people, people will follow you, some ignorant person sees you will say that Talha bin Ubaidullaah should wear coloured cloth in Ihraam – thus do not wear this coloured cloth. (Musnad Ahmad, Vol. 1, Page 192).

From 6 and 7 we learn that Taqleed was made on the statements and action of the knowledgeable Sahabah.

8) Hadhrat Umar (Radhaillahu anhu) sent Hadhrat Abdullaah bin Masood (Radhaillahu anhu) to Kufa and wrote a letter to the people of Kufa: I am sending to you Amaar bin Yasaar as Amir and Abdullaah bin Masood as teacher and minister. They are prominent and from the Ahle Badr Sahabah, follow them and listen to them.
Was Hadhrat Umar (Radhaillahu anhu) asking the people to commit Shirk, Kufr and Bidaat?

9) Stating the principles of Qaza (judgement) Hadhrat Umar(R.A.) said: From after today whomsoever is faced with the responsibility of Qaza (making Sharee Rulings) then he should decide by the Kitabullaah , then if such an iussue is presented which is not in the Kitabullaah , then render a decision in conformity with us what was given by Nabi (Sallallahu alayhi wasallam), then if any iussue is presented which is not found in the Kitaabulullah and in the decisions of Nabi (Sallallahu alayhi wasallam), then decisions should be rendered in conformity with those of the Saleeheen (Pious) and if any iussue is presented which no decision is available in the Kitaabullaah, or no decision of Nabi (Sallallahu alayhi wasallam). and no decision of Saleehen is available then make "ijtihaad".
(8) and (9) Sunan Nisai, Vol. 2, Page 305.
Some system was utilised by Hadhrat Imam Abu Hanifa (R. A.) – see later.

10) Hadhrat Hassan (Radhaillahu anhu) was asked by someone, do you drink the water of the Masjid? Whereas it 'Sadaqah'.Hadhrat Hassan replied: Hadhrat Abu Bakr and Umar drank the water from Umme Sad ((Radhaillahu anha), then (if I drink) then what is the matter? (Kanzul – Umwaal, Vol. 3, Page 31).
Hadhrat Hassan (Radhaillahu anhu) gave no other proof besides the actions of Hadhrat Abu Bakr (Radhaillahu anhu) and Hadhrat Umar (Radhaillahu anhu). He preferred Taqleed. Did he commit Bidat, Shirk or Kufr or Sin?

11) The people of Madinah questioned Hadhrat Abdullaah bin Abbas (Radhaillahu anhu) about a woman who menstruated after the Fard Taawaf. (Can she return without performing the Tawaaf-e-Widaa), Ibn Abbaas stated that she can return without performing Tawaf-e-Widaa. The people of Madinah said we will not leave the decision of Zaid bin Thabit by acting on your ruling. (Bukhari, Vol. 1, Page 237).

From this it is clear that Taqleed was practised in the time of the Sahabah (Radhaillahu anhum) and not considered Kafu, Shirk, Bidat or sin.

12) Although Hadhrat Ibn Abbaas(R.A.) was a Mujtahid but said that there is no room for any other person's legal ruling in the presence of Hadhrat Ali (Radhaillahu anhu) rulings. (Kalim-ul-Fazil , Page 19).

13) As long as Salem bin Abdullaah(R.A.) was alive Imam Nafi (R.A) did not give legal rulings (Fatawa). Tazkirarul Hufaz, Vol. 1, Page 98).

THE SAHABAH WHO GAVE FATAWA DURING RASULULLAAH (SALLALLAHU ALAYHI WASALLAM) LIFETIME

The Sahabah who gave Fatawa in Rasulullaah (Sallallahu Alayhi Wasallam) time were; Abu Bakr,Uthman, Ali, Abd ul Rahman ibn Awf, Abdullaah ibn Mas'ud, Ubay ibn Ka'b, Mu'adh ibn Jabal, Ammar, Ibn Yasir, Hudhayfah ibn al Yaman, Zayd ibn Thabit, Abu al Darda, Abu Musa al Ash'ari and Salman al Farisi (Radhaillahu anhum ajmaeen).

Some Sahabah gave more Fatawa than others. Those who gave the most Fatawa were: Aishah Umm al Mu'minin, Umar ibn al Khattab and his son Abdullaah , Ali ibn Abu Talib, Abdullaah ibn Abbas and Zayd ibn Thabit. The Fatawa given by any one of these six would fill a great volume. For example, Abu Bakr Muhammad ibn Musa ibn Yaqab ibn al Khalifah Ma'mum collected the Fatawa of Ibn Abbaas (R.A.) in twenty volumes.

Those from whom a lesser number of Fatawa were narrated are: Umm Salmah, Umm Al Mu'minin, Anas ibn Malik, Abu Sa'id al Khudri, Abu Hurayrah, Uthman ibn Affan, Abdullaah ibn Amr ibn al As, Abdullaah ibn Zubayr, Abu Musa al Ashari, Sa'd ibm Abu Waqqas, Salman al Farisi, Jabir ibn Abdullaah Muadh ibn Jabal and Abu Bakr al Siddiq.
To this list to be added Talhah, al Zabayr, Abd ul Rahman ibn Awf, Imran ibn Husayn, Abu Bakrah, Abullaah ibn al Samit and Mu'awayah ibn abu Sufyan. The rest gave only a few Fatawa, and only one or two, in some instances more, have been transmitted from any of them. (see ibn Hazm, al- Ikham).

See also Dajawi II 576: "the Companions and followers used to give *Fatwas* on legal issues to those who asked for them. At times they would mention the source, if this was necessary, while at other time they would limit themselves to specifying the ruling. Al Ghazzali (*Mustasfa II 385)* explains that the existence of *Taqlid* and *Fatwa* among the Companions is a *dalil* for the necessity of this fundamental distinction. The proof that *taqlid* is obligatory is the *ijma* of the Companions. For they used to give *fatwas* to the ordinary people and did not command them to acquire the degree of *ijihad* for themselves. This is known necessarily (*bu'l-danura) and by parallel lines of transmission (*tawatur) from both scholars and the non-scholars among them. See also Ibn Khaldun *Muqaddima* (Bulaq ed., p 216): "Not all the Companions were qualified to give *fatwa* and Islam was not taken from all of them. That privilege was held only by those who had learnt the Qur'aan, knew what it contained by way of abrogated and abrogating passages, ambiguous (*mutshabih) and perspicuous (*muhkam*)* expressions, and its other special features. And also Imam al-Baji (S793): "Ordinary Muslims have no alternative but to follow the Ulema. One proof of this is the *ijma* of the Companions, for those among them who had not attained the degree of *ijtihad* used

criticised them for so doing, on the contrary, they gave them *fatwas* on the issues they has asked about, without condemning them or telling them to derive the rulings themselves (from the Qur'aan and Sunnah).

According to Al-Sha'bl: "Six of the Companions of the Rasul (Sallallahu Alayhi Wasallam) used to give ***fatawas*** to the people: Ibn Mas'ud, Umar ibn al-Khattab, Ali ibn Talib, Zayd ibn Thabit, Ubayy ibn Ka'b, Abu Musa (al-Ash'ari). And our of these, three would abandon their own judgements in favour of the judgements of three others: 'Abdullah-(ibn Mas'ud) would abandon his own judgement for that of Umar, Abu Musa would abandon his own judgement for that of Ali, Zayd would abandon his own judgement of Ubayy ibn Ka'b.

The time of the Sahabah came to an end between 90-100 A.H. and was followed by the time of the Tabii'n whose scholars became responsible for *Fiqh* and giving *Fatawa*. The last of the *Sahabah* in Kufa died in 86 or 87 A.H. The last one in Madinah, Sahl ibn Sa'd al Sa'idi, died in 91 A.H. The last in Basrah, Anas ibn Malik, died in 912 A.H. (some say 93 A.H. The last one in Damascus, Abdullaah ibn Ysr, died in 88 A.H. The last one of the *Sahabah* Amir ibn Wathalah ibn Abdullaah (Abu Tufayl) died in 100 A.H.

Thereafter, those who became responsible for issuing *Fatawa* were the freed men *Mawali,* most of whom had lived with the *Fuqaha* among the *Sahabah* Such as: Nafi, the freed men of Ibn Umar, Ikramah, the freed men of Ibn Abbaas, Ata ibn Rabah, the Faqih of Makkah; Tawus the Faqih of the people of Yemen; Yahya ibn Kathir, the Faqih of Yamamah, Ibrahim al Nakha'i, the Faqih of Kufah, Hasan al Basri, the Faqih of Basrah; Ibn Sirin, also Basrah; Ata al Khurasani in Khurasan and others. Indeed, Madinah was unique in having a *Faqih* from Quraysh, Sa'id ibn al Musayab.

Sadurul Aaimah Makki (Rahmatullah Alayh) says that he visited Hadhrat Ataa Khalifa Hishaam bin Abdul Malik (Rahmatullah Alayh). So Khalifa asked him, that do you know the Ulema of the different towns? He replied yes - so Khalifa (Rahmatullah Alayh) asked, who is the Aalim of Madinah? He replied, Nafi, and in Makkah, Ataa, in Yemen, Taws, in Yamamah, Yahya bin Katheer, in Syria, Makhool, in Iraq, Maymoon bin Mihran, in Kurasaan, Dhihaak bin Mazahim, in Basrah , Hassan Basri, in Kufa, Ibrahim Nakh'ee. So in every town one Imaam's fatwa's was followed. Imaam Haakim has also written this incident in Ma'rifat Uloom Hadith.That is why Imaam Gazzali (R.A.) says that Taqleed is the Ijma (unanimous consent) of all the Sahaabah (Radiahallahu Amhum) because with the Sahaabah (Radiahallahu Amhum) Mufti used to give the fatwa and the rest of the Sahaabah (Radiahallahu Amhum) should not refute it . This is Taqleed and this Taqleed is established with an authentic chain of narrators.

Allamah Aamadi (Rahmatullah Alayh) says that during the times of the Sahaabah (Radiahallahu Amhum) and the Tabieens (Rahmatullah Alayh), the Mujtahid used to give Fatwa but together with that they should not give its proof and nor should the people ask for its proof and nobody should reject this practice. So this is called Ijma, where the general public follow the Mujtihids and Shah Waliullah (Rahmatullah Alayh) narrates from the Shaikh Azzuddeen bin Salaam (Rahmatullah Alayh) who says that during the times of the Sahaabah (Radiahallahu Amhum) and the Tabieen, Taqleed was established with an authentic chain of successors and during that time there was not a single person who rejected Taqleed and because the compilation of their fiqh is not present today, but the 4 imaams have compiled it, so that is why we have to follow them.

Just like how the Sahaabah (Radiahallahu Amhum) and the Tabieen used to also recite the Qur'aan but in those days it was not called the Qiraat of Hadhrat Hamza (Radiahallahu Amhu) and they used to also believe in the same Hadith, but they should not call it Bukhari and Muslim.

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Taqleed in the time of Khalifah Umar Ibn Abdul Azziz(R.A.).

He restricted the authority to issue *Fatawa*, inmost districts, to a few named individuals, as he did in Egypt, when he named only three people for this purpose. Interestingly, two of them were freedmen, Yazid ibn Abu Habib and Abd Allah ibn Abu Jafar, and the third was an Arab. Jaf'ar ibn Rabi'ah. When the *Khalifah* was questioned about appointing two freedmen and only one Arab, he answered: "What fault if it of mine if the freedmen are improving themselves and your are not." Al Maqizi, Khutat, IV, 143.

GREAT SCHOLARS WHO MADE TAQLEED

THE HANAFI SCHOLARS

Imam Ibn Abadin (d. 1252/1836; al-A'lam 6.42, Hafiz Ibn al-Humam (d. 861/1457; al-A'lam, 5.255, Imam Ibn Al Shahnah al Kabeer, Imam Zufar (d. 158 AH, Imam Abu Yusuf (d. 182/798; al'A'lam, 8,193, Imam Muhammad al-Shabani (d. 189/804, al'A'lam, 6,80, Imam al-Tahawi (d. 321 AH, Imam ibn Abi al-Izz al-Hanafi, Imam Ibn Nujaim al-Misri (d. 970 AH, Shaykh Ali al-Qari (d. 1014/1606; al' A'lam 5.12, Shaykh Abd al-Haqq Dehlawi (d. 1052 AH, Allamah Abdul Hayy al-Lucknawi (d/ 1304 AH, also known as Abdul Hasanat, Shaykh Abdul Hasan as-Sindee al-Hanafi, Shaykh Aafiyyah ibn Yazeed.

THE MALIKI SCHOLARS

Hafiz Ibn Abd al-Barr (d. 463/1071; al-A'lam, 8.240); Imam Ibn Wahb (d. 197/812; Imam Abdullah ibn abee Zaid al-Qairwanee al-Malaki (d. 389 AH)

THE SHAFI SCHOLARS

Imam al-Bayhaqi (d. 458/1066); al-A'lam 1.116), Shaykh Abu Yusoof al-Buweeti,Shaykh Abdul Qasim ad-Daariki, Hafiz Ibn as-Salah (d.643/1245); Tabaqat al-Shafi'iya, 8.326); Imam Taqi ad-Deen al-Subki (d. 756/1355); al-Fatawa al-Hadithiyya, 114 ; Imam Abu Nu'aym (d. 430/1038; Tabaqat al-Shaf'iya, 4.18 ; Imam al-Bukhari (d. 256/870); Tabaqat al-Shafi-iya, 2.212-14 ; Imam Muslim (d. 261/875; Siyar a'lam al-nubala, 12.557-61 , Imam Abu Dawood (d. 275/889; Tabaqat al-Shafi-iya, 2.293); Imam Nisai (d. 309/915); Tabaqat al-Shaf'iya; 3.14-16); Imam Tirmidhi (d. 279/892); Siyar a'lam, 13.270-73 ; Imam ibn Majah (d. 209/824; al-A'lam, 7.144 ; Imam al-Suyuti (d. 911/1505; a-A'lam, 3.301-2 ; Hafiz Ibn Khuzaymah (d. 311/924; Tabaqat al-Shafi'iya, 3.109), Imam ash-Sha'rani (d. 973/1565); al-A'lam 4.180-12 ; Imam Hakam (d. 405/1014; Tabaqat al-Shafi'iya, 4.155 ; Imam ibn Asakir (d. 571 AH , Hafiz Khateeb al-Baghdadi (d. 463/1072; Tabaqat al-Shafi'iya, 4.29); Hafiz al-Dhahabi (d. 748/1348; Tabaqat al-Shafi'iya, 9.100 ; Hafiz al-Iraqi (d. 806/1404; Al-A'lam, 3.344); Imam al-Tabarani (d. 360/971; Siyer a'lam, 16.119-23 ; Imam al-Izz ibn Abdas Salam (d. 660/1262; al-A'lam, 4.21 ; Imam ibn Hibban (d. 354/965; Tabaqat al-Shafi'iya, 3.131); Hafiz ibn Hajar al-Asqalani (d. 852/1449; Al'A'lam, 1.178]); Hafiz al-Haythami (d. 807/1405; al-A'lam, 4.266); Imam al-Haramayn (d. 478/1085; Tabaqat al-Shafi'iya, 5.165); Imam Abul Qasim al-Qushayri (d. 465/1072; Tabaqat al-Shafi'iya, 5.153); Imam al-Razi (d. 606/1210; Tabaqat al-Shafi'iya, 8.81-89); Imam al-Baghawi (d. 510/1117; al-A'lam, 2.259); Imam Abu Shamah (d. 665 AH); Imam al-Nawawi (d. 676/1277; al-A'lam, 8.149).

THE HANBALI SCHOLARS

Hafiz Ibn Taymiyya (d 728/1328; al-A'lam, 1.44); Hafiz ibn al-Qayyim al-Jawziyyah (751/1350; Siyae al'A'lam, 7.202), Hafiz ibn al-Jawzi (d. 508/114; al'A'lam, 3.316) Hafiz ibn Rajab al-Hanbali (d. 795/1393,).

COMMENT

These great and prominient Scholars fell the need to make Taqleed but todays so called self styled scholar rejects its nessity and goes even further by classifing those who make Taqleed as idol-worshippers, innovators and sinners.

N.B.: The contents in the brackets (after the names of the above scholars) stand for the following abbreviations:-

'd' – the year of the scholars death, usually in Hijri and Christian dates.
al-A'lam' - this is a well known biographical dictionary by Khayr al-Deen al-Zirkly .
'Tabaqat a;-Shafi'iya' – this is a very well known dictionary listing all the famous Shafi'i scholars uptill the death of its author Imam Taj ud-Deen al Subki (Rahimahallaah).
'Siyar a'lam al-nubala' – This is a biographical dictionary by the famous scholar of Hadith-al-Hafiz Muhammad ibn Ahmad al-Dhahabi (Rahimahallaah).
'al-Fatawa al-Hadithiyya' – This is a well-known collection by the great scholar of Islam-Shaykh al-Islam Ibn Hajar al-Haytami (Rahimahallaah).

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STATEMENTS OF SCHOLARS CONCERNING TAQLEED

1) Imam Abdul Ghani an-Nablusi (d. 1143/1733, was an author of nearly 500 works said in his well-known book, Khulasat-ut-Tahqiq: "A Muslim is either a Mujtahid or has not reached the level of Ijtihad.
The one who is not a Mujtahid should follow which ever he likes of the four Madhhabs."

2) Imam Abdul Wahhab ash-Sha'rani (d973/1565) said in his book *al-Mizan al-Kubra:* However according to the Ulama, it is Wajib (incumbent) for the ordinary Muslim to follow a Mujtahid. They said that if a non-mujtahid Muslim did not follow a Muhtahid, he would deviate from the right path. All Mujtahids inferred rules from the documentary evidences they found in Islaam. No Mujtahid has even talked our of his own opinion on the Deen of Allaah Ta'aala. A person who speaks ill of any of the A'immat al-Madhabib (founders of the Madhhabs) shows his ignorance (and this is common amongst the ignorant members of the La-Madhhabi groups today).

3) Allamah Ibn Nujaim (H 970) 'Al 'shabalu Nasir; P 131 "For any person to go against the Rule/Decision of the 4 Imams is going against Ijima".

4) Hafiz-e- Hadith Allamah Ibn Humam , (h 861) in "Al Tarirr fi Usul Fiqh" "it is because of this, that certain .... Have started that Taqleed of the 4 Imams is specified,.... and Taqleed to be limited to these 4 imams is correct." (552).

5) The Famous Mulla Jiwan Siddique (H1130) teacher of Auranzeb states in Tafseer Ahmadi "Ijma has occurred on that it is only permissible to make Taqleed of the 4 Imams. Thus if any Mujtahid is born (in this age) and his opinions is against that of the 4 Imams then it will not be permissible to follow it."

6) The famous Muhaadith and Mufassir, Qazi Thanullaah Panipati (H 1225) stated in "Tafseer Mashari". "After the third and fourth century there is not 5th Mazhab to follow besides the 4 Mazhabs of the Ahale Sunnat Wal Jamaat is secondary matters, and in the this matter, ijima has occurred that any opinions contrary to the 4 Mazhabs is false (Baatil) (Vol. 2, P 64).

7) Imam Ibharim Sarsksi Maaliki says in "Al-Fatuhatul Wahabia" , P. 199 that in this age after the era of the Sahabah just as Ibn Salah (R.A.) has said that is not permissible to make Taqleed of anyone besides the 4 Imams,viz., Imaam Maalik (R.A.) , Imam Abu Hanifa (R.A.) , Imaam Shafi (R.A.) , Imam Ahmed bin Hanbal (R.A.) .

8) Muhaddith Ibn Hajar Maaki (R.A.) (H 852) states on P.196 of "Farabul Mubeem fi Sahr Arbaeen" that in our time it is the opinion of the Elder Imams that it is permissible to make Taqleed of the Imam-e-Arbaa,viz, Imam Shafi (R.A.) , Imam Maalik (R.A.) , Imam Abu Hanifa (R.A.) and Imam Ahmad (R.A.) and it is not permissible to make Taqleed of another Imam.

9) If a man is called deficient in any of these things, he cannot be called a Mujtahid and should conform to one or other of the recognised schools of law (i.e. only Hanafi, Maliki Shafi'i of Hanbali schools today.
Imam Abu Hanifah: Life and work By the well known historian, Alamah Shibli Numani (pg 117).

10) Sheikh Abdul Wahad Najdi says "All praise due to Allah, we follow the pious predecessors and are not creators of a new way or innovations and we are on the Mazhab of Imaam Ahmed bin Hanbali (R.A.) (Muhammad ibn Ads Wahad of Allah Ahmed Abdul Gaffer, Attar, Beirut pat. 174,5).
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11) Son of Sheikh Abdul Wabab Najdi, Sheik Abdullaah states, "in secondary matters we are of the Mazhab of Imam Ahmed bin Hanbal (R.A.) and whosoever adheres to any of the 4 Imams we do not object. (al-Hadayatul Sunnat – op sit-Sheik Muhammad bin Abdul Wabad ke Khilaf propaganda of Moulana Mansoor Nomani.).

general Ijtihaad that it has terminated with the 4 Imams. All reliable and research Ulema have made the Taqleed following of any one of these Imaams upon the Umaat Waajib (compulsory). And Imam-ul-Haramain has recorded Ijima (consensus) on the making of Taqleed of one Imam (from Miral Hedayia, P.10).

13) Sayed Ahmed Tahawi (H. 1233), states the group on salvation is the Ahle Sunnat Wal Jamaat which has been concised in the 4 Mazhabs today which are Hanifi, Maalik, Shaafi, and Hanbali. And those persons in this age who are not from these Mazhabs are amongst the innovators and dwellers of the Fire (not from the Ahle Sunnat). Tahtawi Alaa Durul Muktaar, Vol. 4, P153).

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THE LOGICAL NEED FOR MAKING TAQLEED

1) This verdict, namely that one is well-advised to rely on a great Imam as one's guide to the Sunnah, rather than relying on oneself, is particularly binding upon Muslims in countries such as Britain or South Africa etc., among whom only a small percentage is even entitled to have a choice in this matter. This is for the simple reasons that unless one knows Arabic. Then even in of one wishes to read all the Hadith determining a particular issue one cannot. For various reasons, including their great length, no more that ten of the basic Hadith collections have been translated into English. There remain well over three hundred others including such seminal works as the ***Musnad*** of Imam Ahmad ibn Hanbal, the ***Musannaf*** of Ibn Abi Shayba, the ***Sahih*** of Ibn Khuzayma, the ***Mustadrak*** of al-Hakim and many other multi-volume collections which contain a large number of sound hadiths which cannot be found in Bukhari, Muslim, or the other works that have so far been translated. Even if we assume that the existing translations are entirely accurate, it is obvious that a policy of trying to derive there ***Shari'a*** directly from the Qur'aan and Sunnah cannot be attempted by those who have not access to Arabic. To attempt to discern the ***Shari'a*** merely on the basis of the hadiths which have been translated will be to ignore and amputate much of the Sunnah, leading to serious distortions.

2) The belief that ordinary Muslims, even if they know Arabic, are qualified to derive rulings of the ***Shari'a*** for themselves, is a example of this egotism running wild.

3) The fact that all the great scholars of the Deen-religion, including the Hadith experts, themselves belong to Madhhabs, and required their students to belong to Madhhabs, seem to have been forgotten. Self esteem has won a major victory here over common sense and Islaamic responsibility.

4) If one's child is seriously ill, we will ask, does one look for oneself in the medical textbooks for the proper diagnoses and cure, or should one go to a trained medical practitioner? Clearly sanity dictates the later option. And so it is in matter of Deen-religion, which are in reality even more important and potentially hazardous. We would be both foolish and irresponsible to try to look through the sources ourselves, and become our own Muftis.

5) The question is often asked why only four schools should be followed today. The answer is straightforward, while in theory there is no reason whatsoever why the number has to be four, the historical fact is that only these four have sufficient detailed literature to support them.

6) The Ulema usually recognises sever different degrees of Muslims from the point of view of their learning, and for those who are interested they are listed here, in order of scholarly status. (1, 2) the *Mujtahidun fi'l-shar (mujthids in the Shari'a)* and the *Mujtihidun fi'l-madhhab (mujthids in the Madhhab)* have already been mentioned. (3) *Mujtihidun fi'l-masa'il (Mujthids in Particular Issues)* are scholars who remain within a school, but are competent to exercise *Ijihad* on certain aspects within which they know thoroughly. (4) *Ashab al-Takhri)* (Reslovers of Ambiguity), who are competent to indicate which view was preferable in cases of ambiguity, or regarding suitability to prevailing conditions. (5) *Ashab al-Tarjih* (people of Assessment), are those competent to make comparisons and distinguish the correct (*Sahih)* and the preferred (Rajih, arjah) and the agreed-upon *(mufta biha)* views from the weak ones inside the *Madhhab.* (6) *Ashab al-Tashith* (people of Correction) those who could distinguish between the manifest *(Zihir al-riywa)* and are rare and obscure *(nawadir)* views of the schools of their following. 7) **Muqalladun** the emulators including all non-scholars. (Kamali, 387-9. See also bilmen, I, 250-1, 324-6). Of these seven categories only the first three are considered to be Mujtahids.

7) The system of *taqlid* implies that as long as the layman does not get the training for becoming a doctor he cannot practice

medicine, for example, in the case of medicine such person may be termed a quack and may even be punished today, but in the case of Islaamic Law he is assuming much graver responsibility, he is claiming that the opinion he is expressing is the Law intended by Allaah. (Introduction to *The Distinguished Jurist's Primer* xxxv).

"By Allaah, this view (that ordinary people should not follow *mudhhabs)* is nothing less than an attempt to fling the door wide open for people's individual preferences, thereby turning the Book and the Sunnah into playthings to be manipulated by those deluded fools, driven by their compounded ignorance and their corrupt imaginings. Cf. Imam al-Dajawi II 579: 8) Now, if a layman who cannot judge between he arguments of different *Madhabib* is allowed to choose any of the juristic views without going into the arguments they have advanced, he will be at liberty to select only those views which seem to him more fulfilling **to his personal requirements, and this attitude will lead him to follow the 'desires' and not the 'guidance' --- practice totally condemned by the Noble Qur'aan.**

9) For example, Imam Abu Hanifah(R.A.) is of the view that bleeding from any part of the body breaks the *wudu*, while Imam Shafi'i(R.A.) states that the *wudu* is not broken by bleeding. On the other hand, Imam Shafi'i(R.A.) says that if a man touches a woman, his *wudu* is broken and he is bound to make fresh *wudu* before offering Salaat, while Imam Abu Hanifah (R.A.) insists that merely touching a women does not break the *wudu*.

10) Now, if the policy of 'pick and choose' is allowed without restriction, a layman can choose the Hanifi view in the matter of touching a women and the Shafi'i view in the matter of bleeding. Consequently, he will deem his *wudu* unbroken even when he had combined both the situation, while in that case his *wudu* is not valid according to both Hanafi and Shafi'i views.

11) Similarly, a traveller, according to the Shafi'i can combine the two prayers of *Zuhr* and *Asr*. But at the same time, if a traveller makes up his mind to stay in a town for four days, he is no more regarded a traveller in the Shafi'i view hence, he cannot avail of the benefit of *qasr,* nor of combining two prayers. On the other hand, combining two prayers in one time is not allowed in the Hanafi school, even when on is on journey. The only concession available for him is that of *Qasr.* But the period of travel, according to Hanafi view is fourteen days, and a person shall continue to perform *qasr* until he resolves to stay in a town for at least fourteen days.

12) Consequently a traveller who has entered a city to stay there for five days cannot combine two prayers, neither according to Imam Shafi'i(R.A.) because by staying for five days he cannot use the concession, nor according to Imam Abu Hanifah(R.A.), because combining two prayers is not at all allowed according to him.

13) If such an attitude is allowed, it will render the Shari'ah a plaything in the hands of the ignorant, and no rule of Shari'ah will remain immune from distortion. That is why the policy of 'pick and choose' has been condemned by al the renowned scholars of Shari'ah. Imam Ibn Tamiyyah, the famous *Muhaddith* and jurist, said in his '*Fatawa"*

14) Some people follow at one time an Imam who holds the marriage invalid, and at another time they follow a jurist who holds it valid. They do so only to serve their individual purposes and satisfy their desires. Such a practice is impermissible according to the consensus of all the imams.

15) He further elaborates the point by several examples he says: for example if a person wants to pre-empt a sale he adopts the view of those who give the right of pre-emption to a contingent neighbour, but if they are the vendee of a property, the refuse to accept the right of pre-emption for the neighbour of the vendor (on the basis of Shafi'i view... and if the relevant person claims that he did not know before (that Imam Shafi'i does not give the right of pre-emption to the neighbour) And has come to know it right then, and he wants to follow that view as from today, he will not be allowed to do so, because such a practice open the door for playing with the rules of the Shari'ah and paves the path for deciding the *Halaal* and *Haram* in accordance with one's desires." (*Fatawa* Ibn Tamiyyah Syrian ed 2:285,286).

16) So to be decisive concerning any situation that a clear direction has been stipulated the Qur'aan or Hadith requires tremendous wide depth knowledge. Due to ignorance there is strong possibility that one will utilise deduction wherein a clear-cut injunction exists.

17) If one is not conversant with abrogated and non-abrogated text or ruling of Sharia then there is high degree of

possibility of acting on an abrogation exists contrary to the time of the Sahabah (Radhaillahu anhu) where Shariat regulations to be acted upon were in front of them.

18) Many a times one comes across proofs which are contrary in nature from the Ahaadith than to collaborate proofs in a Ahaadith or give performance is extremely tedious and difficult. Thus reliance on the experts and authors of Jurisprudence.

19) In Ahaadith many laws are mentioned without conditions and restrictions whereas there have been to some extend on other Ahaadith. Thus without a total knowledge of all the Ahaadith one will be at a total loss like the Ghair Muqalids.

20) In Ahaadith at times there is brevity and consiseness which is expounded in some other Ahaadith. Without extensive knowledge valid proper conclusion will not be reached but one will be groping in the dark.

21) In some laws proofs are of types. Some pointing to permissibility and the other towards impermissibility. Making the rule is these conflicting circumstances are extremely difficult without letting whims, desires and personal inclinations overpowering. Thus the rule stated or formulated closest to and in the era of Rasulullaah (Sallallahu Alayhi Wasallam) will be free from adheriance to the inner-desires etc.

22) Ijtihad -Door is open-Right of Entry is reserved --Justice (retd) Dr Tanzilur-Rahman.
It is thus reported from Hadhrat Ali(R.A.) that Ijtihad can only be performed by "Fuqaha-I-Abidin" that is, the pious jurists. This saying also implies that Ijtihad should be made collectively, and not individually. Allmah Iqbal has been a great exponent of Ijtihad in the sub-continent (see lecture No 7 on Ijithad of his famous book "The Reconstruction of Religions thought in Islam". But, at the same time, he is conscious of its pitfalls by unscrupulous, incompetent and unqualified persons as apparent from his following verses:-

When the solidarity of life is divided, the nation acquires stability through Taqlid.
Tread the path of the ancestors, as the meaning of Taqlid is the consolidation of the nations. Exercise of Ijtihad during the period of decline causes disintegration of the nation.
It is safer to follow the earlier authorities than accept the Ijtihad of unqualified scholars.

SUMMARY BY SHAH WALIULLAAH (R.A.)

A summary of what Hadhrat Shah Waliullaah (R.A.) states in Fayoosul Haramain (p 48).

1) Talqeed was prevalent in the blessed era of Sahabah (Radhaillahu anhu) and Tabeen (Radhaillahu anhu) era without objection.
2) To follow the Mazhab-e-Araba (Hanafi, Maalik, Shave, Hanbali) is following the "Sawad-e-Aazam" (the Lofty Group on Truth), and to go outside the circle of Mazhab-e-Araba tantamounts to going out of the "Sawad-e-Aazam' (which is misleading).
3) After the second century Talqeed of one person had commenced.
4) The above is a secret Ihaam (inspiration).
5) It is waajib upon the Ummat to make Taqleed of the Mazhab-e-Arbaa.
6) Taqleed is Waajib upon a non-Mujtahid.
7) There are Religious wisdoms, and benefits in making Taqleed of one person.
8) I was advised by Rasulullah (Sallallahu Alayhi Wasallam) to stay within the Mazhabe-Arbaa.
9) Mazhab Hanifia is in accordance with the Sunnay and its testimony Nabi (Sallallahu alayhi wasallam) himself gave.
10) For the common faith(non-Muqalids) to discard Taqleed is Haraam but it is the beginning of leavingthe Circle of Islaam,.

Talfeeq and changing Mazhabs if not permissible

Moulana Mohammed Hussain Sahib who opposed making Taqleed for many years and then finally being affected by the consequences of not making Taqleed writes in his Risaalah, Ishaa'atus Sunnah Vol. 11, No 2, page 53.

"After twenty five years of experience we have come to know those who leave making mutlaq taqleed or leave making taqleed of a Mujtihis-eMutlaq out of ignorance, finally leave the fold of Islam. Some of these people become Christians and some remain without any Math'hab, who do not adhere to any faith or religion. Violating the commands of Shariat, transgression and irreligiousness are the least effect of this freedom.

Similarities between Shias and Ghair Muqhaleeds

Rawafiz or Shia deny that the Sahabah (Radhaillahu anhum) are the citerion of rifgt and wrong in Deen-Religion like the Ghair Muqhaleeds.
Rawafiz state 3 Talaaqs in one session equal one, so do the Ghair Maqhaleeds.
Rawafiz say that Taraweeh is the bidat of Umar (Radhaillahu anhu) so do the Ghair Muqhaleeds.
Rawafiz state that the second azaan given near the Mimbar is an Innovation (bidat) as the Ghair Muqhaleeds say alsoand classify it is Bidaat Usmani.
Shia of Rawafiz do not accept the decision of Hadhrat Umar (Radhaillahu anhu) and Hadhrat Ayesha (Radhaillahu anha) of preventing women from the Masjid, so do the Ghair Maqhaleeds (Vol. 4, P.42 Fatawa Rahimiyah).
Shais and Ghair Muqhaleeds deny and reject the Ijma of Sahabah (Radhaillahu anhum).

SOME QUESTIONS

QUESTION 1

We have statements of the Imams denoting that they must not be followed, so why do we follow them ? Statements such as: Imam Abu Hanifah (R.A.): "When I say something contradicting the Book of Allaah, the Exalted or what is narrated from the Rasul (Sallahu Alayhi Wasalaam) , then ignore my saying."

Imam Malik (Rahimahullaah) said: "Truly I am only mortal, I make mistakes (sometimes) and I am correct (sometimes) therefore, look into my opinions: **All that agrees with the Sunnah, accept it**; and all that does not agree with the Book and the Sunnah, ignore it. (See 'Sifah" page. x)

Imam a-Shafi'i (R.A.): "If you find my writings something different to the Sunnah of the Rasul of Allaah (Sallahu Alyhi Wasalaam) , then speak on the basis of the Sunnah of the Rasul of Allaah (Sallahu Alayhi Wasalaam) and leave what I have said."

ANSWER

We must understand the era during which these statements were made.We will realise that it was mentioned before other Mujtahids or potential Mujtahids not those who cannot even read two lines of Arabic properly.

It is obvious that such councils were for the Imams sophisticated pupils, and we never intended for the use by the Islamically-uneducated masses. Imam-al-Shafi (R.A.) etc, were not addressing a crowd of butchers, night watchmen and donkey-drivers.

QUESTION TWO :

Those people that come before the 4 Imaams, example from the time of Sahaabah (Radiahallahu Amhum) till Imaam Abu Hanifah (R.A.) did they follow any Imaam, or was Taqleed not Wajib then?

ANSWER :

This question is also not our forward by the theologians of the Ahle Sannat Wal Jamaat, but this question also comes from the Shiahs.

The Sahaabah (Radiahallahu Amhum) were more than a hundred thousand in number. Shah Waliullaah (R.A.) says the Sahaabah (Radiahallahu Amhum) were of 2 groups, Mujtahid and Mukhleed.The Sahaabah (Radiahallahu Amhum) were Arabs, but according to Ibn Qayyim there were only 149 theologians, from whom 7 gave most fatwas and 20 were gave few fatwas and 122 were those who rendered the least fatwas. The thousands of fatwas of these Mufti's are present in the following kitaabs. Musnaf ibn Abi Shayba; Musnaf Abdur Razzak; Tahzeebul Aathaar and Ma'aanil Aathaar, etc., in which the Mufti's only narrate the Masala law, and they do not narrate any Aayat or Hadith by way of proof together with the Masala and the rest of the Sahaabah (Radiahallahu Amhum) practised on these Masala's without any proof. This is called Taqleed. Regarding these Mufti's of the Sahaabah (Radiahallahu Amhum), Shah Walliullaah(R.A.) says, that the Sahaabah (Radiahallahu Amhum) was spread in different countries and in every place one Sahaabi was followed, example:

Makkah- Hadhrat ibn Abbass (Radiahallahu Anhu). Madinah - Hadhrat Zaid Ibn Thabit (Radiahallahu Anhu)
Kufa - Hadhrat Abdullah bin Maqsood (Radiahallahu Anhu)
Yemen - Hadhrat Muaaz (Radiahallahu Anhu)
Basrah - Hadhrat Anas (Radiahallahu Anhu)

Then after them it was the era of the Tabieens. Hadhrat Shah Walliullaah (Rahmatullah Alayh) says that every Tabee Aalim had a line of following and they became the Imaams of each city and the people used to follow them.

This is such a question, as if a person says was the Qur'aan recited before the 10 Qaris came, or the Sahaabah (Radiahallahu Anhum) did not read Bukhari or Muslim or was it not necessary to believe in Hadith.

QUESTION THREE

Was any Mujtahid born after the 4 Imaams, or can any Mujtahid be born or not?

ANSWER :

This question is in relation to history. Shah Waliullaah (Rahmatullaah Alayh) says, a true Mujtahid has not been born 300 year after Hijra and Imaam Nawawi (Rahmatullah Alayh) has mentioned in Sharah Mahzab, that for a true Mujtahid to come is not imposssible according to Shariah, but what will they come to do? If any Muhaddith through his claim regards the entire Sahih Bukhari as false and has no respect and honour for the Hadith and Muhadditheen, then what benefit does he do for deen.

QUESTION FOUR

What are the proofs, for only one Imaam's Taqleed to be Waajib and also explain its laws?

ANSWER :

Just like in Yemen Hadhrat Muaaz (Radiahallahu Anhu) was a Mujtahid and the public used to follow him. See section "Taqleed in the era of the Sahabah" for more details.

Shah Waliullaah (Rahmatullah Alayh) says , that one Imam's Taqleed is Wajib on the public and it's proof is Ijma.

QUESTION FIVE

Imaam Abu Yusuf and Imaam Muhammad (Rahmatullah Alayh) were the students of Imaam Abu Hanifa (Rahmatullah Alayh) and they also used to follow him, then why did they not have the same views regarding certain

ANSWER :

Imaam Abu Yusuf and Imaam Muhammad (Rahmatullah Alayh) were both Mujtahids and it is not necessary for one Mujtahid to follow another Mujtahid and if they do follow another Mujtahid then too it is permissible.

The Outcome of Rejecting Taqleed

The Testimony of Moulana Mahomet Husein Batalwi

From 50 years of experience, we have come to know that those people that make Taqleed without any knowledge will eventually leave the fold of Islaam. Some will turn to Christianity. Some will be come achiest. From these Faasiqs, some of them openly leave out Jummah Namaaz and fasting, they do not stay away from interest and wine, and some of them because of dunya outwardly stay away from sins, but are involved in sin secretly. They marry women in a haraam manner. Dunya is the cause of Kufr, Apostasy, and Sin. But for the Muslims to come out of the fold of Islaam, because of ignorance regarding Taqleed is a very serious matter.

It is common now to see activists prowling the mosques criticising other worshippers for what they believe to be defects in their worship, even when their victims are following the verdicts of some of the leading Imams of fiqh.

Salvation or Destruction

Hadhrat Abu Hurairah (Radiahallahu Amhu) said that no doubt Rasulullah (Sallallahu alayhi wasallam) had mentioned: “That three things grant salvation and three things cause destruction.”

Those things that grant salvation are:

1. To have the fear of Allaah under all conditions.
2. To speak the truth in all conditions, happiness or sadness.
3. To choose moderation whether you are rich or poor.

Three Things That Cause Destruction:

1. to follow your carnal desires.
2. To be stingy.
3. To have pride on one’s opinions.

RasulullaAh (Sallallahu alayhi wasallam) mentioned that from the three the last one is most destructive. (Mishkaat). Hadhrat Shaikh Abdul Gani (r.a.) narrates from Mullah Ali Qari (Rahmatullah Alayh) that this Hadith is a proof regarding those people who do not follow the 4 imaams and these are the people who will fall into destruction.

By Allaah, this view (that ordinary people should not follow *mudhhabs)* is nothing less than an attempt to fling the door wide open for people’s individual preferences, thereby turning the Book and the Sunnah into playthings to be manipulated by those deluded fools, driven by their compounded ignorance and their corrupt imaginings. Cf. Imam al-Dajawi II 579:

And has come to know it right then, and he wants to follow that view as from today, he will not be allowed to do so, because such a practice open the door for playing with the rules of the Shari’ah and paves the path for deciding the *Halaal* and
Haram in accordance with one’s desires.” (*Fatawa* Ibn Tamiyyah Syrian ed 2:285,286).

One who does not make Taqleed will follow ones whims, fancies ,desires and external motications to reach decisions which is against the Shariat of Islaam.Underlying are few ayaats showing the detestments of following ones desires.

Ayats on Following the Nafs

1) “But he clung to the earthly life and succumbed to his fancies. He was like the dog which pants whether you chase it away or let it alone” (7/176).

2) “Do you see the man who makes his desire his God, the man whom Allaah leaves in error, setting a seal upon his ears and heart and drawing a veil over his eyes? Who then can guide him after Allaah (has withdrawn guidance)? Will you not take heed? (45-23).

3) “Can he who follows the guidance of his Rabb be compared to him whose erroneous actions are made to seem fair to him, and to those who follow their desires?” (47-14).

4) ‘Nor obey him whose heart We have made Heedless of Our Remembrance; who follows his desires and whose case exceeds due bounds” (18-28).

5) “And if after all the knowledge you have been given you yield to their desires, there shall be none to help or protect you from the wrath of Allaah” (2-120).

6) “And do not yield to their fancies from the truth that has been made known to you” (5-48).

7) “And do not be led by their desires”. (5-49).

8) “And do not yield to the desires of ignorant men, for they in no way can protect you from the wrath of Allaah” (45-18).

9) “Rule with justice among men and do not yield to lust, lest it should turn you away from Allaah’s path” (38-26).

10) “And who is in greater error than the man who is led by his desires without guidance from Allaah? Allaah does not guide the evil-doers.” (28-50).

FEW TESTS FOR THE GHAIR MUQALEEDS
First Test

When you meet a Ghair Muqaleed give him the Qur’aan and a few Hadith books and ask him to show you the perfect way of performing Salaat. Is it a verbal or an oral Ibadat. First ask him the laws of each action. It is Fardh, Wajib, Sunnat or Nafl? Tell him to show you this from Qur’aan and Hadith. He will never be able to show you till Qiyamaat. He will be distressed and say to you that we do not believe in anything being Sunnat, Wajib, of Nafl. These laws are innovations. You should immediately ask him what is the law of rukhy, to recite Sura Fatiha behind the Imaam, top place hands on a chest, to say Aameen in a loud voice. If these are not Fardh, Wajib, Sunnat, of Nafl, then those that say it is Farz, Wajib, etc., are all innovators. Then state to him that when you are not an Imaam of a Masjid, you perform a Fardh behind a Imaam, and Sunnat and Nafl on you own, then ask him to show you from the Qur’aan and Hadith that when a Muqtadi-follower or a person who performs his own namaaz whether he should say, Takbire Tahrima, Thana Ta’awuz, Tasmia, Aameen, Takbir, Tasbihs of rukhu and Sajda, Tashaadad, Durood, Duaa and Salaam softly or in a loud voice. He will never be able to show you clearly from the Qur’aan and Hadith. Then make him note down, that I have spoken a lie on the Qur’aan and Hadith and I cannot even show perfect way of performing Namaaz from the Qur’aan and Hadith and till today I was reading all my Namaazes following my Moulana. After writing this, you should ask him the name of his follower and test him in the same way. You will see that he is also a big liar and he will not be able to even show you the perfect way of performing Namaaz from the Qur’aan and Hadith.Whenever you meet a Ghair Muqalleed, you should tell him that he does not know anything from the Qur’aan and Hadith and he should not go on speaking lies on the Qur’aan and Hadith.

Second Test

Take Taleemul Islaam, Bahishti Zewar or Urdu Fatawa Alamgiri and read each Masala and tell him to give you a proof from the Qur'aan and Hadith, for all those Masalas-laws which he regards as incorrect. And then tell him after completing the book , that if you give us strong proof from the Qur'aan and Hadith for all of those masalas which you regard as incorrect , then only will I accept your view.

Third Test

Take Tahawi Shareef, Musnaf ibn Abi Shai'ba or Musnaf Abdur Razzaak and narrate the contradicting Ahadith and ask him to solve the contradiction with a Sahih Hadith and not with an individuals statement or principal, he will be helpless and unable to achieve a solution. Only one solution is applicable and that is to follow the Mujtahid by acting on the more superior Hadith. This is Taqleed.

It is clean from the above that these people are ignorant regarding Qur'aan and Hadith. Yes, harbouring ill thought and being impertinent to the ancestors have been termed as practising on Hadith. Perhaps practising on "the latter part of this Ummat will curse the foremost" is termed as practising on Hadith.
1

Their Taqleed

In language they blindly trust the Philogist which is their Taqleed. The Ghair Muqaleeds disciples follow the Muhadditheen in regard with the authenticity and the weakness of a Hadith, the principles of Hadith and the narrators of Hadith. In Grammar and Etymology they do not feel ashamed to follow a Grammarian. They deem it necessary to follow a doctor by taking the prescribed medication. Regarding legislative laws they follow a controversialist (one well versed in law). Only regarding Islaamic Jurisprudence, instead of following the Theologians, they follow incapable Ulema. Following and consulting the incapable is a sign of Qiyamaah. Rasulullaah (Sallallahu alayhi wasallam) is reported to have said that when duty is entrusted to an incapable person, then await the coming of Qiyamaah (i.e. wait for turmoil and destruction). This is just as one who takes medical treatment from a shoemaker, or advice regarding legal matters from a blacksmith. In Tafseer, instead of following Hadhrat Abdullaah bin Abbaas (R.A.) they follow Mirza Qadiyani. In Hadith , Aslam Jirajapuri and Parwez are given preference and regarded more authentic than Imaam Bakhari and Imaam Muslim.

Reward and Punishment

"When the judge passess a verdict and exerts in doing so, he will receive double reward if he is correct and a single reward if he err's" (Sharh Muslim--vol. 12 p13)
Rasulullaah (Sallallahu alayhi wasallam) has said, "That whosoever gives his own opinions regarding the Qur'aan, his abode shall be Jahannum (Tirmidhi) And he mentioned that whosoever gives his own opinion regarding the Qur'aan, then he will be turned a sinner, even if it happens to be on the truth. (Tirmidhi).

Imaam Nawawi (Rahmatullah Alayh) says: "That it is an agreement between all Muslims that a Mujtahid gets a reward for every Ijtihaad (i.e. every problem that is solved after deep thought). If his Ijihaad is correct, then he is worthy of 2 rewards,one reward for his earnest effort and the other reward for his correctness. And if his Ijtihaad was not correct, then too he will get one reward for his earnest effort. And an unworthy person is not allowed under any circumstances to make Ijtihaad, but is regarded as a sinner, whether it happens to be correct or incorrect, because it is only by a mere coincidence that he got the correct answer and not on the foundation of Shariat. So he is regarded a sinner in all these cases, whether it is correct or incorrect and all his own opinions are rejected and non of his excuses are accepted, according to Shariat and he is regarded as a Jahannami (Sharah Muslim).

The Blind Taqleed

Today the people taunt and say that followinf of the Imaams of Fiqh is blind Taqleed. Unfortunately these people don not even know the meaning of blind Taqleed. Blind Taqleed is when one blind person runs behind another blind person and both fall into a ditch. And if a blind person follows a person who can see, so this person with the blessing od vision will save the blind person from falling into a ditch, and will make him reach his destination. The 4 imaams are not blind. They

are the pious servants of Allaah. Blind Taqleed is also this, that they themselves are blind and their imaams are also blind regarding Ijtihaad. That is why Nabi (Sallallahu alayhi wasallam) has said: “That if an ignorant person make his leader a person who himself is ignorant, then he will be lead astray”

LAST WORD

It is our advise that those who are making Taqleed should know fully well that they are on the path of the "Ahle Sunnat Wal Jamaat" and to those who unfortunately deny or reject Taqleed must repent to be counted amonst the group whose name even was given by Rasulullaah (Sallahu Alayhi Wasalaam). Presently the Ghair Muqaleed is misled and misleading.

May Allaah Ta’aala grant us the ability to conform to the teaching of Nabi (Sallahu Alayhi Wasallam) as expounded by the Ahle Sunnat Wal Jamaat.

1419-1998

The Sahih of al-Bukhari (d. 256 A.H. = 870 A.D.)
The Sahih of Muslim (d. 261 A.H. = 875
A.D.) The Sunan of Ibn Maja (d. 273 A.H.
= 887 A.D.) The Sunan of Abu Da’ud (d.
275 A.H. = 888 A.D.) The Jami of al-
Tirmidhi (d. 279 A.H. = 892 A.D.) The
Sunan of al-Nasa’I (d. 303 A.H. = 915 A.D.)

Imaam Abu Hanifa (Rahmatullahi Alayhim) Born 80 A.H.
Imaam Malik (Rahmatullahi Alayhim) Born 95 A.H.
Imaam Shafiee (Rahmatullahi Alayhim) Born 150 A.H.

Deen ki Bunyaade aur Taqleed ki Dharoorat

THE FOUNDATIONS OF ISLAAM AND THE NECESSITY FOR TAQLEED

Preface:

All praise is due only to Allaah. We laud Him and beseech His aid and beg forgiveness only from Him and believe in Him and rely solely on Him. We seek salvation in Him from the evils of our inner selves and the vices of our actions. There is none to misguide one whom Allaah intends to guide. I bear witness that there is no one worthy of worship but Allaah, the One who has no partner. I also testify that Hadhrat Muhammad ρ is the faithful servant and the Last Rasul of Allaah. May Allaah Ta'ala's mercy be on him, his family and his Sahabaah τ and may He bless them and raise their status.

Allamah Saeed Ahmed Palanpuri (May Allaah protect him), in his opening has explained that the book was compiled from 3 speeches, 2 in India, one in London U.K and elucidations included from Shah Waliullaah (A.R)'s master piece "Hujjatul Allaah ul Balaigha."

This work will benefit one against the 'rejectors of Ahadeeth' and 'Deniers of Taqleed.'

Thus this book has various discussions, firstly the 3 speeches, secondly from Shah Waliullaah (A.R) the stress of adherence to Taqleed and warnings against discarding it, thirdly the Shari order on those who not follow any Mazhab, fourthly the status of Sahabah τ and fifthly on academic deliberation on the Hadith, "My Sahabah are like stars whomsoever you follow you will be guided."

Excellent discources on the fundamentals of Deen, viz : Quraan, Sunnat, Ijma and Qiyaas have been done and simplified for the lay person to understand. Then the need and importance of Taqleed expanded to conclude with removing any doubts on the Hadith "My Sahabah are like stars whomsoever you follow you will be guided."

We have modified the translation of the speeches slightly to facilitate easy flowing English rendering and reading.

lay Allaah Jala Majdahu accept the efforts of Allamah Saeed hmed Palanpuri and save us from ideas, concepts and darkness of e current Salafis or Ghair Muqallids or Ahle Hadith or no Mazhab llowers.

. H. Elias (Mufti)
427 / 2006

About the Author:

Hadhrat Moulana Hafiz Mufti Saeed Ahmed Palanpuri studied in the renowned Darul Uloom Deoband – India. Taught in Jamia Ashrafia – Gujuraat for 9 years and currently lecturing in Darul Uloom Deoband for the last 32 years. He has tutored in every science of the Dars Nizaami and has become world famous for his discources and deliberations on Tirmidhi. An average of +_ 1000 students attend these dynamic presentations daily. Fortunetly it has been documented and soon to be released. Student's acknowledgeing his vast, intense depths of knowledge generally refer to him as "Allamah" and "Bahr ul Uloom".

Besides his tours of U.S.A, U.K, Canada, Zambia, Zimbabwe, Malawi, South Africa and Turkey, he has written extensively especially for the scholars.

He has full command over 5 languages i.e Arabic, Persian, Urdu, Gujuraati and English.

Presently in his life 5 of his works are used as standard text books in higher Institutes of Learning. He has penned works of reputable level on Tafseer, Ahadeeth, Principles of Tafseer, Principles of Ahadeeth, History of Ahadeeth compities, Syntax, Grammar, Etermology, Jurisprudence, Philosophy and logic.

His latest gigantic master piece is the 5 volumes, commentary of the magnus opus of Hadhrat Shah Waliullaah Dehlevi (A.R) "Hujjatullaah Baligha" – called Rahmatutalllah ul Wasiyah" each volume extending over 850 pages. He has acclodates from most of academic sources of the world for these sterling services.

This year (1426-2005) we intend translating few of Hadhratul Ustaad Allamah Saeed Palanpuri's works and on completion

Fatawa Rahmiyyah," we hope to embark on the translation of Rahmatullaahi Wasihyaa." We require your duaas.

he current work explains with proof and laws of the Sunnan of the mbiyaa υ. May Allaah Jalla Majdahu, grant us the ability to read, udy and act upon.

. H. Elias (Mufti)

The (Bunyaad) Basis of Islaam

"And whoever opposes the Rasul after the guidance (of the Qur'aan) has become manifest (clear) to him, and then adopts a way other than that of the Mu'mineen, We shall allow him to do that which he is doing – and then We shall cast him into Jahannam. And it is the worst of abodes."

The Deen of Islaam is based on three fundamental sources:

1. **The Kitaab of Allaah;**
2. **The Sunnah of Rasulullaah ρ;**
3. **The Ijmaa' of the Ummat.**

1.) The Qur'aan Shareef:

The whole of Islaam is based totally on what Allaah has revealed in His Kitaab. This is the first source of Deen. Everything else will be weighed in its light. Rejecting the Quraan is Kufr.

2.) The Sunnah of Rasulullaah ρ:

The sayings and ways of the Nabi of Allaah. This is also a Hujjat (Basis/Proof) in Deen. A great portion of Shariat is based on this. There are many proofs for this in the Quraan. It is necessary to accept the Sunnah as Deen and to follow this way.

1. **Allaah Ta'aala has said: "Take that which the Rasul has given you and abstain from that which he forbids" [Surah Hashr Aayah no. 7]**
2. **"And whoever obeys the Rasul has in fact obeyed Allaah – and whoever turns away? Then we have not sent you as a guardian over them."**

ike this, there are many Aayaat supporting the Hadeeth of asulullaah ρ as being Hujjat in Deen.

.) Ijmaa' (consensus) of the Ummat.

nything upon which the Ahlus Sunnah wal Jamaa'ah unanimously gree is called Ijmaa' – this is also a Hujjat in Deen.

support of this, Imaam Shaafi'ee Rahimahullaah presented the ollowing Daleel from the Qur'aan:

And whoever opposes the Rasul after the Guidance has become clear, and then follows a path other than that of the believers, Ve shall grant him respite to do as he wishes and then We shall cast him into hell…" [Surah An Nisaa 115]

his is a very comprehensive Aayah in that all three things are entioned together as being Hujjat in Deen.

naam Shaafi'ee's extracting this Daleel is a sign of his deep nderstanding in Deen. Had he not presented this Daleel for us, we ould never have found it.

- **"Opposing the Rasul"** In this the Sunnah is indicated.
- **"…after Hidaayat becomes manifest"** Hidaayat here is the Qur'aan

o opposing the Hadeeth or Sunnah will lead a person to Jahannum. a person says that the Qur'aan is sufficient for me, I am not in eed of anything else, and I will follow the Quraan and nothing else then Allaah says:

"… We shall cast him into Jahannam!"

This person will enter Jahannum despite following the Quraan! This is because he has opposed the Rasul ρ. It is necessary to obey the Rasul ρ just as it is necessary to accept the Quraan.

Then it is quite clear that no person can act on the Quraan or follow the Quraan while side stepping the Hadeeth and Sunnah. The details of all mentioned in the Quraan is in the Hadeeth - As if the Hadeeth is an explanation of the Quraan.

In the Quraan we have been commanded to observe Salaat and give Zakaat etc.

The details of all these commands can only be found in the Hadeeth. But this is not the end of the story.

There is a 3rd part to the Aayah:

"…and he follows a path other than that of the believers…"

The people who do no follow the way of the Mu'mineen will also go the way of the first group.

We are charged with three things in this Aayah:

1. **To follow the Hidaayat (guidance) of the Quraan ;**
2. **To follow the Sunnah of the Rasul ρ ;**
3. **To follow the way of the believers .**

Whoever follows this Aayah fully is on Haqq and is guaranteed salvation [Najaat]. Those who take part of the Aayah and leave what they do not like are in danger.

"**Do you believe in part of the Kitaab while rejecting part of it? What else can be the punishment of such people besides disgrace in this world and the severest punishment on the day of Qiyaamah"** *[Baqarah Aayah no. 85].*

Among the 'Muslims', there is no one who rejects the Quraan. Rejecting even part of the Quraan will render a person out of the

ld of Islaam immediately. Even an attempt to 're-interpret' the eanings of the Quraan is Fisq (transgression) at the very least (if ot Kufr).

he Munkireen (rejectors) of Hadeeth:

ne second basis of Deen is the Hadeeth of Rasulullaah ρ.

ut here begins the Ikhtilaaf (differences) - There is a group who ll themselves the Ahlul Qur'aan, who maintain that the only urce of Deen is the Qur'aan. They say that the Ahaadeeth are not tally reliable, hence they are selective in their acceptance of adeeth, while some of them reject Ahaadeeth outright.

ney say that they are Ahlul Qur'aan (people of the Qur'aan) but is name is deceptive. Infact, they are far from being 'People of the ur'aan'. The Muslims have more fittingly branded them Munkireenul Hadeeth' (rejectors of Hadeeth).

nese people are not part of the Ahlus Sunnah. Infact there is great ar regarding their Imaan!

he Ghair Muqallideen:

nen came the second crowd. They say: 'Islaam is founded on the ur'aan and Hadeeth!

ney reject the Ijmaa' of the Ummat. To the extent that most of em even reject the Ijmaa' of the Sahaabah τ! Their claim of ur'aan and Hadeeth is very much like that of the 1st group. The ording is correct but the purport is deceptively false.

ney call themselves 'Ahlul Hadeeth' very much like the 1st groups Ahlul Qur'aan'.

The Ahlus Sunnah calls them Ghair Muqallid. The Arabs call them 'Laa Madh-habiyyah'[1]

Now they have started using themselves 'Salafi'. Call themselves what they will – something today, something else tomorrow?

The Basis of this group

This group accepts the Qur'aan. Then they claim to accept the Hadeeth as well. But here they have opened their own route. They class Hadeeth as Saheeh and Dha'eef[2] (authentic and weak). They accept Saheeh and reject Dha'eef. And this classification is carried out at their will. They do not accept the classifications of any of the Imaams of Hadeeth. So this is a summary of their self-styled acceptance of Hadeeth. They do not accept the Ijmaa' of the Ummat and not even the Ijmaa' of the Sahaabah. Their entire 'Madh-hab' is based on this.

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[1] A wonderful Kitaab has been written by Shaikh Sa'eed Ramadan of Syria– 'Al Laa Madh-habiyyah wa Khutooratihaa fee Hadmi Sharee'atil Islaamiyyah' (the Laa Madh-habiyyah group and their dangers in destroying the basis of Islaam)

[2] Among the Ghair Muqallid scholars of recent times was one Naasiruddeen Albaani. He was a revert Muslim. He studied on his own until he developed a good overall ability in the science of Hadeeth. But he has created a great amount of confusion and harm among the Muslims.

In the science of Hadeeth, there are 3 general classifications: Saheeh (strong), Dha'eef (weak) and Maudhoo' (fabricated). All the Muhadditheen, from the earliest times have accepted Dha'eef Ahaadeeth in their Kitaabs with some conditions. As a result, in certain instances, a Dha'eef Hadeeth will be used as a Hujjat. Maudhoo'aat are not accepted at all. In Istidlaal (extracting proofs), Saheeh Ahaadeeth are used. If no Saheeh Hadeeth is available, then a Dha'eef Hadeeth will be used. In regard to Fadhaa'il (virtues), Dha'eef Ahaadeeth are accepted unanimously. Many of the major Hadeeth Kitaabs contain Dha'eef Ahaadeeth. There is much detail in this regard as well – but this is sufficient here.

Till Shaikh Albaani came along. He devised his own set of laws in Usoolul Hadeeth which were totally in conflict to those of the Mutaqaddimeen (early scholars). He cast all Dha'eef Ahaadeeth into the lot of Maudhoo'aat. He wrote 'Silsilatul Ahaadeeth As Saheehah' and Silsilatul Ahaadethid Dha'eefah wal Maudhoo'ah wa Atharuhaa fil Ummah'. In these two books, he has caused untold damage to Islaam. **By this approach, the 'Salafis' have destroyed the entire basis of Deen.**

he Shee'ah:

his is a famous group. They also reject Ijmaa'. They 'accept' the ur'aan in their own way. Some of them do not accept our Qur'aan all, while some of them say that our Qur'aan is incomplete. The dden Imaam ran away with their Qur'aan. Yet they will never penly admit this, for then they will be exposed for what they truly e. Have a look at their Kitaabs, you will be shocked at the trash ontained therein.

hey are the Yahood of this Ummat and their beliefs are laughable. heir entire religion is based on mystery and dark secrecy called Taqiyyah' which in essence is nothing short of Nifaaq (hypocrisy).

hey 'accept' Hadeeth. But they have their own collections of haadeeth.

hey reject Ijmaa' totally. Hence the first Ijmaa' of the Sahaabah d the Ummat i.e. on the Khilaafat of Abu Bakr τ is not accepted them. The entire Ummat at the time had taken Bai'at (allegiance) the hand of Abu Bakr, then to Umar and then to Uthmaan and en to Ali τ. Even Ali and Abbaas τ took the Bai'at to the first three hulafaa. The entire Muslim Ummat has accepted this. These mwits do not. They were not even around at the time!

his is the first and greatest proof against them. They popped up any years later under very dubious circumstances, but this is a pic of its own.

hey have some other 'sources' of their Deen but we will not go to them now.

short, they are a group of their own. Even they have knowledged this. They have their own 'Deen'. This religion of

theirs is as far from the Deen of Islaam as is Christianity and Judaism.

Mr Maudoodi's group:

Mr Maudoodi started of on the right track. He was a 'highly educated' fellow. He studied under Mufti Kifaayatullaah Rahimahullah for a while. His initial works were masterpieces. Later he founded the Jamaate Islaami. He became obsessed with the subject of Khilaafat. Several leading Ulama even supported him at the time. His obsession with his movement later became the means of his coming apart. This can be gauged from his latter writings.

In short, he first criticized Taqleed then rejected it (this opens the way to free thinking). Ultimately, he rejected the Ijmaa' of Sahaabah and in his criticism, did not pay any consideration to their exalted rank, till finally, he even took the Ambiyaa to task!

They have tried to cover some of these things up since, but these matters now and then crop up from behind the smokescreen.

Their claim is: 'Intellectual slavery of anyone besides Allaah and His Rasul is not permissible' – As is common with all these people, big words and theories, which in reality are very shallow and deceptive.

So these are the three main groups in the world today who reject the Ijmaa of the Sahaabah and the A'immah τ.

Muhammad Paalan Haqqaani (Muhammad is his name, Paalan is his father's name) has written a Kitaab: 'Ghair Muqallideen kaa Khulafaae Raashideen se Ikhtilaaf' in which he has detailed the differences the 'Salafis' or whatever you want to call them, have with the Masaa'il which the Khulafaae Raashideen had ordained in their time with the Ijmaa' of the Sahaabah.

o weigh these groups in the light of the Aayat that we began with.

Shah Waliyullaah and the Ghair Muqallideen:

hah Waliyullaah is among the greatest Muhadditheen of the mmat. He is the Musnidul Hind i.e. all the Sanads of Hadeeth in e sub-continent pass through him. To lend weight to their cause, e Ghair Muqallids of Hind claim that Shah Saahib was like them. his is a common ploy of these types. In this way they try to islead simple-minded Muslims –

nd listen! Those of you who are not linked to the Ulamaa are at sk of being misled by these chancers -

nyhow, to set it straight, in Hujjatullaahul Baalighah, he has ritten on the topic in great detail. He wrote about the two schools: e "Ahlur Ra'i" and the "Ahlul Hadeeth" and who they are.

he Imaams of the 'Ahlur Rai' are Imaam Sha'bi, Ibraaheem akha'ee, Auzaa'ee, Ibn Abi Laila, Shubrumah, Abu Haneefah and s students.

he Imaams of the Ashaabul Hadeeth are The 7 Fuqahaa of adeenah, Imaam Maalik, Shaafi'ee, Ahmad, Sufyaan Thauree, Ibn ubaarak etc.

he Importance of Taqleed:

he Fiqh of the Ahlur Rai was then codified by Imaam Abu aneefah. After this there was no great Ikhtilaaf among this group.

he Ashaabul Hadeeth had many differences in their Fiqh among emselves. Several Madh-habs originated among them. With the

passage of time, these Madh-habs then evolved and were incorporated into three. In this way, four Madh-habs were codified and accepted. These four Madhaahib in turn encompassed all the Ilm of the Aimmah and the various Fataawah (Rulings) of the Sahaabah. Taqleed of the four Imaams was then unanimously accepted by the Ijmaa' of the Ummat.

There is great wisdom and protection in this Taqleed.

After this, Shah Saahib writes:

"People should beware, and not confuse the Ashaabul Hadeeth mentioned above with the present day newly emerged sect who call themselves the Ahlul Hadeeth. The Ahlul Hadeeth of today are very much similar to the Zaahiriyyah sect of the earlier period. These people are the Laa Madh-habiyyah and Ghair Muqallideen. They do not accept the Ijmaa' of the Sahaabah and the Aimmah, nor the Aathaar (sayings and actions) of the Sahaabah, nor do they accept Qiyaas (analogical reasoning) as a Hujjat in Deen. These are not part of the Ashaabul Hadeeth."

In another Kitaab, 'Al Aqdul Jayyid', he has dealt with this subject in detail.

Salafiyyat – A deception:

In more recent times, these Ghair Muqallids have taken on a new name i.e. 'Salafi'. So they have presented the same old thing in a new guise. Many fresh and free youngsters have fallen into their trap and the group suddenly gained a fresh wind – and, as with most deviant groups, the bulk of their followers are ignorant masses. The common layman cannot understand the finer details of Usoolud Deen (the principles of Deen). Anything presented to him will be swallowed. This is because he cannot judge these things in the light of Ilm due to lack of it. This is how falsehood spreads among the Muslims.

o these are two paths in front of us; One is a new way, invented by nlightened mushrooms' of this belated age – the other is an tested path, laid down by men who were oceans of Ilm and ountains of Taqwa. The 'Muqallideen' are the followers of the slaaf (pious predecessors) and are thus the true "Salafis". The hair Muqallid crowd are on a path of their own. They have pposed the Aslaaf at every turn. They have hijacked the term Salafi a most deceptive way - And a strange world it is.

ifferences in understanding Nusoos[3]

nderstanding Qur'aan and Hadeeth correctly is not the work of very doctor, professor and cabbage farmer! This is a very deep and pecialized field. There is no shortcut in this path. And it is npossible to lay claim to Itaa'at (obedience) of Allaah and His asul ρ without following the great Aimmah of the past.

ere is one example:

he differences in the method of Iqaamah:

here is a Hadeeth: "Bilaal was ordered to say the Adhaan in two's venly) and the Iqaamat in one's (odd no.)

ccording to Imaam Shaafi'ee and Ahmad, it means to say the ords of Iqaamat once each, but 'Qad Qaamatis Salaat' will be said vice. (the Takbeers will be said twice).

ccording to Imaam Maalik even 'Qad Qaamah' will be said once.

naam Abu Haneefah says the meaning of the Hadeeth is to say very set of words in one breath. The further Daleel (proof) is the

Nass refers to Qur'aan and Hadeeth

Riwaayat (narrations) in Abu Dawood reported by Abu Mahdhoorah τ who was appointed as Muadhin in Makkah. He says that Nabi ρ taught him to say the Iqaamah in 17 sentences.

The Hanafis thus practice upon both Ahaadeeth in this way.

The other thing is that the other A'immah, according to their prescribed method of Iqaamah are not practicing on the first Hadeeth either because the Takbeer and Qad-Qaamah are both said twice.

This is how differences in understanding Nass come about.

Some of the Imaams practice on 'Asahhu maa fil Baab' the most Saheeh Hadeeth in the chapter. Imaam Abu Haneefah's method is of Tatbeeq and Jama' (reconciling Ahaadeeth and practicing upon all the Ahaadeeth in question).

Our difference with the Ghair Muqallids

So one of our fundamental differences with the Ghair Muqallideen is that they do not accept the Ijmaa' (consensus of opinion) of Ummat as a Hujjat (proof). They are ardent Muqallids of their Ghair Muqallid Ulamaa. For all the hue and cry against Taqleed, they are the most hardline Muqallids themselves. All the fuss is nothing but a plot to create confusion among the Muslims and thus take them off their objective i.e. Amal (practice)

No getting around Taqleed:

Listen! In all fields of life, pertaining to Deen or Dunya, there is no getting around Taqleed. Call it what you will, every person is a Muqallid in his field. The question is whose Taqleed – so in the matter of Deen, you will either have to follow the mainstream Ahlus

unnah and the true Salafis i.e. one of the four Madh-habs or else ou have the option of following these self-styled scholars who ject the Aathaar of Sahaabah and the Ijmaa' of the believers.

he Ahle Hadeeth:

ne group claimed to be Ahle Qur'aan. This term is deceptive. They e not people of Qur'aan. We are the people of Qur'aan. They are a oup who reject Hadeeth and Ijmaa' while claiming to follow ur'aan.

milar is the case of the Ahle Hdaeeth. We are the followers of adeeth. They claim to accept Qur'aan and Hadeeth while rejecting e Aathaar and Ijmaa' of Sahaabah. It does not mean that they llow Hadeeth while we follow our Imaams and not Hadeeth.

o and have a look in the Islaamic Libraries! The Imaams, their staads and their students have authored all the major Kitaabs on adeeth. Let the Ghair Muqallids present any reputable work on adeeth! The entire treasury of Hadeeth that is before the Ummat day is the fruit of the toil of the Muqallideen. These fellows then me along and either plagiarized the works of others or added their wanted side notes and useless commentaries on the great works of e Ulamaa.

he Ghair Muqallid/ Salafi/ Ahle Hadeeth are sects who accept uraan and Hadeeth only. They do not accept the Ijmaa' of the ahaabah nor the Ijmaa' of the Ahlus Sunnah. They will not admit is directly, but have a look at their Madh-hab – it will shine forth ighter than daylight.

xactly the same is the case of the confounded Qaadiyaani sect. ney will never negate the Khatme Nabuwwah openly. They say luhammad ρ is Khaatamul Ambiyaa – then they say Ghulaam hmad is also a Rasul! So they invent their own concept of Khatme

Nabuwwat. Neither here nor there. Just like all the others… Again have a look at their works.

The Ahlus Sunnah wal Jamaa'ah:

We are the Ahlus Sunnah wal Jamaa'ah. Remember this!

We follow the path of Muhammad ρ and His companions – the way of the Khulafaae Raashideen. This encompasses all that is in the Qur'aan and Hadeeth in the most complete way. This way was handed down to us by our Imaams who were the safe guarders and trustees of the Ilm of Nabuwwah.

We follow the Qur'aan, the Rasul and the path of the Mu'mineen.
To conclude with the Aayah we started with:

"And whoever opposes the Rasul after the Guidance has become clear to him, and follows a way other than that of the Mu'mineen, we shall allow him to do what he does and then we shall throw him into hell – and it is the worst abode" ***(Surah An Nisaa – 115)***

The Authority of The Hadeeth, Ijmaa' and Qiyaas

"And whoever opposes the Rasul after the guidance has become clear to him, and he follows a way contrary to that of the Mu'mineen, we shall allow him to do what he is doing and then enter him into Jahannam." *(Surah An Nisaa 115)*
"…And we have revealed the reminder (Qur'aan) to you so that you may explain to mankind that which has been revealed to them and so that they may reflect"
(Surah An Nahl 44)

his is a Risaalah (booklet) on the Hujjiyyat (proof/authority) of adeeth, Ijmaa' and Qiyaas. The Ahlus Sunnah have accepted all ree as proofs in Deen. There are other groups however, who reject ne or more of these.

the first Aayah the Hujjat of Qur'aan has been entioned together with that of Hadeeth and Ijmaa'.

the second, the Hujjat of Hadeeth has been mentioned with that Qiyaas.

een is one Sharee'at varies:

or the guidance of mankind, Allaah Ta'aalah revealed to them His een and Sharee'at. These are two things: Deen and Sharee'at.

rom Aadam υ to Rasulullaah ρ, the Deen of all the Ambiyaa has mained one. This Deen is Islaam. All the Ambiyaa came with laam. The Sharee'ats of the Ambiyaa varied with time. So all of em came with one Deen i.e. Islaam while their Sharee'ats changed om time to time.

nly this Ummat is Muslim:

nen by the Fadhl of Allaah, the Ummat of Rasulullaah ρ has been ven the title of Muslim. This was in answer to the Du'a of raaheem υ (Surah Hajj). Muslim means 'One who has submitted Allaah'.

oosa υ, on behalf of the Jews said: "Innaa Hudnaa Ilaik" – (we ve turned to you) and they were thus named Yahood (those who rned to Allaah).

esa υ said to his disciples: "Man Ansaaree ilallaah" – (who will sist me for the sake of Allaah?). Those who responded were called asaara (the helpers)

Usool and Furoo':

The link between Deen and Sharee'at is one of Usool and Furoo'.
Deen is the Asal – fundamental element or basis.
Sharee'at is its Fara' – it is derived from the Asal.

Ri'aayat (concession) in Deen and Sharee'at:

In Sharee'at there is a certain amount of Ri'aayat (consideration) depending on the age [Zamaan] or circumstance [Haal]. In Deen there is no Ri'aayat. For this reason, there is no difference in Deen. From the inception, Deen has remained one. The Sharee'at of the different Ambiyaa has varied from the time of one Nabi to another according to the various Ahwaal (circumstances).

Why?

There are three fundamentals in Deen: Tauheed (the oneness of Allaah), Risaalat (believing in the Messengers) and Ma'aad (the belief of the Aakhirat (hereafter)). This was found in the Da'wat of all the Ambiyaa. There is no concession in this. Rejecting even part of this is Kufr. These are the Usools of Aqaa'id.

Then in Sharee'at, there was some variation. In the time of Aadam υ, all the humans were his children. At that time, it was permissible to marry one's sister since there were no other women in the world. This is now Haraam. In some Sharee'at, 3 Salaats were Fardh, now 5 are Fardh. This is called Ri'aayat. These are just a few examples of it.

The Ahle Qur'aan:

Now we come back to the topic: we have to understand the Usools and Daleels (principles and proofs) of Deen and Sharee'at. There are

fundamental sources of Islaam: The Qur'aan, the Hadeeth, and maa'.

he Qur'aan is the fountainhead of Deen and Sharee'at. Rejecting e Qur'aan is Kufr. No one can reject it and claim to be a Muslim.

he first group we will deal with call themselves the Ahle Qur'aan. hey accept the Qur'aan and nothing else. They reject the Hadeeth. asulullaah ρ had informed us about this group. They manifested r the first time in the very early period.

adhrat Miqdaam ibn Ma'dikarib τ reports that Rasulullaah ρ said: Listen! I have been given the Qur'aan and other commands like it well. Soon you will find an obese, carefree person, who while clining on his couch will say: 'follow the Qur'aan in all that it eclares Halaal and Haraam'" Rasulullaah ρ said: "Listen! All that e Rasul has declared (of Halaal and Haraam) is as if Allaah has eclared it so!" [Mishkaat no 163]

adhrat Irbaadh ibn Saariyah τ reports that Rasulullaah ρ said: Will a nonchalant person among you, while laying on his couch say at Allaah has only revealed the Qur'aan? Listen! By Allaah! I ave given orders, and I have advised, and I have prohibited certain ings. These are like the Qur'aan and at times even more!" Mishkaat no. 164]

he claim of these people is erroneous- it is false. These people ade their first appearance in the 1st century in the time of the ahaabah and Taabi'een. They are still present. You will find many ousands in Pakistan. They say that the Qur'aan alone is sufficient. hey call themselves 'Ahle Qur'aan'. Even the name is deceptive. he entire Ummat accepts the Qur'aan. The entire Ummat is 'Ahle ur'aan'. The correct name for this group is Munkireene Hadeeth – ejectors of Hadeeth. So we have to establish the Hujjat (proof) of adeeth.

The Shee'ah – the greatest rejectors of Hadeeth:

Here the Shee'ah come in. Generally we do not consider them Munkireen of Hadeeth whereas they are on top of the list. They reject all the Hadeeth of the Sunnis. They have their own collections of fabricated Hadeeth. They believe that that after Rasulullaah ρ, Khilaafat and Imaamat was transferred to Ali τ. Then to Haasan and then to Hussain τ. In this way, there are 12 Imaams. These Imaams used to receive Wahy (Divine revelation). This Wahy is equal to the Qur'aan! The Wahy of the Imaams can even abrogate that of Nabi ρ. These are their beliefs. They do not call the Imaams Nabis, but they grant them all the authority of the Ambiyaa?!

Their most important book on Hadeeth is Al Kaafi of Ya'qoob Kulaini. 10% of the Kitaab are the 'sayings' of Nabi ρ. The other 90% are the Ahaadeeth (saying) of the Imaams. These are but a few of their beliefs in brief.

These two groups do not accept Hadeeth as Hujjat in Deen. The rest of the Ummat does. Usools of Deen and other Shar'i commandments are proven from Hadeeth just as they are from Qur'aan.

The Ahle Hadeeth and Inkaar of Ijmaa' (consensus of the believers):

After Hadeeth, we accept Ijmaa' as Hujjat in Deen. Just as one group rejects Hadeeth, one group rejects Ijmaa'. This is a more 'recent' group. They made their appearance during the British rule of India and Arabia. They had themselves registered with the British government as 'Ahle Hadeeth'. Like this they differentiated themselves from the 'Ahle Qur'aan'.

What is the correct name for the Ahle Hadeeth:

But this name is also deceptive. As with the other group they got stuck on level two and could not progress to the next. We call them 'Ghair Muqallid' but strangely both names do not fit. We are 'As-habul Hadeeth' followers of Hadeeth and they are the staunchest of Muqallids. They fight tooth and nail against the Taqleed of our Imaams, yet they blindly and rigidly follow their own Imaams in all that is correct and incorrect.

Some people call them 'Ahluz Zaahir' because their Ilm is very shallow and transparent. They do not like this name for themselves.

That is why they had their name registered with the Kaafir Government as 'Ahle Hadeeth'. Then when the British-Saudi-American government came into existence, the lure of petrol-money was too strong. So the 'Ahle Hadeeth' aligned themselves with the Najdi Wahhaabi's and changed their name to Salafi. Salafi means followers of the predecessors, but this name also does not fit! Their path is far off the way of the Salafe Saalihen.

We cannot call them Ghair Muqallid because they are the worst Muqallids. We accept all the Imaams as being on Haqq. At times we even accept the Fiqh of the others. They blindly follow their Imaams and Ulamaa only. They consider all others as astray.

We follow the rightly guided Imaams. They follow their own confused self-styled Imaams.[4]

[4] Like Naasiruddeen Albaani

Can they be called Laa Madh-habiyyah?

Among the Arab Ulamaa, this sect is known as 'Laa Madh-habiyyah' – those who do not follow a correct Madh-hab. In Urdu this name cannot be used.

Madh-hab in Arabic means School of thought (Maslak). In Urdu it means Deen or religion.

So the Urdu meaning of Madh-hab cannot be taken since they are not Non-Muslim. They are Muslims but they do not follow any of the Imaams in Hidaayat.

The Ahlus Sunnah wal Jamaa'ah:

In Hadeeth we are told to follow the Sawaade A'zam [great multitude] of the Ummat. We are on this path. We are the Ahlus Sunnah wal Jamaa'ah.

We follow the Qur'aan; then we follow the Sunnah, not just Hadeeth; and we follow the way of the Sahaabah and the Mu'mineen and their Ijmaa' – this is 'Al-Jamaa'ah'

The Difference between Hadeeth and Sunnah

The meaning of and 4 things that constitute Hadeeth:

4 things make up Hadeeth:

1. The Aqwaal (sayings) of Rasulullaah ρ
2. The Af'aal (actions) of Rasulullaah ρ
3. The Taqreer[5] (consent) of Rasulullaah ρ
4. The physical traits and habits of Rasulullaah ρ

[5] i.e. if a Sahaabi did something in the presence of Nabi υ and he did not express displeasure or prevent him.

he meaning of Sunnah

nd Sunnat means: At-Tareeqatul Maslookah fid Deen – The llowed path in Deen.

he Nisbat (link) between Hadeeth and Sunnah is Aam-Khaas min Vajhin.

e. they are similar (Muttafiq) in one way and different (Muftariq) two ways:

Maaddatul Iftiraaq (differences) are two:

1. Those Ahaadeeth which deal with the Khaasiyaat (specialities) of the Nabi e.g. marrying more than 4 wives. This is Hadeeth but not Sunnah.
2. Those things which were implemented by the 4 Khaleefahs. These will be Sunnah even if there is no Hadeeth in support of it e.g. the 2nd Azaan for Jumu'ah which was implemented by Uthmaan τ[6]

he Sunnats of Ali τ τ:

ike this, there are 3 Masaa'il which came about in the time of Ali τ hen two groups of Muslims fight against each other:

1. Regarding those who are killed: will they go to Jannat or Jahannum ;
2. Will the goods of the defeated party be treated as Ghaneemat (spoils of war) ;
3. Will the captives be treated as slaves ;
4. The answers to these 3 Masaa'il were stipulated by Ali τ. This is Sunnah even though there is no

[6] The Salafi's have created a huge row over the number of Rak'ats in Taraaweeh – 20 Rakats is proven m Hadeeth of Nabi ρ and the Sunnat of Umar τ as well as the Ijmaa' of Sahaabah.

The Battle of Jamal was fought between Ali and Aaishah's parties. Ali τ's group was victorious. Questions 2 and 3 came up. Some Muslims wanted to take the spoils as theirs. Ali said: "Which wretched person will take Aa'ishah τ as a slave? There is no booty, nor any slavery!" So all the prisoners were set free and all the goods of the Shuhadaa (martyrs) was returned to their families.

Then the Battle of Siffeen came along between Ali and Mu'aawaiyah τ. Some people raised the first question. Ali said: "ours and theirs are in Jannah"

This is such a Mas'alah that no one could have solved since no Hadeeth was present, nor anything similar by which a Shari analogy could have been extracted (Qiyaas).

Ignorant people (the 'Salafis') generally make a huge noise about the 2nd Azaan and the Rak'ats of Taraweeh. We have presented the Sunnah of Ali τ here because their knowledge has not yet reached this level. When they come to know about this, they will have an extra Mas'alah to shout about.

The basic point is that the decrees (Fatwahs) and rulings of the Khulafaae Raashideen are accepted as Sunnah by the Muslims even if perchance there is no Hadeeth in support thereof. This has always been the standpoint of the Ahlus Sunnah till the emergence of this group.

We will discuss the name 'Ahlus Sunnah wal Jamaa'ah' shortly Inshaa'Allaah – suffice for now that we are Ahlus Sunnah not Ahle Hadeeth.

The Similarity between Hadeeth and Sunnah (Maaddatul Ijtimaa'):

hose Ahaadeeth which are accepted as Ma'mool Bihaa (practiced pon) and are not Mansookh (abrogated) or Khaas (special) are also unnah.

e accept all the Ahaadeeth in this category and we practice upon em. We also follow the Sunnah of the Sahaabah.

eing 'Ahle Hadeeth' is not good enough for two reasons:

1. Hadeeth includes Mansookh and Khaas matters. It is not correct to practice on this even though it is Hadeeth. e.g. Marrying more than four and temporary Nikaah – both these are Baatil.
2. Hadeeth does not cover the Sunnah of the Khulafaa. For this reason the Salafis are in Dhalaalat (error). We have been clearly commanded to follow the Sunnat of the Khulafaa in Hadeeth just as we have been ordered to follow the Sunnah in the Qur'aan!

he 'Ahle Quraan' rejects Sunnah. The 'Ahle Hadeeth' also reject it practice yet when confronted, neither of them will admit to it.

his is the deception of the Ghair Muqallid/ Salafi/ Ahle Hadeeth ct.

Challenge:

e place a challenge to all the self-styled 'Ahle Hadeeth **– present single Hadeeth where we have been commanded to follow the adeeth.** Hadeeth is a technical term, an academic classification.

the Hadeeth, we have been ordered to follow the Sunnah: The unnah of the Rasul everyone accepts – we have been clearly dered by the Rasul himself, in a Saheeh Hadeeth to follow the unnah of the Khulafa as well and this too, with no distinction!

In our discussion, this is the matter that separates the truth from falsehood. We follow Hadeeth – they *claim* to follow Hadeeth. A claim that is

a) false and
b) deceptive.

Rasulullaah ρ said:

"You must follow my Sunnah and the Sunnah of the rightly guided Khulafaa! Hold firmly onto it and grip it with your teeth!"

In another Hadeeth He said:

"Whoever holds on to my Sunnah during the time of evil…"

And:

"I am leaving behind two things. You will never go astray so long as you hold on to them: The Kitaab of Allaah and my Sunnah"

There are great virtues for memorizing Hadeeth and passing it on to others – But we have been ordered to follow Sunnah.

The Sunnats of Abu Bakr τ:

So we have touched on the Sunnah of the other Khulafaa. Sayyidinaa Abu Bakr τ has also given us certain Sunnahs. In fact He was the first to present certain Sunnahs (since he was the first Khaleefah)

If any townspeople collectively leave out any important command of Islaam (e.g. Zakaat), the Ameer can wage Jihaad against them. When one group refused to pay Zakaat, He said: "If they with hold even one piece of string which they used to pay in the time of Rasulullaah ρ, I will fight them!" Umar did not understand this

erdict. He felt that there were more pressing matters like dealing ith the renegades and the threat against Madeenah itself.

his was a very important decision taken by Abu Bakr τ. The entire ability of the Muslim nation depends on it.

e named a successor (i.e. Umar) He wrote an order to this effect, nd then told Uthmaan τ to gather the Muslims in the Masjid and ke Bai'at on Umars τ hand. The Sahaabah accepted this.

hese were two Masaa'il which only Abu Bakr could have enacted, ecause this was the era of the Sahaabah. They were people of nderstanding and Itaa'at (obedience). The very next generation was ne of turmoil. That is why we see that in the period of Uthmaan τ nd Ali τ, non-Sahaabah created great anarchy. They were not repared to accept the decisions of the Khaleefah.

person once asked Ali τ why the first 2 eras were of unity and eace while the 2nd two were of turmoil and strife. He said: Because of the change in Ra'iyyat (the general public)" Abu Bakr d people like Ali, Uthmaan, Abu Ubaidah and the others. The tter period saw a dearth of men.

The name: Ahlus Sunnah wal Jamaa'ah:

asulullaah ρ said that the Yahood and Nasaara were split into 71 nd 72 sects… and that this Ummat will be split into 73 – all of em but one will enter Hell. On being asked who they were, he id:

"Maa Ana Alaihi wa Ashaabee"

"Those who follow the path that I am on and my Sahaabah"

ly Path: this is **the Sunnah.**

My Sahaabah: this is **Al-Jamaa'ah.** From this comes the Ijmaa' (consensus of the Mu'mineen)

Ibn Taymiyyah has supported this in "Minhaajus Sunnah"

The 'Ahle Hadeeth' scholar Nawaab Waheeduz Zamaan in "Nazlul Abraar" has also affirmed it.
The group who are on Haqq (truth) and that will gain Najaat (salvation) are those who follow the Sunnah and accept the Ijmaa' of the Ummat.

The 3 Usools of Deen:

The 3 principle sources of Sharee'at are: The Kitaab of Allaah; the Sunnah; Ijmaa'.

The fourth Usool is: Qiyaas (analogical reasoning) based on these three Usools.

The Masaadirul Asliyyah (principle sources) are 3. Qiyaas is the 4th (source) but it is not in the category of the first 3.

Qiyaas is Muzhir (makes apparent the hidden) of Sharee'at not Muthbit (proof of itself) of Sharee'at i.e. Qiyaas is a means of understanding the laws of Sharee'at from Qur'aan, Sunnah and Ijmaa'. Qiyaas is not used to create laws of its own type in conflict of the 3 Usools. Qiyaas is not contradictory to them.

Ijmaa' is also linked to Qur'aan and Hadeeth

These are now the 4 Usools of Deen. The first 3 are on a higher level. Qiyaas is of a 'lower' level. But all 4 are interlinked. Deen is the command of Allaah – Allaah is the Shaari' (The one who revealed Sharee'at). This Sharee'at is manifested through these Usools. Rasulullaah ρ expounded the commands of Allah. He

nveyed and taught them to us in full. He did not alter them in any ay or present anything on his own account [Na'oothu Billah]. The ahaabah then conveyed this to us.

heir Ijmaa' strengthened the foundation of Islaam and protected it om being tampered. They did not alter anything. This is how Deen as established on a firm – watertight – tamper-proof foundation.
he A'immah then codified it to its finest detail through Ijtihaad nd Qiyaas. They did not alter Deen or present anything of their wn. This completed the matter.

he Shee'ahs tried to alter Deen. The Khawaarij tried to alter Deen. he Mu'tazilah tried.

lany groups have come and gone. 'Kulluhum fin Naar' – All are in ell. They are not part of us.

hen the 'Ahle Qur'aan'; 'Ahle Hadeeth'; 'Ghair Muqallid'; Salafi'; 'Maudoodi' etc. sprang up. They changed things. They eated confusion. Some of them went very far – right out of the ld of Islaam; others will be classed as Muslim but not part of the hlus Sunnah. Some on something, others on something else…
ll of this is nothing but Dhalaalat (waywardness) and confusion.

e have a straight, clear road. Our Deen has come to us generation generation from the best of people from every age. May Allaah eep us on this and raise us on this.

ll Ahaadeeth are linked to Qur'aan:

adhrat Abdullaah ibn Mas'ood τ once, while delivering a sermon, entioned a Hadeeth that Rasulullaah ρ cursed the person who ngthens her hair by joining other hair to hers as well as the person ho carries this out. He also cursed the tattooer and the person who ets himself tattoed…

After the sermon, a woman said to him: "You narrate Ahaadeeth about such matters that we find no mention of in the Qur'aan."

He said to her: "If you recited the Qur'aan, you would have found 'Take that which the Rasul gives you and abstain from all that he has prohibited you'" [Surah Hashr].

Ijmaa' (consensus of opinion) is also linked to Hadeeth and Qur'aan

Ijmaa' has to be Mustanad (based on something in Qur'aan or Hadeeth). The question then arises that what is the need for Ijmaa' then, when the Qur'aan and Hadeeth are there?

The answer is that sometimes the Aayat or Hadeeth only makes Ishaarah (an indication) to the matter. Ijmaa' makes it clear. Ijmaa' is a Hujjate Qat'i (a definite proof) in Deen.

Rasulullaah ρ did not nominate a successor. In his last days, He appointed Abu Bakr τ as the Imaam for 14 days! After his demise, the Ansaar met at Saqeefah Bani Saa'idah. They proposed two Ameers – one from the Ansaar and one from the Muhaajireen. Umar τ said that this is the person who the Rasul of Allaah appointed as Imaam in his lifetime. All the Sahaabah then took Bai'at to him. This is the 1st Ijmaa' of this Ummat.

Abu Bakr's τ appointment as Imaam was an Ishaarah (indication). Umar's understanding this as appointment as Khaleefah was Istidlaal or Qiyaas (extracting a proof/ deeper reasoning). Sahaabah's unanimously accepting it was Ijmaa'.

Ijmaa' is a Hujjate Qat'i. An absolute proof. To oppose it is Dhalaalat (misguidance). If anyone rejects the Khilaafat of Abu Bakr τ, one will be in the wrong.

milar is the case with 20 Rak'ats of Taraweeh.

ow Qiyaas is linked to the 3 Usools

he example of Qiyaas is like 3 huge pots of steaming food. A erson cannot take this food out by hand. He needs a big spoon.

ike this, you have Qur'aan, Hadeeth and Ijmaa'. To extract the Iasaa'il (laws) of Deen, the Imaams use Qiyaas. Call it Qiyaas or tihaad, it is the same thing. The Qiyaas of the Imaams, contrary to e propaganda of the 'Ahle Hadeeth' is not personal opinion or asoning in the matters of Deen. The Imaams were people of llaah and were far beyond such evil.

o now we have proven these four Usools of Deen. The Madh-hab the Ahlus Sunnah wal Jamaa'ah is based on this.

et us conclude with the two Aayats that we began with:
he first Aayah *(115 of Surah Nisaa)* has been discussed in detail in e 1st chapter.
he 2nd Aayah is from *(Surah An-Nahl Aayah 44)*

he proof of Qiyaas from Surah An-Nahl

he Kuffaar of Makkah objected to the Risaalat of Rasulullaah ρ. hey reasoned that if Allaah really wanted to send a message, He ould have sent an angel or some other supernatural being. In reply, is Aayat was revealed.

hroughout history, Allaah had sent messengers. All of them were uman men. No Nabi was a female and no angel was ever sent for is purpose.

llaah Says:

"...and We have revealed the Reminder (Qur'aan) to you, so that you may explain to the people all that has been revealed to them, and so that they may reflect."

The Qur'aan is Allaah's message to mankind. Allaah has the power to do anything He wills. Yet Allaah, by His wisdom, takes the temperament of man into account. For this reason, Allaah did not send the Qur'aan directly. He sent it with His Rasul ρ so that the Rasul ρ can explain it to them. He can guide them and assist them. They can relate to the Nabi since the Nabi is a human among them.

A human cannot relate to an Angel or to any other supernatural being. Allaah took mans weakness into account and sent a Nabi. The actions and commands of the Nabi are an exposition of the Qur'aan.

This is Hadeeth. So in this Aayah, the Hujjiyyat of the Qur'aan and Hadeeth has been established. Ijma' has not been mentioned here. Ijmaa' has been mentioned in the other Aayah.

Then Allaah says: **"...so that they may reflect"**
i.e. so that they may ponder on the deep meanings of the Qur'aan and as and when the need or situation arises, they may seek guidance from the Qur'aan and Hadeeth. In their respective periods, the Khulafaae Raashideen extracted guidance in this way. Then in every age, the Fuqahaa have extracted and will extract guidance like this.

Whenever any new Mas'alah arises, the Ulamaa will show the right path through Qur'aan and Sunnah.

Daily we are faced with new questions – in the business field, in the field of commerce and medicine. As technology advances, the Muslim is faced with new conditions. Hidaayat (guidance) through all of this is in Deen. The Ulamaa will show the way.

he work of the Ulamaa in these instances is through Ijtihaad and iyaas. There is no avoiding it.

ere the big question arises as to who has the right of Ijtihaad and iyaas. Every common layman will not have the right to voice his eling. This is 'self-opinion', which is Haraam in Deen. This is a pic of its own.

he last part off this verse is the proof for Qiyaas.
ne cannot avoid Qiyaas. The 'Ghair Muqallids' of our belated age e allergic to the word Qiyaas. But just as in the Mas'alah of aqleed, here too they are even more 'guilty' of Qiyaas than us. **We llow set rules in Qiyaas.** They are free thinkers – without udying the Usools of Qiyaas, they go about it. They have thrown e flood gates open. All and sundry are allowed to decide for emselves what they wish. They bring loads of the strangest types Istimbaat (deductions) and Qiyaas.

he safest route for all today is that of the pious people gone by. very new matter in Deen is as dangerous as it is misleading. May llaah protect all of us in these trying times.

A great cause of deviation: Taqleed of the deviated

"And Allaah is well pleased with the vanguard of Islaam among the Muhaajireen and Ansaar and all those who follow them in Ihsaan and they are pleased with Him..." [Surah Taubah Aayah 100]

The topic chosen by my hosts was – "A great cause of deviation: Abandoning Taqleed".

I amended it to – "A great cause of deviation: Taqleed of the deviated" – because there is no avoiding Taqleed. Every person in the world is a Muqallid. In every facet of life, from Deen to Dunya, everyone is a Muqallid. The antagonists of Taqleed are the greatest and blindest Muqallids. So the amended topic is more fitting. The question is not of Taqleed but of 'Who's Taqleed'.

Misunderstanding the meaning of Taqleed:

There is a general confusion in regard to the matter of Taqleed. Many people have the notion that Taqleed means to tie a leash around one's neck and place it into the hand of another so that he may lead you wherever he likes. He may land you in Jannat or Jahannam, your duty as a Muqallid is to blindly follow.

The correct meaning:

aqleed is from the root word Qallada from Baab Taf'eel. It means o place a necklace on someone'. In the Kitabs of Fiqh, you will nd the chapter "Qalladal Qaadhi" – 'placing a chain on a judge' e. appointing a judge in this way).

ere it will mean – To place one's reliance on a reliable person and follow him in Deen.
the same root is placed on BaabTafa'ul [Taqallud] it will mean acing a leash on one's neck. (As people have been led to believe).

he origin of Taqleed and Taqallud are one but the meanings are fferent.

wo things are necessary for Taqleed:

1.) Reliance (Aqeedat)
2.) To follow the person (Ittibaa')

our case, it would mean to place one's reliance on a certain naam and then follow him. This is because they were Imaams with m and Taqwa. We therefore accept their explanations of Deen and llow them in practice.

aqleed and Ittibaa' – one and the same thing:

y understanding the reality of Taqleed, all this confusion will ttle.

he people behind this furor are allergic to the word Taqleed. To em we say: 'Taqleed and Ittibaa' are one and the same thing'. It eans to follow or obey.

Vith the passage of time, terminologies may change. This change of rminology will not change reality.

Changes in terminology only: Tasawwuf, Zuhd and Ihsaan:

Tasawwuf (Sufism) is a technical term. It surfaced in the 5th century. Prior to this it was called Zuhd (abstinence). In Hadeeth you will find the word 'Ihsaan'. This is the same thing. In Qur'aan you will find the word 'Muhsin'.
In the Hadeethe Jibreel, Rasulullaah ρ was asked: "What is Ihsaan?" He said: "That you worship Allaah as if you are seeing Him".

This Ihsaan is the soul of Islaam. This science of Ihsaan is called Tasawwuf. The terms are different, the reality is the same.

The age of compilation of Hadeeth was between 250 and 300
A.H. Imaam Ahmad (A.R) passed away in 241
Imaam Daarimi (A.R) passed away in 255
Imaam Bukhaari (A.R) in 256
Imaam Muslim (A.R) in 261
Imaam Ibn Maajah (A.R) in 273
Imaam Abu Dawood (A.R) in 275
Imaam Tirmidhi (A.R) in 279
Imaam Nasai (A.R) in 321

These are some of the great Muhadditheen. All of them were 'Muhsin'. In their age, Ihsaan came to be known as Zuhd. You will find 'Kitaabuz Zuhd in all their Kitaabs. So they were all 'Zaahid'. In todays time you can call them 'Sufi'.

In the 5th century, with the passage of time and change in attitude, as people became more enamored by the world, the Ahlullaah turned their attentions away from the world and entered a life of Zuhd (abstinence). They became known as 'Sufi' because of the coarse woolen clothing they used to wear. Thus the terms: Tasawwuf and Sufi.

n Qur'aan and Hadeeth you will find the word Ittibaa'. tibaa' means to follow. To Follow the Rasul of Allaah and the haabah is Ittibaa'.

ater the word Taqleed came about. Taqleed and Ittibaa' are the me.

ome people say: "Show us Tasawwuf and Taqleed in the Qur'aan d Hadeeth". You will not find these words anywhere in Nass.[7]

hese are terminologies which came about later.

he technical definitions: Fardh; Waajib; Sunnah- Mu'akkadah and hair Mu'akkadah; Nafl; Mustahab; Mandoob; Makrooh- Tahreemi d Tanzeehi etc. are not in Hadeeth yet they accepted.

he classification of Hadeeth: Saheeh; Dha'eef; Hasan etc. e accepted by all despite being 'invented' by people. o these people want the word Tasawwuf and Soofi.

n Hujjatullaahil Baalighah, when writing on Tasawwuf, ah Waliullaah wrote under the chapter 'Abwaabul Ihsaan' [The apter on Ihsaan]

he Salafi-Wahhaabi group in Saudi Arabia are of the notion that ey alone are the people of Haqq. All the other Muslims in the orld are 'second-grade'. These people are opposed to everything sides theirs. Now they needed a 'Fatwah' against our Tableegh maat. For this they went to great lengths to besmear them. They rote voluminous books against them – filled with allegations, half- uths and outright lies. The Saudi's have an allergy to the word asawwuf. So these fellows filled the ears of their grand Mufti (Ibn aaz) with this in order to procure their 'Fatwa'.

Nass/Nusoos refers to Qur'aan and Hadeeth.

Once few of our elders met the Shaikh. He presented all his questions and objections and they gave their answers. One of the questions was: "Do you people take Bai'at from people?" Moulaana Muhammad Umar Saahib said: "Shaikh! We take Ahd (pledge) from people that they will practice on Sunnah and abandon Bid'ah."

The Shaikh said: "This is very good" whereas the Bai'at of Tasawwuf is nothing but the very Ahd (agreement) that Moulaana explained!

Moulana Bakhtiyaari was initially with Maudoodi. Maudoodi used to say that Tasawwuf is the opium of the Ummat. Later when Maudoodi went his way, Moulaana broke away from him. People however still had an aversion to Tasawwuf. Moulaana therefore established "Ma'hade Ihsaani" – "The Ihsaan Institute". The very people who hated Tasawwuf flocked to this 'Khaanqah'.

The Wujoob of Taqleed:

We have been explicitly ordered with Taqleed/Ittibaa' in the Qur'aan and Hadeeth. These commands are brighter than daylight. Allaah Ta'aalah says:

"The vanguard of Islaam from among the Muhaajireen and Ansaar – and those who follow them in goodness with Ikhlaas, Allaah is pleased with them and they with him."

The word Ittibaa' is clear here for all to see.

Who are the followers of the Muhaajireen and Ansaar?

Let us take an example here: You have a train - an engine pulling 25 compartments. The 1st compartment is linked to the engine. The 2nd

linked the 1st and so on. All 25 are not linked to the engine rectly.

ake another example. A chain is made up of links, one linked to nother. All put together, it makes up a chain. Every link is not nked to every other at once.

he example of this Ummah is exactly like this. We have not seen e Rasul of Allaah nor we have not met the Sahaabah, yet we are nked to them. We are linked to them through this chain. Allaah is eased with this entire chain because it is linked to the Sahaabah.

Ve follow Sahaabah through this chain. No one can claim to follow asulullaah ρ directly. This claim is mischief.

laam is based on this chain. It is called **Sanad.** You cannot fall om the sky, read a few books and present a grand philosophy, then xpect the Ummat to follow your trend. Yes you will pick easy rgets – ignorant fellows will fall into your trap. So in Hadeeth we ave been warned of people who are astray and who will lead others tray.

here is a group of people in this city who are of this view. This ogramme was held in their honor. I was asked to present Daleel roof) to them.

alaa'il (proofs) are available in mountain loads. The Question is ot of Daleel. The real Mas'alah is of Hidaayat (guidance). A orldly crook can repent; the door of Hidaayat is open for him. verybody looks down on him. Society has written him off. But llaah's door is open.

hen you get a crook in Deeni matters. One is a person who is in ror for some reason or another. He is sincere in his motive and his uest. Inshaa-Allaah, he will find guidance. Then you get a cheat - a aud or a crook. He is in error but he is stubborn. He is arrogant. He

will never find the truth. You will find hard-case Christians like this, and Shee'ahs like this. The world is full of them. Allaah says:

"And he who Allaah has set astray will never find anyone to guide him."

These people should take stock of themselves. What are their motives? What do they desire?

Coming back to the topic:

In this Aayah, Allaah has used the word 'Ihsaan'. This is not the Ihsaan of Tasawwuf. As we have mentioned, in Qur'aan, the word 'Muhsin' is used for that. Ihsaan here means Ikhlaas (sincerity).

Two things are mentioned here: Ittibaa' and Ikhlaas.

Take an example:

There is a locality with a majority of Shaafi'ees. The Imaam is Hanafi. The people want him to lead the Salaat as a Shaafi'ee. This did take place recently and this Mas'alah was placed before us, that is why I am mentioning it. Anyhow, this demand of these people is incorrect. All the four Madh-habs are Haqq. All are based on Sunnah. There is no question of performing a 'Hanafi' Salaat; 'Shaafi'ee' Salaat or 'Maalikee' Salaat. The Muqtadi must follow the Imaam, this is the correct Salaat.

Once a Taabi'ee said to a Sahaabi: "I am wearing leather socks (Khuffain). I feel it better to wash my feet each time I make Wudhu. Is this OK?" The Sahaabi said: "No. It is not OK. Making Masah is Sunnah. There is no question of better or 'how you feel'. You should have no doubt in any matter of Deen. You must have full Itminaan (satisfaction/assurance) on that which is Sunnah" [Tirmidhi]

milarly, there is no question of switching or adjusting Madh-habs nce all are correct. There must be no doubting this fact. Yes, if the eople of an area are Shaafi'ee and they want a Shaafi'ee Imaam so at they can learn from him and ask their Masaa'il from him then ere is no problem. Asking the Imaam to change is not correct.

the Imaam changes, he will be making Ittibaa' of Imaam haafi'ee but there will be no Ikhlaas in it. He will be doing it to ppease the people. Acceding to their request will not be ermissible. This will be contrary to Ihsaan.

nother person is Hanafi. He has studied the Shaafi'ee Fiqh in etail. He has learnt its Usoools and Furoo'. He has Itminaan atisfication) on this Fiqh. So he changes his Madh-hab on the basis f Ilm. This is a different matter altogether. This will fall under the saan mentioned in the Aayah.

n objection and its reply.

omeone may object that the Aayat we are using as a Daleel is from urah Toubah and it is regarding the Battle of Tabuk. Using this to rove Taqleed is not correct.

he Proof of Hujjiyyate Hadeeth: an objection.

he answer is that the Aayaat of Qur'aan are not restricted to any articular incident. This is called the Usool of Umoom (principle of enerosity) i.e. the Aayaat of Qur'aan have a more general meaning.

or example, the Aayah in Surah Hashar which is used to prove the ujjat of Hadeeth:

"Take that which the Rasul gives you and abstain from that which he prohibits you"

This Aayat is regarding the distribution of the spoils of war after a peace treaty (Maale Fay)[8]. Yet under the Umoom of Qur'aan, this Aayat has a far deeper implication. Even the Ghair Muqallids accept this. The same is the case here.

The Usool in question is "Al Ibratu li Umoomil Lafz laa li Khusoosil Mawrid"

It means that an Aayah will be used according to the general implication of its words and will not be restricted to any particular incident.

This is another matter- that until a person has not fully mastered the sciences of Usoolul Fiqh, Usoolul Hadeeth and Usoolut Tafseer (among others), he cannot express his view in any Mas'alah on the basis of any single Hadeeth. This is also another discussion altogether.

So this Usool is the answer to the objection.

Akhbaar includes Inshaa'

Then there is another Ishkaal (onjection): Amr (an imperative command) comes for Wujoob (compulsion). In this Aayah there is no Seegha (tense) of Amr (order).

The answer here is a law of Nahw (grammar) – Akhbaar are inclusive of Inshaa'. This means that although here a report is given, it includes a command.

[8] One is "Maale Ghaneemat" – the spoils of war: after the battle, 1/5th of the spoils are placed in the Baitul Maal and the rest is distributed among the warriors.
"Maale Fay" is when there is a peaceful settlement. Here Rasulullaah ρ was given the option to distribute it as he saw fit.

he Arabic students will understand this. For the general people let suffice to say that the Ilm of Deen is not child's play – for anyone say whatever he wills.

these 'Ghair Muqallids' take the trouble to study Deen in depth, ey will come to judge just how great men of Ilm the Imaams were.

hey will be overawed by the grandeur of their Ilm. These people ve relegated the Ilm of Nabuwwah to the rank of a newspaper or agazine! Any person can pick up a magazine, read what he likes d voice his opinion. He can even write his own column and have published. He can publish his own newspaper if he wants to. Now ey want to go about this way in Deen! Our complaint is only to llaah.

oming back to Akhbaar and Inshaa', understand it like this:

asulullaah ρ said:

1. "There is no Imaan in a person who has no Amaanah (trust)"
2. "There is no Salaat for a person in the vicinity of the Masjid except in the Masjid"

here is no Amr in these Ahaadeeth. Both these are Jumlah habariyyah (informative statement). Yet they include an Amr. The rst Hadeeth is an Amr (command) to inculcate Amaanah. The cond is an Amr to perform ones Salaat in the Masjid. Both these ings are Waajib.

milarly in the Aayah we are discussing there is an Amr of Ittibaa' d this Ittibaa' is Waajib.

aqleed: the only way

part from the academic discussions and trading of Dalaa'il, aqleed is a logical necessity. A person cannot take a single step ithout Taqleed.

The question is not *if* you choose to follow but *who* you choose to follow. On Qiyaamah it will be announced that everyone should join the person they followed in the world. In this way, the Hindus will be separated from the Sikhs and the Sikhs from the Shee'ahs…

The Ghair Muqallids even follow their Ulama. They are <u>very</u> rigid in their Taqleed.

They ask us: "Do you follow the Rasul of Allaah or Abu Haneefah (R.A)?" This question is incorrect. The correct question is whether we choose to follow Imaam Abu Haneefah (R.A) or the confused Ghair Muqallid sect.

The Madh-hab of Imaam Abu Haneefah is taken from Hadhrat Abdullaah ibn Mas'ood τ, and Abdullaah was the greatest follower of Rasulullaah ρ.

The Ghair Muqallids are made up of odds and ends from all over with free thinking ideologies. They then present this as following Hadeeth. They are obsessively opposed to the word Taqleed. All of this is nothing but Jahaalat and Dhalaalat (ignorance and misguidance).

Taqleed is necessary in 3 things

Wherever the Qur'aan or Hadeeth is clear on a matter, you will find no differences among the Imaams. There are three instances where the Imaams will differ:

1] Where there are Mukhtalif or Muta'aaridh (opposing) Narrations. E.g. in the Mas'alah of Raf'ul Yadain (raising the hands in Salaah apart from the 1st Takbeer). In cases like these, the Imaams will, according to their Usools come to a conclusion.

Sometimes a Hadeeth may have 2 apparent meanings. The Imaam ill determine one and the Muqallid will follow. E.g.

ne Hadeeth – Two meanings:

asulullaah ρ ordered Bilaal to say the Adhaan in twos and the qaamah in ones (odd number).
his Hadeeth could have two meanings: i.e. to say all the words of qaamah once only.

he three Imaams are of this view. Imaam Maalik (R.A) says that ven "Qad Qaamatis Salaat" must be said once only.

naam Abu Haneefah (R.A) says that 'ones' means to say the two ntences in one breath.

he Hadeeth of Abu Mahdhoorah τ in Abu Dawood supports his ew that Rasulullaah ρ taught him 17 sentences in Iqaamah.

Some Masaa'il are not clearly mentioned in Nass. In this case, the naam will dive deep into Qur'aan and Hadeeth to find an answer. hese are known as Istimbaati Masaa'il (extracted Masaa'il)

these three instances, the only way for Amal is through Taqleed the Imaams. Where Qur'aan and Hadeeth is clear on a matter, the oad is open.

nd remember! None of the Imaams have opposed Hadeeth in <u>ny</u> of their verdicts!

his is a great slander against these noble personalities! Do not ll into the trap of the slanderers.

emanding a Daleel for Taqleed is not correct

Finally, Waajib is of two types:

1.) Waajib li Ainihi (where a thing is Waajib in itself)
2.) Waajib li Ghairihi (where a thing is not Waajib in itself but is Waajib due to some external factor.

To seek a Daleel in the first type is correct. E.g. The Hanafees say that Witr is Waajib. If asked, they must present their Daleel. This is in order.
To seek a Daleel in the second type is not correct. Because its Wujoob is based on something else, you will have to examine that something else. If it is firm, the Wujoob will stand or else not.

The Wujoob of Taqleed

Taqleed is Waajib li Ghairihi. It is based on something else. That something else is Admul Ilm or Qillatul Ilm – not having Ilm or not having sufficient Ilm. Any person who fits in this category must ask or follow those of Ilm. This is Waajib upon him. For him to come to his own conclusion is Haraam. Allaah Ta'aala says:

"and ask those of knowledge if you know not" {Surah Ambiyaa}
Let everyone gauge himself in the light of this Aayah. This is the highest truth and there is no personal motive in any of it. This is the straight path.

A great cause of deviation: Taqleed of the deviated

The topic given to me was 'Abandoning Taqleed: A great source of deviation'.

I adjusted it to 'A great cause of deviation: Taqleed of the deviated'
The reason being that in life, and in Deen particularly, there is no avoiding Taqleed. Everyone is a Muqallid.

o the question is who you choose to follow.

ou may follow the great Imaams who were mountains of Taqwa nd Ilm.

r you can follow the Naa-Baaligh (non-ripe) mushrooms who pop p now and again; mushrooms which sell at 1 rupee a punnet.

he Importance of following one of the four Madh-habs and the great danger of stepping out of its boundaries

(From the writings of Shah Waliullaah – Taken from Rahmatullaahil Waasi'ah)

here is a great and deep underlying wisdom in following one of the ur Madh-habs. The protection of one's Imaan is in this way. reaking away from this is nothing but deviation and will lead to onfusion and strife. There are three reasons for this:

eason no. 1

the matter of Deen, the Ummat is dependant on its Salaf redecessors). This dependency is called I'timaad. The Taabi'een ceived their Deen from the Sahaabah, and their students received eirs from the Taabi'een and like this generation to generation.

every age, the Ulamaa had relied totally on their Mutaqaddimeen redecessors). Deen has reached us like this. This chain is called awaaruth.

he Ilm of Deen is based on Naql/Riwaayah (narration) or Istimbaat leduction).

oth these in turn are dependant on I'timaad. In this way, we accept een from our elders and pass it on to the next generation.

The Ummat has reached consensus (Ijmaa') on this Tawaaruth (Passing Deen down from generation to generation) and Ijmaa' is the strongest foundation upon which the entire Deen is based.

Abandoning this will lead to evil and deviance.
This applies in all facets of life and not only to Deen. In all the worldly sciences too this rule applies. By learning the field from its masters a person will qualify in that field. No person can become a doctor or lawyer on his own, and if anyone makes this claim, no one will accept it.

This is the first step i.e. to have I'timaad (confidence) on the Aqwaal (saying) of our Salaf.
Then it is necessary for this Qowl (saying) to be based on a Saheeh Sanad (Chain of Narration) or for it to be protected in an authentic Kitaab – and further, for this Qowl to have been authorized by the senior Ulamaa of every generation. In this way,

1. After all the Ihtimaalaat (possibilities) have been weighed, the Raajih (preferred) Qowl should be defined (Tarjeehul Muhtamal);
2. The general Mas'alah must be specified (Takhsees of Aam);
3. A general Mas'alah must be clarified (Taqyeedul Mutlaq);
4. And the Mukhtalaf (differing) Masaa'il must be gathered (Jama') together with their clauses and proofs (Illats and Dalaail);

Until all of the above have not been clearly dealt with, it will not be permissible to accept any Qowl with full I'timaad.

Today, apart from the four Madhaahib, there is no fifth Madhhab or school of thought, which has been covered in such detail. And by the will of Allaah, these four Madh-habs have covered everything from A to Z in complete detail. A person who traverses any other

ay will definitely land himself in confusion sooner or later. The eat claims of the Ghair Muqallideen are very fickle and shallow.

he Imaami and Zaidi Madh-habs[9] have been covered in some detail Furoo' (subsidiary Masaail) but their Usools (principles) e Baatil (False). They are among the Firaq Dhaalah (deviated cts)

eason no. 2

asulullaah ρ has said:

"Follow the Sawaade A'zam (great multitude) in Deen"

his applies to the majority group of the Ummat since the earliest ays i.e. the Ahlus Sunnah wal Jamaa'ah. There were other adhaahib among the Ahlus Sunnah, but with the passage of time ese were incorporated into the four Madhaahib. These 4 are now e Sawaade A'zam and to follow them is necessary.

eason no. 3

this belated age of evil and fitnah, when there is very little maanah (trust) and even less Taqwa, a concerned believer must uard himself very carefully. It is not permissible to follow any ew' way based on the opinions of 'enlightened' individuals. The fest recourse is to follow the way of the Jamhoor Akaabir (general ody of senior Ulamaa) and the Ahlullaah (people of Allaah). The her road is of carnal desire and the deception of Shaitaan. milarly, it is not permissible in Deen to follow any ignorant person ho does not fit the requirements as laid down by Sharee'at.

we look at the Muqallid Ulamaa, they are firmly rooted on a path, hich has been laid out by the Aslaaf and has been handed down eneration to generation by the pious Ahlullaah of every age. urther, all of their Aqwaal are solidly researched from Qur'aan and unnah.

Then there is another group, who claim to be on the path of the Salaf and that they are following Hadeeth, but on deeper scrutiny, the opposite shines true.

Umar τ has said:

"Islaam will be destroyed by the Munaafiq who will argue and create dissent by means of the Qur'aan!"

Ibn Mas'ood τ has said:

"Follow the way of those who have passed away. Hold firmly onto the way of the Elders."

In the third part of 'Aqdul Jayyid', Shah Saheb has written that Taqleed is of two types:

1. Waajib
2. Haraam

Taqleed of the Aimmah Mujyahideen (the 4 Imaams) is Waajib and this Taqleed is in fact Amal (to act) on Qur'aan and Sunnah.

He goes on further:

"It is impossible for a person who is not a Master in all the sciences of Ilm to derive his own verdict in any Deeni Mas'alah. It is Waajib on him to bind himself to a reliable Aalim or Faqeeh in all Deeni Matters. Then to follow a Faqeeh whether his answer is based on Sareeh Nass[10], Istimbaat[11] or Qiyaas[12], will be considered as Amal on the Sunnah. The Amal will either be Saraahatan (direct) Amal on Hadeeth or Dalaalatan (indirect) Amal on Hadeeth. This approach has

[10] A clear cut Aayah or Hadeeth

[11] A law extracted from Qur'aan or Hadeeth

[12] A law deduced by analogy

he Ijmaa' of the Ummat upon Taqleed of the Imaams

here is Ijmaa' of the Ahle Haqq and the seniors of the Ummat of very age upon the acceptance of these 4 Madh-habs. This Ijmaa' is tact upto this day and there is great safety in this, especially in our me, wherein the efforts of evil are on the rise, the carnal desires are eing followed and every worthy and unworthy person offers his ewpoint in the Deen of Allaah.

'Al-Insaaf' Shah Saheb has written:
The second century saw the rise of new Fitnahs and a decline in m. By the Will of Allaah, this form of Taqleed then took root. fter this, very few were there who did not follow a Muta'ayyan pecific) Mujtahid. And this Taqleed is now Waajib as it was en..."

Vhen is Taqleed not permissible?

he founder of the Hazamiyyah group: Ibn Hazam Zaahiri Andalusi 84-456a.h.) held the view that Taqleed is Haraam. He felt that it is ot permissible for anyone to follow anyone other than Rasulullaah . He presented the following proofs in support thereof:

o. 1:

Follow what has been revealed to you by your Rabb and do ot follow any beside Him" [Surah A'raaf aayah 2]

And when it is said to them: 'Follow that which Allaah has evealed' they say: 'But we wish to follow the way of our orefathers'..." [Baqarah 170]

There is glad news for those who listen attentively to is speech (of Allaah and His Rasul) and follow it..." [Zumar

"... and if you dispute regarding any matter, then refer it to Allaah and His Rasul..." [Nisaa 59]

From these Aayaat, he deduces that it is not permissible to follow anyone besides Allaah and His Rasul ρ.

No.2:

This Taqleed did not exist in the time of Sahaabah and Taabi'een and theirs was the best of times. So the followers of Abu Haneefah, Maalik, Shaafi'ee and Ahmad should take heed! To accept the verdicts of any one person in this way is not the way of the Mu'mineen.

No.3:

All the Fuqahaa prevented people from following them.

No.4:

On what basis do you select these Imaams for Taqleed? Why not the Taqleed of Umar, Ali, Ibn Mas'ood or the Sahaabah? If Taqleed was permissible, it would be the Taqleed of these people! They are more worthy of being followed.

In reply, Shah Saheb wrote:

"These arguments only hold weight in respect of 4 people:

1. One: The person who has the ability of Ijtihaad.
   It is not permissible for a Mujtahid to make Taqleed. If he has the ability of Ijtihaad in the whole of Deen then in the whole of Deen and if in a few Masaa'il, then in those few Masaa'il.

2. Two: For a person upon whom it has become clear that the command of Rasulullaah ρ in this certain regard is this. He must have clear Ilm regarding the matter in question as to whether it is Khaas or Mansookh or not or otherwise. There are two approaches here:

- He has completely researched the Mas'alah with all the Muwaafiq and Mukhaalif Dalaail (differing proofs) directly from its source and he has a Daleel of Naskh (abrogation).
- He has researched the views of the Ulamaa and their proofs and then those of the opposing view.

fter this a person's opposition to Hadeeth can only be due to ifaaq (hypocrisy) or Jahaalat (ignorance). Regarding this, llaamah Izzud Deen ibn Abdus-Salaam Shaafi'ee (577-660) has ritten:

Strange indeed are those who having full knowledge of the eakness of their Hujjat (proof) continue to follow their Imaam ven though the Dalaa'il from Qur'aan and Hadeeth are loaded p on the other side? Some go to the extent of twisting the eanings of the Qur'aan and Hadeeth to suit their Madh-hab! hey go to great extents in defending their Madh-hab and naam with far-fetched and incorrect interpretations."

3. A common person who has chosen to follow a certain Imaam, and he considers him beyond error. This person has decided that he will never oppose his Imaam no matter his viewpoint and the proofs. This man is a total Jaahil. The Hadeeth of Tirmidhi is in respect of such a person:

   Adi Ibn Haatim asked Rasulullaah ρ about the Aayah in Surah Toubah: 'They take their Rabbis and Monks as gods besides Allaah…' Rasulullaah ρ said: 'They followed them when they made things Halaal and Haraam even though they did not worship them' [Tirmidhi vol. 2 pg. 136 Kitaabut Tafseer]

This type of Extreme blind Taqleed is Haraam.

4. Extremism in Taqleed is not Jaaiz. E.g. if one person refuses to perform Salaat behind an Imaam of another Madh-hab etc.

Taqleed of the 4 Imaams (as we do) is not Haraam but necessary and at times Waajib

A person acknowledges that Deen is only that which Rasulullaah ρ has conveyed to us in the Qur'aan and Hadeeth, but he follows an Imaam who interprets the Qur'aan and Hadeeth for him so that he can make Amal. This is because he is not a scholar in Deen, and he does not have access to the Ilm of Deen. He does not have the ability to extract laws from the sources. This is the condition of the vast majority of the Ummah. For them, it will be necessary to follow a reliable, learned, pious Aalim. This Aalim has studied Islaam from its sources. He understands the differences of the A'immah and their Dalaail. He has studied the Usools of Aqaaid, Fiqh and Hadeeth etc. This type of Taqleed is commendable and even Waajib!

No Muqallid believes his Imaam to be infallible – having the right to declare what he wills in Islaam. No one believes this Taqleed to be Fardh over the Itaa'at (obedience) of Allaah and His Rasul. No one believes the Imaams to be Ma'soom (sinless).

And none of the Imaams advocated any of this. None of them opposed Qur'aan or Hadeeth in any way. In fact, they devoted their entire lives to the service of Islaam. They compiled the laws of Deen for the Ummat so that the generations to come will have a clear and easy path to follow. They based all their works on Hadeeth – These people had no time or interest for anything else!

Masaa'il are of three types:

1. Those which are clearly mentioned in Qur'aan or Hadeeth.
2. Those which are extracted (Mustambat) from Qur'aan or Hadeeth.
3. Where it is not mentioned at all in Qur'aan or Hadeeth.

The first two cases are clear.

In the third instance, the Mujtahid Imaam will try to extract an Illat (clause) upon which he can base the Mas'alah in question. This is called Qiyaas.

Since there is a probability of Qiyaas being correct or incorrect, Qiyaas is a Daleel Zanni – a secondary proof.

In the presence of a Hadeeth, no Mujtahid will ever express his view through Qiyaas. This Qiyaas will never be accepted by us. This is the Madh-hab of all our Imaams.

The Imaams may difer in their Usools of Fiqh, Hadeeth and Istidlaal, due to which differences in verdicts come about. The Ulamaa will understand these differences. But the allegation that the Muqallids oppose Hadeeth? This is totally unfounded.

The Shar'I Hukm of the Ghair Muqallid sect

(Taken from Rahmatullaahil Waasi'ah vol. 2)

A while ago we received the following query, which we have reproduced here together with its answer.

Q: What is the Shar'I Hukm of Mr Maudoodi's group and the Ghair Muqallid sect?
Are they counted as part of the Ahlus Sunnah wal Jamaa'ah or not? Please answer in detail.

A: These are two Islaamic groups but they are not counted among the Ahlus Sunnah wal Jamaa'ah. This is because their differences with the Ahlus Sunnah are in Usool (fundamental principles) and not in Furoo' (subsidiary matters)

Daleel no. 1

Allaamah Tahtaawi (1231H), the great Hanafi jurist and Ustaad of Allaamah Shaami has written in the Haashiyah (marginal notes) of Durrul Mukhtaar:

"So it is binding upon you O Muslims! To follow the way of the Ahlus Sunnah wal Jamaa'ah who have been promised salvation. Their way is the way of Allaah's Mercy and Taufeeq. To oppose them is to invite His anger and it will lead to turmoil. And this group in our time is confined to these four Madhaahib – The Ahnaaf, Maalikiyyah, Shawaafi' and Hanaabilah. All besides

hese are in these times people of Bid'ah and corruption, their estination is Hell!" [vol.4 pg.153]

laudoodi's group are free thinkers and do not conform to any of the Madh-habs. According to them, Taqleed is not necessary at all. he present day Ghair Muqallids, whatever their garb and claims, e a group of their own, and are not part of any of the Madhaahib.

aleel no. 2

ayyidut Taa'ifah Allaamah Rasheed Ahmad Gangohi (R.A) as written an answer to their claim in his Kitaab 'Sabeelur ashaad':

he Ghair Muqallids claim that the Ahle Hadeeth are the Ahlus unnah and it is necessary to follow their way. All Masaa'il contrary their Madh-hab must be discarded and the four Musallahs in lakkah are a Bid'ah. We are Muhammadi and Muwahhid, not anafi, Maaliki or any other.

: "All and sundry are by now clear on this matter that all the uqahaa and Muhadditheen of the four Madh-habs make Amal on ur'aan and Sunnah. In the case of differing Riwaayaat, some have pted for one while others have chosen another. All these ladhaahib are based 100% on Qur'aan and Sunnah – It has always een our standpoint that no view opposing Hadeeth will be ccepted. This chain of Ilm and Amal takes us right to the Sahaabah nd finally to Rasulullaah ρ. This is the unbreakable chain of the hlus Sunnah wal Jamaa'ah.

Vhen Rasulullaah ρ was questioned by the Sahaabah as to who are e "Firaqe Naajiyah" (the group who will attain salvation), He said:

"Those who are on my way and that of my Sahaabah"

This 'Sunnah' has been handed down, generation after generation and has been protected by the pious Fuqahaa and Mujtahideen of the Ummah and this group is the Ahlus Sunnah wal Jamaa'ah.

Coming to the newly emerged group who claim to be practicing on Hadeeth while opposing the Blessed way of the Salafus Saaliheen – They are on a completely new path, which has no origin. All of their claims are unfounded and are due to their shallow understanding and ignorance in the matters of Deen and Sharee'at. They are not part of the Ahlus Sunnah, they are the Ahlul Hawaa' (free-thinkers and followers of the nafs). [Ta'leefaate Rasheed pg. 516]

Hadhrat Gangohi Rahimahullaah was an accepted Imaam of the Ahlus Sunnah throughout the Muslim world and his words carry an extraordinary weight among the people of Ilm and those who understand.

Daleel no. 3

In the Fatwa Jaami'us Shawaahid, the following is recorded regarding the Ghair Muqallideen. This Fatwa was signed by the great Ulamaa of the time:

Hadhrat Moulaana Muhammad Ya'qoob Nanotwi
Allamah Rasheed Ahmad Gangohi
Shaikhl Hind Maulaana Mahmoodul Hasan Gangohi
Mufti Azeezur Rahmaan Uthmaani and others.

"The Aqaa'id (beliefs) of this new group are in conflict with that of the Salafe Saaliheen and the Jamhoor Ahlus Sunnah. Hence they will be regarded as Ahlul Bid'ah... Their beliefs of Tajseem and Jihat[13] are clear Kufr and Fisq. In the matters of Salaah,

[13] That Allaah has a physical body similar to that of a Human (Na'oodhubillaah).

ikaah and meat slaughtered by them one must exercise caution s we do with the Rawaafidh and Khawaarij"

aleel no. 4

the Kitaab 'Mi'ata Duroos' Hadhrat Thaanwi Rahimahullaah has ritten:

Lesson no. 95: In our times, there are several Madhaahib all aiming to be on Haqq. By the Ijmaa' of the authorities of the hlus Sunnah, this group is restricted to the followers of the four Iadhaahib. The Ghair Muqallids are free thinkers and followers of eir desires. Their claim of following Hadeeth is false. They are not e Ahlul Hadeeth although they have selected this name for emselves. They are in reality ignorant people who lead ignorant eople in turn despite their outward garb and attire of great scholars. essence, they are very much like the Rawaafidh and Mu'tazilah in eir belief and origin – So Beware of them! Beware of them!

jmaa' of the authorities of the Ahlus Sunnah"

the matter of Ijmaa' the view of every Tom, Dick and Harry is ot taken into account. Only the views of senior, learned Ulamaa are onsidered. After this, whoever wishes may follow any path he ishes. The Ittifaaq and Ikhtilaaf (opinions differences and pposition) of the Ahle Baatil are not worth consideration. They ay shout and howl all they like.

ist as in the matter of music and musical instruments, Ibn Hazam's ew is that they are permissible. The Ijmaa' of the Ummat is that ey are not. His Ikhtilaaf is of no consequence. In the Kitaab 'har'iFaislah' the following text appears:

The view of Ibn Hazam is not taken into account. He is of the aahiri sect and is not part of the Ahlus Sunnah" [pg 94]

In this treatise, Hadhrat Thanwi has outlined four deviant groups of our time. All fall under the category of Ahlul Hawaa. They are: The Ghair Muqallids
The Radhaa Khaani Bid'atis
The Raafidhi Shee'ahs
The Modernists

We should be wary of them – May Allaah protect all of us from their evil.

Daleel no. 5

The following appears in Imdaadul Fataawa vol.4 pg. 493:

Q: What is the ruling regarding the present day Ghair Muqallids who call themselves the Ahle Hadeeth?

A: In their differences with the Ahlus Sunnah in Masaail Far'iyyah (subsidiary masaail) they are not Khaarij (expelled) from the Ahlus Sunnah as all these variances are based on Qur'aan, Sunnah, Ijmaa' and the Qiyaas of the Mujtahideen.

However, some of them hold Aqaa'id (beliefs) which are contrary to that of the mainstream Ahlus Sunnah. In this matter they have gone against the Ijmaa' of the Ummat and the Jamhoor Ulamaa. This group is not included in the Ahlus Sunnah. They are astray and to follow them is not permissible.

Daleel no. 6

The following is also taken from Imdaadul Faaawah – question no. 582

Our differences with the Ghair Muqallideen are not only in ubsidiary Masaa'il. These differences have always been found mong the Muslims despite which, there has never been any bad ood and in-fighting amongst them.

he differences with them are more serious, they are in the Usools rinciples) of Deen. Among these is their disrespect of the pious redecessors[14] (Salaf) – in this matter, they have not even spared the ahaabah. They do not accept the Ijmaa' of the Ummat and brand mar τ an innovator [Na'oothbillaah]

hey call themselves Muwahhid and brand the Muslims as lushrikeen. They consider Taqleed a Jaahili custom and isconstrue proofs to suit themselves. They say that Fiqh is halaalat etc. In this way, they have created great mischief and onfusion among the believers. They oppose the Imaams of the luslims and have been instrumental in destroying the Islaamic hilaafat. Among their terrible Aqaaid is their belief regarding tiwaa: They say that Allaah is sitting on the Arsh with His feet on e Kursi! [ref. Shar'I Faislah pg.450 and Risaalah Ihtiwaa Alaa las'asah Istiwaa] – in this Baatil, they have equated Allaah to an ol of Jaahiliyyah! Na'oodhubillaah! They have broken away from e Ahlus Sunnah and are on a path of their own, far from that of the ahaabah and the Imaams of the Ahlus Sunnah from the first entury of Islaam. They are a confused group of dubious origin, they e bent on sowing discord and confusion in the Ummat."
mdaadul Fataawah vol. 4 pg. 562]

aleel no. 7

the Mashwarah for the centenary Jalsah of Daarul Uloom eoband, it was decided that only adherents of the Ahlus Sunnah al Jamaa'ah would be invited. None of the Firaqe Baatilah will be alled. The first question to come to the fore was regarding the

[14] Strangely enough, these are the very people who now call themselves Salafi?

Ghair Muqallideen. All the Asaatidhah and Araakeen of Daarul Uloom unanimously agreed that they are not part of us. As a result, no Ghair Muqallid Aalim was invited.
Then the Jamaat of Mr. Maudoodi was brought under question. It was decided that they will also not be invited.

Daleel No. 8

The Ghair Muqallids have chosen the name Ahlul Hadeeth for themselves. Let us take a deeper look at this name and thereby decide whether Ahlul Hadeeth are Ahlus Sunnah or not.
Sunnat means: 'At Tareeqatul Maslookah fid Deen' – i.e. The followed/accepted path in Deen.

Hadeeth is a saying, action or quality/description of Rasulullaah ρ. This includes those things which are peculiar to the Rasul of Allaah, those matters which are Mu'awwal (in need of interpretation) and those which are Mansookh (abrogated).

Every Hadeeth is not Sunnat but every Sunnah is proven from Hadeeth.

Similarly, all the actions and commands of the Khulafaa'e Raashideen are also Sunnah even though they may not be called Hadeeth e.g. 20 Rak'ats of Taraaweeh.

Those Ahaadeeth which are accepted for Amal are Sunnah, while every Hadeeth is not Sunnah. Some Ahaadeeth may be Khaas, Mu'awwal or Mansookh (restricted to a special incident or condition, interpreted or abrogated). Some actions may not be established from a Hadeeth but they will be Sunnah e.g. the 2nd Adhaan for Jumu'ah.

In the Hadeeth, we have been commanded to hold on to the Sunnah:

Who holds onto my Sunnah in the time of Fitnah will receive the ward of 100 Shaheed" [Mishkaat Hadeeth no. 176]

am leaving behind two things. So long as you hold on to them, ou will never go astray: The Kitaab of Allaah and The Sunnah of is Rasul" [Mishkaat Hadeeth no. 186]

Three things constitute Ilm: The Muhkam aayaat of Qur'aan, The tablished Sunnah of the Rasul and the science of Faraaidh. verything else is secondary."[Ibid no. 239]

another Hadeeth the virtue of Hadeeth has been mentioned:

May Allaah honor the person who hears my Hadeeth and guards .."

he Sawaade A'zam (great multitude) of the Ummat since the best days has been the Ahlus Sunnah and not the new founded Ahlul adeeth. The self-styled 'Ahlul Hadeeth' are not part of the Ahlus unnah and in reality are not even Ahlul Hadeeth. Their use of this ame is fraudulent and deceptive.

he Madh-hab of the Ahlus Sunnah is based on the Qur'aan, Sunnah d Ijmaa'. Their way has been handed down generation after eneration from the best of every era to the best of every era.

his Kitaab 'Aqdul Jayyid', Shah Waliyullaah has described this oup as people who do not accept the Ijmaa' of the Ahlus Sunnah d the actions of the Sahaabah as part of Deen.

'AlQowlul Jameel', Shah Saheb has warned the Muslims from sociating with them.

The Rank of the Sahaabah τ:

Sahaabah are the criterion of Haqq.

[From the writings of Shah Waliullaah Dehlawi – Rahmatullaahil Waasi'ah vol.2 pg. 59]

Prior to Rasulullaah ρ, every Nabi was sent to a specific nation. It is narrated in Bukhaari:

"The (previous) Ambiyaa were sent to their nations specially, while I have been sent to all of mankind."

At that time, the chain of Nabuwwat was still running. Every Nabi who came would take the place of the Nabi before him as a continuation of Nabuwwat. At that time, no Ummat had the virtue of being Mab'ooth [specially sent and delegated by Allaah] – this virtue was reserved for the Ambiyaa only.

Rasulullaah ρ is Khaatamul Ambiyaa – the seal of all Ambiyaa. Due to this, His Ummat has the unique privilege of also being Mab'ooth! There is a narration in Saheehain[15]:

"The Ambiyaa υ used to run the affairs of the Bani Israa'eel. Every time a Nabi passed on, another would replace him. And there is certainly no (new) Nabi to come after me (to take my place)"

In other words, after Rasulullaah ρ, His Ummat will continue His work and perpetuate His message.

There is a special category of people called the 'Mufhameen'. These are people who have been nurtured directly by Allaah. Then there

[15] Bukhaari and Muslim

e several levels among this group[16]. Rasulullaah ρ is the only erson in history who was Jaami' (inclusive) of all these levels. No her Nabi or angel has reached this stage. That is why the virtue of ayyidinaa Muhammad ρ alone, excels those of the entire creation ut together and for this reason, He has reached the highest position the creation of Allaah.

his Bi'that [sending/selection of the Ummat by Allaah Ta'ala for e mission of Rasulullaah ρ] is likened to a second Bi'that or a ontinuation of the Bi'that of Rasulullaah ρ.

nah Saahib has mentioned three Dalaa'il (proofs) for this:

aleel no. 1:

he Aayah of the Quraan:

"And We have sent you to all of mankind as a carrier of glad tidings and as a concerned warner, but (what is it) that the majority of them do not understand?!"

asulullaah ρ was sent to all people Arab and Non-Arab, coming till iyaamah. Now it was not possible for one person to carry the essage of Allaah to all of mankind alone. The Bi'that of asulullaah ρ is thus divided into two:

1.) His direct effort on the Arabs during His lifetime.
2.) The effort of the Sahaabah on the rest of the people after His demise.

he Sahaabah were the first group of this Ummat and were thus the eputies of the Rasul. This was their Bi'that – and in a way was the ontinuation of the Bi'that of the Rasul Himself.

There are eight levels. The details of which can be found in Rahmatullaahil aasi'ah vol.2 pg. 46

In Surah Al-Jumu'ah verses 2-4, this Ummat has been divided into two groups:

"It is He who sent among the unlettered nation (the Arabs) a Rasul from among themselves who recites His Aayaat (the Qur'aan) to them, (spiritually) purifies them and teaches them the Book and wisdom (the Sunnah). Without doubt they were in clear deviation (error) before this (coming of Rasulullaah ρ)"

"And (Allaah has also sent His Rasul as a prophet to) other people (who will soon be) from them (Muslims like the Sahaabah) whom they (the Sahaabah) have not yet met. He is the Mighty, the Wise."(guides and uses for guidance whoever He wills – Arab or Non-Arab.)

In this passage, the Arabs have been called 'Ummi' (unlettered). This refers to the Arabs of that time, most of whom were the offsprings of Isma'eel υ. The Rasul was sent directly to these people due to which He was called Nabiyyil-Ummi (Nabi of the unlettered people) in Suratul A'raaf:157/8 and this name has also been used in the Tauraat and Injeel. This is the first group of the Ummat.

'Aakhareen' (others) refers to the second group and includes all the Non-Arabs and all still to come into the world.

These two words are joined with the letter 'Wa' which comes for Ittihaad and Mughaayarat (i.e. it shows oneness of purpose as well as a difference).

The Ittihaad is that Rasulullah ρ has been sent to all of mankind – Arab and Ajam (Non-Arab).

Mughaayarat (difference) is that He was sent directly to the Arabs of His time and indirectly to the rest i.e. through the medium of His deputies: the Sahaabah.

The next Aayah:

"This (sending of Muhammad) is Allaah's grace which He grants to who He wills."

dicates that not all of mankind will accept the Message. But this is ot due to any shortcoming in Allaah's favour, hence:

"And Allaah is the possessor of immence grace"

dicates that the shortcoming is on the part of the disbeliever who fuses to accept the Truth!

o when Rasulullaah ρ had completed His duty and the people of rabia came streaming into Islaam, Allaah revealed Surah An-Nasr. this Surah, the Rasul of Allaah was told to prepare for His urney onto the next life, as his worldly responsibility had been ompleted. The next stage of the work is not your responsibility – e Sahaabah will complete it.

aleel no. 2

urah Aal Imraan Aayah 110:

You (the followers of Muhammad ρ) are the best of all nations. You have been extracted for (the benefit and guidance of) ankind. You command that which is good and forbid from evil nd believe in Allaah. If the Ahlul Kitaab were to accept Imaan it would be better for them – Some of them are Mu'mineen while most of them are disobedient."

here are three sayings of Umar τ regarding this Aayah –

n Jareer Tabari and Ibn Abi Haatim narrate from Suddi who is a aabi'ee that Umar Radhiallaahu said:

1.) "If Allaah willed, He could have said 'Antum' – Then all of the believers would have been included in the virtue of this Aayah; but Allaah has said 'Kuntum' – This virtue is thus reserved specially for the Companions of Muhammad ρ.

Whoever will follow their way after them will then be included in the 'Best of Ummats'"

2.) "This virtue is reserved for the first of this Ummat and not its latter part."

3.) Ibn Jareer narrates from Qataadah: "Umar once recited this Aayah then said: "O People! Whoever wishes to be part of the virtue mentioned herein must fulfill the condition mention therein!"

These three narrations have been recorded in Kanzul Ummaal Vol. 2 Pg. 375/376.
The 1st and 3rd are recorded in Hayaatus Sahaabah Vol. 1 Pg. 17.

According to Arabic Grammar (Nahw), 'Antum Khaira Ummah' is a 'Jumlah Ismiyyah Khabariyyah' (nominal information sentence) which comes for Thuboot and Istimraar i.e. to prove something generally/continuously. E.g. 'Zaidun Qaa'imun' means 'Zaid is standing'. There is no discussion about time, place or any other details.

In 'Kuntum Khaira Ummah' the word 'Antum' (you) is the Ism (norms) of the Dhameer Kaana and 'Khaira Ummah' is the Khabr (precident) of Kaana. This type of sentence is limited in its purport and is not general in its meaning.

Putting all of this together, we see that this Aayah is addressed specifically to the Sahaabah that: "You [the companions of Muhammad ρ] are the best of this Ummat. You have been selected to carry this Ilm with which you benefit people and guide them to righteousness. It is your responsibility as the students of Muhammad ρ and as the first of this Ummat to carry this message to the world. You will enjoin good and forbid from evil and you will invite to Imaan. The Ahlul Kitaab (Jews) are not part of this Khairul Ummah even though they reside in Madeenah. Those who bring Imaan from

ow it is necessary, and it is our belief that the Nabi is Ma'soom rotected) so that we can have full reliance (I'timaad) on the Nabi nd the truth of his message. In this way, it is necessary for the ahaabah to be Mahfooz (protected) since they are also Mab'ooth ent) and they are the link between the Ummat and The Rasul.

heir Adaalat (justice and virtue) must be established if we are ccept what they have conveyed to us; and so we find the sayings of asulullaah ρ in favour of His Sahaabah:

"All of my Sahaabah are 'Adool' (on the highest level of trustworthiness and truth)"

nd

My Sahaabah are like the guiding stars. In whosoever of them you will follow, you will find Hidaayah"

he virtue of being guides for mankind while themselves being ghtly guided applies to every individual of that blessed group ithout exception.

his 'Adaalat' and 'Hifaazat' is basis of the Sahaabah being the li'yaar of Haqq – The Criterion of Haqq. What they have ansmitted to us is Deen, what they said or did is Haqq and unnah! – Their Taqleed is binding upon the Ummah.

here are some unfortunate people who do not accept this. Let hem think, that all they have from Muhammad ρ has come via he Sahaabah. If there is no I'timaad on them, then what emains of what they have relayed?!

he Sahaabah were the only group among the Muslims, who as a ll group, every one of whom was chosen and sent by Allaah ecifically for the work of the Ambiyaa.

Due to this, they are Mahfooz and Ma'moon (Protected) from every incorrect Aqeedah (belief) and every wrong Amal.

Daleel No. 3

There is a Riwaayah in Bukhaari that a Bedouin urinated in the Masjid. The Sahaabah wanted to apprehend him. Rasulullaah ρ said: "Leave him, and when he is done, wash it away with a few buckets of water…" He then said:

"Fa Innamaa Bu'ithtum Muyassireen Walam Tu'Athu Mu'Assireen"
[For you have been sent to show the way of ease and not to make things difficult]

[Kitaabul Wudhoo Hadeeth no. 220 Bukhari and Mishkaat Hadeeth no. 491]

In this Hadeeth, the word Ba'atha is used clearly. Allaamah Sindhi has written in his commentary: "This Hadeeth is a clear proof that theUmmat of Muhammad ρ is also Mab'ooth (sent) – and this establishes a 'second' sending for the Rasul"

Rasulullaah ρ is the last of the Ambiyaa. There is no new Nabi or Rasul to come. Due to this, the Ummat has been selected to perpetuate the work of the Rasul. The work and teachings of the Rasul are his Kamaalaat (exemplary achievements) and while Nabuwwat has been completed, the Kamaalaat of the Nabi will still continue to shine. Yes, due to Khatme Nabuwwah, no person can claim to be a Nabi – any such person will be termed a Dajjaal (deviate).

The Istinaad (analysis) of the Hadeeth:

As-haabee Kan Nujoom. Bi Ayyihim Iqtadaytum tadaytum"

**[My Sahaabah are like the guiding stars.
Whosoever of them you will follow, you will be guided]**

his Hadeeth has been narrated by six different Sahaabah:

1. Ibn Umar τ
2. Jaabir τ
3. Umar τ
4. Anas τ
5. Abu Hurairah τ
6. Ibn Abbaas τ

is also narrated Dhahhaak ibn Muzaahim Hilaali in a Mursal form.

| The Narration of Ibn Umar:

Reference to Urdu Version (Pg 89, no 1)

this Sanad, Hamza ibn Abi Hamza AlJazri is a weak narrator.
egarding him:

- Imaam Yahya Ibn Ma'een said: "He is not worth a cent"
- Imaam Bukhaari said: "He is Munkarul Hadeeth (rejector)"
- Dar Qutni said: "He is Matrook (discarder)"
- Ibn Adi said: "Most of his narrations are Matrook"
- Tirmidhi has included one of his narrations in his Kitaab (Baabul Istidhaan) but then said: "This Hadeeth is Munkar – Hamza is Dha'eef in Hadeeth. [Tuhfatul Ahwazee Vol. 3 pg. 391]

erdict:

This Raawi (narrator) is Dha'eef Jiddan (very weak)

2] The Riwaayah (narration) of Jaabir

> Reference to Urdu Version (Pg 90, no 2)

Regarding this Sanad:

- Dar Qutni said: This Riwaayah is not proven from Maalik and its Narrators are Majhool (unknown). [Lisaan]
- Haafiz has said: Jameel is not Ma'roof (known) [Talkhees]
- Abu Haatim Raazi said: Laa A'rifuhu (not known) [Lisaan]

Allaamah Ibn Abdil Barr has narrated it in 'Jaami' Bayaanil Ilm' through this Sanad:

> Reference to Urdu Version (Pg 90, no 3)

But then he says: This Sanad is not strong enough to be used as Hujjat because Haarith Ibn Ghadheen is Majhool.
In Lisaanul Meezaan, Haafiz has narrated this statement of Allaamah Ibn Abdil Barr. He then wrote:

- Toosi has mentioned him in his 'Tadhkirah Rijaalush Shee'ah'
- Ibn Hibbaan has mentioned him in his 'Kitaabuth Thiqaat'

Verdict:

anads (chains of narrations) lend strength to each other. This areeq is Dha'eef (weak) but not Dha'eef Jiddan.

] The Riwaayah of Umar τ

Reference to Urdu Version (Pg 91, no 4)

azeen's Tareeq has the following addition

Reference to Urdu Version (Pg 91, no 5)

- The author of Mishkaat has included this Riwaayah in his Kitaab.
- Abu Bakr Al Bazzaar has also narrated it (Talkheesul Habeer pg. 404 and Jaami' Bayaanil Ilm)
- Dhahabi has also mentioned it in Meezaanul I'tidaal

his Tareeq is also Dha'eef.

egarding Abdurraheem

- Bukhaari has said: Tarakoohu (the Muhadditheen have left him out)
- Ibn Ma'een said: Kadhaab (liar) and Laisa Bi Shai' (he is nothing)
- Jawzjaani said: Ghair Thiqah (not reliable)
- Abu Haatim said: Turika Hadeethuhu (his narrations are left out)
- Abu Zar'ah said: Waahin (weak)
- Abu Dawood said: Dha'eef (weak)

erdict:

his Riwaayat is also Dha'eef because of Abdurraheem.

4] The Riwaayah of Abu Hurairah τ

> Reference to Urdu Version (Pg 91/92, no 6)

This Tareeq is also Dha'eef Jiddan.

Regarding Ja'far ibn Abdil Ahad:

- Dar Qutni said: He fabricates Hadeeth
- Abu Zar'ah said: He narrates baseless Ahaadeeth
- Ibn Adi said: He 'steals' Hadeeth and narrates Munkar Ahaadeeth

5] The Riwaayah of Anas τ

Bazzaar has narrated this Hadeeth but in Talkhees, Haafiz has said: Its Sanad is no good.

6] The Riwaayah of Ibn Abbaas τ

Baihaqi has narrated this Hadeeth in 'AlMadkhal' and Munaawi has mentioned it in Faidhul Qadeer Sharah Jaami'us Sagheer but he has not mentioned its Sanad nor has he commented on it.

> Reference to Urdu Version (Pg 92, no 7)

7] The Mursal Hadeeth from Dhahhaak

Ibn Hajar has mentioned it in Talkhees. He said: Abu Dhar Harawi has narrated it in Kitaabus Sunnah but its Sanad is Dhaeef.

End of the seven Tareeqs of this Hadeeth]

his Hadeeth has been narrated through several chains. After putting l of them together, it reaches the level of Dha'eef at the very least.

'At ta'leequs Sabeeh' – the Sharah of Mishkaat, the following has een said: "its Sanad is weak but the various Sanads complement ach other as has been mentioned in Zafarul Amaani, the Sharah of lukhtasar Jurjaani"

milar to this is the Hadeeth: "The minimum Haidh is 3 days and e maximum is 10" which has also been narrated from 6 Sahaabah d all six Tareeqs are very Dha'eef. After putting all the chains gether, the Hadeeth reaches the level of Dha'eef.

ccording to the Ahnaaf, a Dha'eef Hadeeth is given preference ver the Rai (opinion) of any Mujtahid and therefore they ccept it.

he Hadeeth we are discussing also reaches the level of Dha'eef and Dha'eef Hadeeth concerning Fadhaail is accepted unanimously.

n Hazam Zaahiri has said: "This Hadeeth is Makdhoob Mawdhoo' aatil" but his verdict is not worth considering. Bazzaar has said: "It not Saheeh". This verdict is correct since a Hadeeth which is not aheeh is Dha'eef and not Baatil and Mawdhoo'.

here is a worlds difference between the two!

azzaar has raised another objection to this Hadeeth. He says: "This adeeth contradicts the Saheeh Hadeeth of Rasulullaah ρ: 'Hold on my Sunnah and that of the rightly guided Khulafaa after me' in at there were differences among the Sahaabah and these cannot be early understood."

ut Allaamah Ibn Abdil Barr gave the following answer:

"The Kalaam of Bazzaar is not completely correct. Each Sahaabi in his own right was on Haqq and thus worthy of being followed. As for their internal dispute, this too was a source of guidance for the Ummat."

Generally you will find that whenever the Ahnaaf have a Riwaayat in support of their Madh-hab and the Ashaabul Hadeeth don't, then their common argument is that the Riwaayat is Dha'eef or Ghair Mu'tabar (not reliable). There are many examples of this.

In the Mas'alah of laughing aloud breaking Salaat and Wudhu; the minimum and maximum periods of Haidh; Qiraa'at Khalfal Imaam etc. this is the argument of the others. Yet in most of these Masaa'il, the Ahaadeeth in question are Mu'tabar. For details refer to I'laaus Sunan.

The Ahnaaf use the Hadeeth "As-haabee kan Nujoom" in support of their Madh-hab that the Aqwaal and Fataawa of the Sahaabah are Hujjat in Deen.

According to the Ahnaaf, the saying of a Sahaabi is an accepted Hujjat in Deen even if there is no consensus among them.

The other Imaams only accept the Ittifaaq of Sahaabah as Hujjat. In the case of a single Athar (saying) of a Sahaabi, he may accept it or reject it with his own Ijtihaad.

Shah Waliyullaah has quoted the saying of Imaam Shaafi'ee in this regard: "it is not necessary to follow the individual Sahaabi unless there is Ittifaaq among them…" (Hujjatullaah pg 147)

According to the Ahnaaf, if an Athar of a Sahaabi is presented, the Mujtahid will not make his own Ijtihaad.

o according to their habit, the As-haabul Hadeeth declare this adeeth as Ghair Mu'tabar. Strangest of the lot is Haafiz Ibn Hajar ho after gathering all the Turuq of this Hadeeth besides that of Ibn bbaas, then brings Ibn Hazams Qowl (saying). Yet wherever it its him, he would gather 2 or 3 Turuqs of a Hadeeth and then say: hese few Turuqs strengthen each other, the Hadeeth is therefore cceptable'! Here he turns the table completely. Ibn Hajar is otorious for these types of inconsistencies.

urther:

f a Hadeeth has several chains, all linking up to one Sahaabi, then is is a Daleel (proof) that the Riwaayat (narration) has an Asal rigin/basis)

f a Hadeeth has several chains, leading to several Sahaabah, and if ey are Dha'eef, the Riwaayat will be Hasan li Ghairihi.

f a Hadeeth has several chains from several Sahaabah, and they are ery Dha'eef, then all put together will become Dha'eef.

eeping all these Usools in mind, the Hadeeth we are discussing at e very least will be said to be Dha'eef.

 fact, Mulla Ali Qaari has declared this Hadeeth Hasan li Ghairihi ee Maudhoo'aat Al-Kubraa)

llaamah Abdul Ali Bahrul Uloom has also called it Hasan li hairihi.

he content of this Hadeeth is also supported by several others:
All my Sahaabah are Adool (righteous and just)" etc.

he Hadeeth 'As-Haabee kan Nujoom' is thus acceptable as Hujjat.
fter putting all of this together, the Usool of the Ahnaaf stands that

'The Aqwaal of Sahaabah are Hujjat in Deen and will gain preference over the Ijtihaad of any non Sahaabi'

Wallaahu A'lam

Sa'eed Ahmad
10 Muharram 1417
Deoband

باللغة الإنجليزية

About the Book

All praise is dua to Allah, our creator, Nourisher and Provider. Peace and Blessings be upon all the Ambiyaa ﷷ and upon the last and final Rasul (Messenger) Muhammad ﷺ peace and blessings upon his companions who accepted and propagated DEEN (religion) to the entire world.

In every age due to ignorance, lack of knowledge, stubbornness, funding by others, want of fame and popularity etc., various deviated sects rise.

In our age in numerous places the concept of free thinking motivated by rebelling against the ideology of following one Imaam of Fiqh has taken a grip.

We have compiled a series of booklets to remove misunderstanding, promote the comprehension of Fiqh, especially Hanafi Fiqh of Qiyas also presenting some question to those who insist to state that the Quraan and Ahadith are sufficient to act on shariat and there is no need for Fiqh.

We make duaa that Allaah blesses all with the valid understanding of SHARIAT.

A.H. Elias (Mufti)





Towards understanding

Taqleed

Part-2

Hadith aur Ahle Hadith

Women in the Masjid

Where do Pious Women Make Salah

Various Laws from Fatawa Rahimiya

Compiled by:
Mufti Afzal Hossen Elias
(May Allaah Taala protect him)



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aid and beg forgiveness only from Him and believe in
rely solely on Him. We seek salvation in Him from th
our inner selves and the vices of our actions. There is
misguide one whom Allaah intends to guide. I bear wit
there is no one worthy of worship but Allaah, the One
no partner. I also testify that Hadhrat Muhammad ﷺ
faithful servant and the Last Rasul of Allaah. May
تبارك وتعالى's mercy be on him, his family and his Sahabaah
and may He bless them and raise their status.

The fallacious claim of the 'Ahle Hadith', 'ghair M
'La Mazhaabiyia' is that they follow strictly the Ah
Nabi ﷺ and nothing else. They cry this slogan an
'conformist' as 'bidatis' and even bring them to the le
Shirk and Kufr.

But the able scholar of Ahadith, Hadhrat Moulana
Qureshi of Lahore, Pakistaan in his book 'Hadith a
Hadith' in Urdu has utterly demolished their cobweb st
unveiled their deception.

Openly proving that the so called claimants of follow
Hadith are in reality the deniers and rejectors of Ahadith
the Hanafis are in fact the followers of the Ahadtih.

We have not translated the entire voluminous book but
as emergency those rules of dispute created by th

conformist in our country so as to educate, arm and equip the weary one against the vicious, malicious proprganda of the deviated 'Ahle Hadith'.

Adequate well referenced quotations are stated from Ahadith, statements of Sahabah رضي الله تعالى عنهم, sayings of the Tabieen, quotes of the Tabi Tabieen to expose the nefacious deception of the 'Ahle Hadith.'

May Allaah تبارك وتعالى grant 'Hidaayat' (guidance) to all.

Request for duaas.
A. H. Elias
4/ 5/ 08
Masjid e Nabawi after Asr.

"No one should touch it except the pure ones"

1. It is narrated from Hakeem ibn Hazaam رضي الله تعالى عنه t Nabi ﷺ had sent him as a governor of Yaman said: "Do not touch the Qur'an except whilst you state." *(Mustadrak Haakim Vol.3 pg 485, Daar e Qutni Vol.*

2. It is narrated from Hadhrat Abdullaah ibn Umar that Rasulullaah ﷺ said: "Besides the pure pe one should touch the Qur'an."
(رواه الطبراني في الصغير والكبير ورجاله موثقون مجمع الزوائد - *Vol*

3. It is narrated from Hadhrat Abdullaah ibn Abu Hazam رحمه الله تعالى that the letter which Rasulullaah written to Hadhrat Umar ibn Hazam رضي الله تعالى عنه also the statement: "No one should touch the Qur'an b pure person." *(Mua'tta Imaam Maalik pg 185)*

4. Hadhrat Anas ibn Maalik رضي الله تعالى عنه said that Hadhr رضي الله تعالى عنه came out with his sword suspended, he that your brother in law and sister have become صابى). He immediately came to his sister and brothe with whom a muhaajir sahaabi known as Khaba present. They were all reading Surah طه. Hadhra رضي الله تعالى عنه said: "Give me that Kitaab which you a reading I also want to read and he began readin sister said to him: "You are impure and only t people touch the Book of Allaah, because of this, s and either make ghusl or wudhu." Hadhrat Umar

got up and made wudhu, thereafter he took the Kitaab and read Surah طه. *(Daar e Qutni Vol 1 pg 123)*

5. Hadhrat Abu Waail رَحِمَهُ اللهُ تَعَالَى had sent his menstruating servant to Abu Razeen رَحِمَهُ اللهُ تَعَالَى and she had held the Qur'an with a string/attachment. *(Bukhari vol 1 pg 43)*

It is established from the Ayaat of the Qur'an, Ahaadeeth, and statements of the Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ that Tahaarah (wudhu/ghusl) is a pre - condition to touch the Noble Qur'an. To touch the Qur'an without Tahaarat (wudhu or ghusl) is not permissible. Both Allaah تَبَارَكَ وَتَعَالَى and Nabi ﷺ have prevented this. Sahaabah e Kiraam and great Taabi'een acted upon this and the consensus of the Ummat is also upon this

Accordingly, Abdur Rahmaan Al Shaafi'ee writes: "To pick up or touch the Qur'an for a person without wudhu is not permissible – by consensus of agreement."

(Rahmatul Ummat pg 15)

Contrary to the Ayaat of the Qur'an, Ahaadeeth and Statements of the Sahaabah, and consenses of the Ummah, the saying of the Ghair Muqallideen is that Tahaarah (wudhu/Ghusl) is not a condition for a person to touch the Qur'an. The Qur'an can also be touched without Tahaarah (wudhu/ghusl).

Accordingly, respected Waheed ul Zammaan writes: "It has been said tahaarah (wudhu) is not a condition for the touching of the Qur'an, and from amongst our companions, Shokaani etc. were positive about it. *(Nazalul Abraar Vol. 1 pg 1)*

Respected Nur ul Hasan writes: "Even though the permissibility for a person without wudhu to cover the Qur'an is emphasised." *(Arful Jaadi pg 15)*

Though for a person without wudhu to touch the Qur'an is permissible.

Muqallideen have left them and said: "NO! It i
permissible for a person reading the Qur'an to touch it w
tahaarah (wudhu)."

Respected readers can decide whether this is
conformation or contradiction with the Qur'an and Ahaa
Remember, the Ghair Muqallideen have followed D
Zaahiri regarding this rule because he has stated that to
the Qur'an without Tahaarat (wudhu) is permissible.

***To raise the hands and make congregational Duaa af
fardh namaaz is correct.***

1. Hadhrat Abu Umaamah رَضِيَ اللهُ تَعَالَى عَنْهُ said that Rasululla
was asked which Duaa is most accepted. He ﷺ
that which is made in the last portion of the night a
is asked after the (fardh) salaats (obligatory prayers).
(Tirmizi Vol. 2

2. Hadhrat Ali ibn Abi Taalib رَضِيَ اللهُ تَعَالَى عَنْهُ said tha
Nabi ﷺ had completed his salaat, he turned and m
Duaa,

اللهمّ اغفرلى ما قدمت وما اخرت وما اسررت وما اعلنت
وما اسرفت وما انت اعلم المؤخر لآ اله الاّ انت به منى انت
القدم وانت *(Abu Dawood Vol. 1 pg 212)*

3. It is narrated from Hadhrat Baraa رَضِيَ اللهُ تَعَالَى عَنْهُ that N
used to make this Duaa after Salaat,

ب قنى عذابك يوم تبعث عبادك *(Nailul Atwaar Vol. 2 pg 321)*

4. It is narrated from Hadhrat Salma رضي الله تعالى عنها that Nabi ﷺ used to make the following Duaa after Salaam,

اللهم انى اسئلك علما نافعا و رزقا طيبا و عملا متقبلا

(Musnad e Ahmad Vol. 6 pg 305 , Ibn Maajah pg 66)

5. It is narrated from Hadhrat Muaaz ibn Jabal رضي الله تعالى عنه that Rasulullaah ﷺ said to him "O Muaaz! I am advising you, after every namaaz do not leave out this Duaa,"

اللهم اعنّى على ذكرك وشكرك و حسن عبادتك

(Musnad e Ahmad Vol.5 pg 247 , Abu Dawood Vol.2 pg 213 ,Nasaa'e Vol.1 pg 192)

6. Hadhrat Salman رضي الله تعالى عنه said that Rasulullaah ﷺ said: "Your Rabb is Everliving, Most Generous, and Shy to return His slave empty handed when he picks up his hands and mákes Duaa to Him."

(Tirmizi Vol.2 pg 196 , Abu Dawood Vol.1 pg 209 , Ibn Maajah pg 284)

7. Hadhrat Umar ibn Khataab رضي الله تعالى عنه said that when Rasulullaah ﷺ raised his hands to make Duaa he did not return them until he passed them on his face.

(Tirmizi Vol.2 pg 176)

8. Hadhrat Ikramah رضي الله تعالى عنه narrates from Hadhrat Ayesha رضي الله تعالى عنها that he heard from Hadhrat Ayesha رضي الله تعالى عنها that she saw Nabi ﷺ raise both hands and make this Duaa,

انما انا بشر فلا تعاقبني ايما رجل من المؤمنين آذيته وشتمته فلا تعاقبني فيه .جزء رفع اليدين للامام بخاري *Bukhaari pg (17)*

9. Hadhrat Fadl ibn Abbaas رضي الله تعالى عنه said that Rasulullaah ﷺ said, Salaat is two, two rakaats. Between every 2 rakaats is At'tahiyyaat (التحيات) and fear, show helpless-ness, make your destitution apparent and raise your hands, Hadhrat Fadl ibn Abbaas رضي الله تعالى عنه said, the meaning is that you raise your hands in the presence

Hadhrat Abdullaah ibn Zubair رضي الله تعالى عنه in this that he had seen a person making Duaa with raised before completing Salaat. When he fin Salaat then he had told him that Rasulullaah ﷺ use to raise his hands for Du'aa until he had c the Salaat. *(Musanif ibn Abi Shaibah* – اليدين فى الدعاء بعد الصلوات المكتوبة لمحمد بن عبد الرحمن الزبيدى *pg 22)*

11. It is narrated from Hadhrat Anas رضي الله تعالى عنه that N said: "Whichever servant spreads his hands aft Salaat and makes this Du'aa,

هم الهى واله ابراهيم و اسحق ويعقوب و اله جبرائيل و ميكائيل
اسرافيل عليهم السلام اسئلك ان تستجيب دعوتى فانى مضطر
تعصمني فى ديني فانى مبتلىّ و تنالنى برحمتك فانى مذنب و تنفى
عنى الفقر فانى متمسكن

then it becomes a responsibility of Allaah not to retur hands unsuccessful." (عمل اليوم والليلة لابن السنى *pg 46)*

12. Hadhrat Aswad Aamiri narrates from his father said: "I read Fajr Salaat with Rasulullaah ﷺ Rasulullaah ﷺ made Salaam, he turned away, his hands and made Du'aa."

(سنية رفع اليدين فى الدعاء بعد الصلوات المكتوبة مع جزء رفع اليدين للامام بخاري)

13. It is narrated from Hadhrat Abu Hurairah رضي الله تعالى عنه Rasulullaah ﷺ raised his hands after Salaam facing the Qiblah, then made this Du'aa, "O Allaa Waleed ibn Waleed, Ayaash ibn Rabee'ah, Salan

Hishaam and those weak Muslims who cannot do anything, nor is there any path for them to be guided to from the hands of the disbelievers."

(تفسير القرآن العظيم Vol.1 pg 22)

14. Abdul Aziz bin Abi Rawaad said: "Alqalmah ibn Murshid رَحِمَهُ اللهُ تَعَالَى and Ismail ibn Umayya رَحِمَهُ اللهُ تَعَالَى narrated to me that when Rasulullaah ﷺ completed his Salaat, he used to raise his both hands together and make this Du'aa,

اللهم اغفرلى ما قدمت وما اخرت وما اسررت وما اعلنت وما اسرفت وما انت اعلم به منى انت المقدم وانت المؤخر لآ اله الاّ انت لك الملك ولك الحمد "

(كتاب الزهد والرقائق للامام عبد الله بن المبار)

Haafiz Ibn Katheer has mention in the incident of Alaa ibn Hadrami رَضِيَ اللهُ تَعَالَى عَنْهُ that when pre - dawn used to set in and when the Azaan for Fajr Salaat was given, he used to teach the Sahaabah and Taabi'een how to read Salaat. When he completed the Salaat, then he and the people would all sit on their knees. He raised up his hands and made Du'aa and the people did the same. *(Bidaayah Wa Nihaayah Vol.4 pg 328)*

From the abovementioned Ahaadeeth and statements of the Sahaabah the following commands are estasblished:-

a) The Du'aa known to be most accepted is that which is after the (Fardh) Salaat.

b) Nabi ﷺ himself use to make Du'aa after the (Fardh) Salaat and the Sahaabah e Kiraam also encouraged this.

c) The etiquette of making Duaa, is to raise the hands and make Duaa. Nabi ﷺ most of the time used to raise his hands and make Duaa.

e) The Ahaadeeth narrated by Hadhrat Fadl ib
رضي الله تعالى عنه and Hadhrat Anas ibn Maalik
establishes that Nabi ﷺ used to also enc
Sahabah e Kiraam to raise their hands and m
after the (Fardh) Salaat.

f) It is clear in the incident of Hadhrat Alaa ib
رضي الله تعالى عنه that he used to perform the Du'a
(Fardh) Salaat with his hands raised and the
and Taabi'een use to raise their hands and join

From the above actions it is certainly evident and
that Nabi ﷺ used to raise his hands and make Du
(Fardh) Salaat, the Sahabah e Kiraam also encourage
necessary that when Nabi ﷺ raised his hands and
that the Sahabah e Kiraam would also raise their
make Duaa, because it is farfetched to say that whe
would raise his hands and make Du'aa the Sahabah
were sitting there by chance.

In view of these Ahaadeeth, the statements of the S
the traditions passed down from generation to ge
the Ummat, the jurists have stated that it is
(preferable to raise the hands and make congregati
after the (Fardh) Salaat.)

Contrary to all the Ahaadeeth and statements of the
the Ghair Muqallideen of the present era have
congregational Duaa after the (Fardh) Salaat to b
Some say that it is an innovation and some say tha
and have stopped it by saying it is a custom and a pi

Accordingly, Ghair Muqallid Sheikh ul Hadith Abul Barakaat Ahmad Saheb writes:-

"Concise version" Current Duaa is one custom and a pious fraud which was not present in the sunnat or lifestyle of Rasulullaah ﷺ, the history of the Kulafaa e Raashideen, the Fataawa of the Aimmah e Arba'a (Four schools of thought), nor in the chapters of Kitaabs (books) of the Muhaditheen. From time to time and sometimes there are also mistakes, because congregational Duaa is not established once also from Nabi ﷺ, in this way how can it be correct to do this sometimes?" *(Fataawa e Barakaatiyya pg 98)*

He further writes:-

"Teacher of teachers, our Sheikh Mukarram Muhaddith Gondelwi رحمه الله تعالى under his supervision there were three Musaajid in which this innovation has been stopped. Taali Waali Masjid, Muslim Masjid in No-shehra road and Jaami'a Islaamiyya in Haafiz Aabaad road, If hypothetically speaking, somebody has to make Duaa in this manner, then ask him, What is this? It has been 38 years since I have come to Gujraanwaale, from then till his death they have not seen anyone make congregational Duaa."*(Fataawa e Barakaatiyya pg 96)*

One Ghair Muqallid Muhammad Abu Abd-u-Salaam has written an article against congregational Duaa after Salaat, in the centre of the title is written in bold letters "To make congregational Duaa after the (Fardh) Salaat is bid'at (an Innovation) and haraam (prohibited). A correspondent performed Asr Salaah with Jamaat (congregation) in one Masjid in Deoband. As soon as the Imaam made salaam one elderly `Ghair Muqallid` person stood up and began making noise that there is no proof for Duaa after Salaat in the Hadith, instead it prohibited.

actions of the Pious Predecessors (Aslaaf) and aslo
down from generation to generation is present, w
own is a separate proof. But, the Ghair Muqalli
present era have determined this action to be a cu
fraud, innovation and haraam.

The decision is on your head, that to declare an acti
established from the actions of the (Aslaaf) Pious Pr
Sahaabah e Kiraam and Nabi ﷺ as Bid'at (inn
Haraam (prohibited), Is this called acting upon t
Come! Is this conforming or contradicting the Hadit

***In the straightening of the Saffs (rows), it is Sunn
by joining shoulder to shoulder, not foot to foot.***

1. Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه na
   Rasulullaah ﷺ said, straighten the rows, an
   shoulders equal, fill the gaps and be soft
   brothers, Do not leave any gaps for Shaitaan
   joins the rows, Allaah will join with him, an
   severs the rows, Allaah will cut of from him.
   (Abu Dawood

2. Hadhrat Baraa ibn Aazib رضي الله تعالى عنه said that R
   ﷺ use to come in between the rows from c
   another and make our chests and shoulders equ
   do not be back and forth, otherwise your h
   differ. **He said that Allaah جل جلاله sends His n**

the angels make Duaa of mercy for the ones in the front row. *(Abu Dawood Vol.1 pg 97)*

3. Hadhrat Anas ibn Maalik رضي الله تعالى عنه said that after the Takbeer of Salaat, Rasulullaah ﷺ turned and faced us, then he said, look, keep the rows straight, and stand joined. **Without doubt, I see you all from behind my back.** In another narration from Hadhrat Anas ibn Maalik رضي الله تعالى عنه is that every one from amongst us put our shoulder and the shoulder of the next person, and our foot and his foot was brought together. *(Bukhari Vol.1 pg 100)*

4. Hadhrat Anas ibn Maalik رضي الله تعالى عنه narrates from Nabi ﷺ that he ﷺ said: "Join your rows and keep them close. Keep the necks equal. I take an oath on that being in whose power and possession lies my life, I saw that Shaitaan rushes in those rows in which there are empty spaces, as though he is the smallest offspring of a sheep." *(Abu Dawood Vol.1 pg 97)*

5. Hadhrat Abu Al Qaasim Jadli رحمه الله تعالى said that I heard Hadhrat Nu'maan ibn Basheer رضي الله تعالى عنه say that Rasulullaah ﷺ faced the people and said this thrice that, Straighten the (Saffs) rows, Oath on Allaah, it is necessary for you to straighten the (Saffs) rows otherwise Allaah تبارك وتعالى will place dissension in your hearts. (After this) Hadhrat Nu'maan ibn Basheer رضي الله تعالى عنه said that he saw that one person was standing shoulder to shoulder, knee to knee and ankle to ankle linked to the next person. *(Abu Dawood Vol.1 pg 97)*

6. Hadhrat Nu'maan ibn Basheer رضي الله تعالى عنه said that Rasulullaah ﷺ used to straighten our (Saffs) rows. One day Nabi ﷺ came out and saw that the chest of one person from the people (Namaazis) was protruding out. Nabi ﷺ said straighten your (Saffs) rows, otherwise Allaah تبارك وتعالى will place difference between your faces.

is 'Hasan and Sahih' (correct and auth narrated from Nabi ﷺ that he ﷺ said, the of Salaat is in the straightening of the (Saffs) narrated from Hadhrat Umar Farouq رضي الله تعالى عنه to appointment a person for the correcting of rows. Until he was not informed of this, tha were straight, he would not say the Takbeer (It is narrated regarding Hadhrat Ali رضي الله تعالى عنه Uthmaan رضي الله تعالى عنه that they also were very about this and used to say, stand straight! H رضي الله تعالى عنه use to say, so and so come forward so go back. *(Tirmizi Vol.1 pg 53)*

7. It is Narrated from Hadhrat Maalik ibn A Ansaari رحمه الله تعالى that Hadhrat Uthmaan Ghan used to say in his sermon when they stood for arrange the rows, and make the shoulders equal *(Mua'tta Imaam Muham*

8. It is narrated from Hadhrat Abdullaah ibn رضي الله تعالى عنه said that he saw a person standing an Salaah in this condition that both his feet joined. He said that he has contradicted the Sun made Muraawah, I would have approved of it m *(Nasa'i Vo*

9. Between Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه there was no expansion nor were they joined tog used to keep them between the two, not too clos far. *(Al Mugni Vol.2 pg 11)*

From the above mentioned Ahaadeeth and Statements of the Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, the following matters are established.

a) When reading Salaat in Jamaat (congregation) then extreme care should be taken in the forming of the rows (Saffs). In such a manner that all the people should be standing joined together. There should be no empty spaces remaining in between. Everyone should be standing equally, not forward and back. The easiest method is to make the shoulders join. i.e. arm with the arm of the next person. Accordingly, Nabi ﷺ has mentioned the same method for the establishment of the rows. That make the shoulders equal, as it is clear in Hadith No.1. Hadhrat Baraa ibn Aazib رَضِيَ اللهُ تَعَالَى عَنْهُ said that Nabi ﷺ used to say when the rows of the people reading Salaat were straight, then he used to make the shoulders equal as it is apparent from Hadith No.2. (**On the contrary, to join with foot to foot is not established in any Hadith, not by action nor saying**).

b) The Khulafaa e Raashideen use to also place a lot of importance in the straightening of the rows. **Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ used to appoint a person to ensure that the rows were straight. Until this information of the rows being straight was not given to him, he would not say the takbeer. When the jamaat (congregation) used to stand, Hadhrat Uthmaan رَضِيَ اللهُ تَعَالَى عَنْهُ used to give the instruction of straightening the rows and making the shoulders equal.** (He did not give the instruction of joining the feet). As it is clear in Hadith No.7 Hadhrat Ali رَضِيَ اللهُ تَعَالَى عَنْهُ at the time of straightening the rows used to say to the person who was a bit forward, go back and he used to say to the one who was a bit back, go forward. As it is clear from the explanation of Imaam Tirmizi رَحِمَهُ اللهُ تَعَالَى, but it is also not established from him that he gave the command of joining foot to foot.

rows without any space remaining in betw
literally join the feet together. The meanin
forming rows and standing together, we use t
much importance to it, that as though the f
person use to be joined to the foot of the other
support this is the saying of Nabi ﷺ in whi
that keep the necks equal. Likewise is the
Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه were
had seen that one person was standing s
shoulder, knee to knee and ankle to ankle jo
next person. Every person knows that for the r
to be rectified in this way that neck to neck,
shoulder, knee to knee and ankle to ankle jo
possible, because of this, it will be said that th
of this is to show emphasis in the forming c
and the filling of the spaces. Accordingly,
Hajar رضي الله تعالى عنه "The purpose of Imaam Bukhaa
by the establishment of this chapter was to
emphasis in the closing of the spaces
straightening of the rows."

d) By way of explanation Hadhrat Anas and Nu
Basheer رضي الله تعالى عنه said that every one of them
this. We come to know that in the era c
(prophethood) the forming of the rows was d
manner. After which it did not remain. Suppor
that Muhaddith Ismail رحمه الله تعالى had extrac
Mustakhrajj a narration from Hadhrat Ma'ma
in which it is mentioned that Hadhrat Ma'ma
narrates these words from Hadhrat Anas رضي الله تعالى عنه
this with anyone today, then they would flee

headstrong (شموص) mules." From here we come to know that this method of forming the rows had stopped in the time of the Sahaabah. This is also known that in the forming the rows, in the literal meaning `to join foot to foot` is not sunnat. **If this was a sunnat, then the Sahaabah e Kiraam and the Great Taabi'een would have never left this, and nor would there** be so much contradiction with this action.

e) Hadhrat Abdullaah ibn Mas'ood رضي الله تعالى عنه saw a person standing and reading Salaah in this condition that both his feet were kept joined, he said: "He has contradicted the sunnat. If he made Muraawah, I would have approved of it more." Muraawahah is, to stand on one foot sometimes and then the other because of standing for long periods in Salaah. And this matter is obviously apparent here, that the manner of Muraawahah is that a little space is left between both the legs. Since Hadhrat Abdullaah ibn Mas'ood رضي الله تعالى عنه contradicted this manner of Salaah, why did he keep his feet together, instead he also contradicted this, that is why he did not make Maraawahah where by there is a little space between the two feet. From this contraction it becomes known that according to him the Sunnat is that the person reading Salaat should not totally keep his feet joined, nor should they be totally widespread, instead he should keep a moderate space between the two.

The action of Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه was he never used to stand with his feet too wide open, nor totally closed together in Salaah. Instead, he use to stand according to the natural disposition like it is apparent from the narration in Mugni. The sayings and actions of two extremely great Sahaabah e Kiraam establishes that whosoever will keep his legs according to the Sunnat, should not join his feet to that of

without anybody being forward or backward in t
is no necessity that the feet be joined, because h
have created a deficiency in the most awkward
the legs because his legs will buckle when joi
Secondly, he would cause unnecessary difficulty.
it is apparent from this aspect. Thirdly, this too
humility. Fourthly, by doing this there is
performing ruku and sajdah. Fifthly, Emph
straightening of the saffs is only in the beginning
and in the manner where the legs are widespread b
foot of one person to that of another, this (i.e. the
of the rows) would be occurring at the beginni
rakaat, which is contrary to the Sunnat.

However, contrary to the mentioned Ahaadeth, S
the Sahaabah e Kiraam, and all the explanations,
the Ghair Muqallideen, it is Sunnat and necessary
foot of the person to that of the next in congregation

Accordingly Hafiz Abdul Mateen Saheb Memon wr

"Ghair Muqalliden i.e. the Ahle Hadeeth have und
to stand in such a manner where the foot of one pe
to the foot of the next person is necessary and sunna

---

[1] Jurist of the Hanafi Mazhab say that while standing there should be
fingers, certainly this was the explaination of the actions abd saying
And the Jurists have made this limit in order to make it easy for the pe
this limit is not (fardh) or waajib. Allaamah Ibn Aabideen Shaami
written "It is appropriate that between both legs should be the space c
because this is closer to Khushu (Humility) and It is narrated that
Anasar Adabusi use to do this.

(Hadeeth e Namaaz pg 48)

He further writes: - "It is distressing and sad that the Ahle Hadeeth slowly ruin their saffs by not placing the feet correctly. It should be such that how much place a person takes when sitting in Attahiyaat, that is how much of space he should keep both feet whilst standing. In this manner the saffs will on there own be complete like a wall without any deficiency. Woman should also form their saffs in the same manner that the foot and shoulder of one woman should be in line with the foot and shoulder of the next.

Conclusion:

Nabi ﷺ gave the command of joining the saffs by joining the shoulders and he ﷺ himself use to straighten the saffs by making the shoulders equal, not by giving the command of joining the feet, nor did he ﷺ join the feet of the people reading Salaat at the time of correcting the saffs.

The Khalif e Raashid, Hadhrat Uthmaan Ghani رضي الله تعالى عنه also gave the instruction of joining the shoulders at the time of Salaat, not that of the feet. Hadhrat Ali رضي الله تعالى عنه KarramAllaahu Waj ha use to tell those reading Salaat to go backwards and forwards at the time of correcting the saffs.

With all of these things, this is most certainly established, that the straightening of the saffs, the Sunnat is to make the shoulders equal. However, the saying of the Ghair Muqallids is that the joining of the feet is Sunnat, because in the Hadith the Sahaabah used to join the feet of one to that of the next person. Whereas the Muhditheen have used this to emphasis the forming of the saffs, not on the literal meaning of joining foot to foot. If for a little while we accept the saying of the Ghair Muqallids and take the joining of foot to foot literally, then too, the Ghair Muqallideen will wish that knees and the ankles also be joined, because Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه has

ankles, or even the necks. They only stress on the jo
feet, which is something that is not sunnat. By d
sunnat act is left out (i.e. the joining of the shou
joining foot to foot, the shoulders will not join. The
thing is that the Ghair Muqalliden give the same co
the woman (i.e. the joining of the foot of one perso
another). When women join their feet like men, h
will the shape be? (لا حول ولا قوة الا بالله)

We will leave you to decide, whether to leave ou
(masnoon) action in order to carry out an action wh
sunnat (ghair masnoon). Is this conforming or contr
Sunnat?

The Invalidation of Salaah by looking inside the Qu

1. It is narrated from Rifaa ibn Raafi that
   explanation of the (Hadith of the Bedo
   Rasulullaah ﷺ said to him: "Make wudhu
   Allaah has commanded you, then give A
   thereafter Iqaamat. Then say Takbeer e Tahreem
   if you know anything of the Qur'an then
   otherwise praise Allaah and make Takbeer and
   (to say لا حول ولا قوة الا بالله)"

   (Abu Dawood Vol.1 pg 125, Tirmizi V

2. Hadhrat Abdullaah ibn Abi Aufaa رضي الله تعالى عنه said
   person came to Nabi ﷺ and said: "I am no
   remember anything from the Qur'an so because

teach me something that would suffice me. Nabi ﷺ said, say (سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله)"

(Abu Dawood Vol.1 pg 126, Nasai Vol.1 pg 107, Musnad e Ahmad Vol.4 pg 353)

3. Hadhrat Ibn Abbas رضي الله تعالى عنه said, the leader of the believers Ameer ul Mu'mineen Hadhrat Umar Farouq رضي الله تعالى عنه had prevented them to make Imaamat of the people (lead the people in Salaah) whilst looking inside the Qur'an Shareef and that they make anyone else except the mature as the Imam. *(Kanzul Ummal Vol.8 pg 263)*

4. Hadhrat Jaabir رضي الله تعالى عنه narrates that Hadhrat Aamir رضي الله تعالى عنه said that a person who looks in the Qur'an (whilst in Salaah) must not be made the Imaam.

(Musanif ibn Abi Shaibah Vol.2 pg 339)

It is established from the above mentioned Ahaadeeth and Statements of the Sahaabah that to look inside the Noble Qur`an and recite whilst in Salaat is not permissible. By doing this the Salaah becomes invalid. If looking in the Qur`an and reciting whilst in Salaah was permissible, then Nabi ﷺ would have given permission to the person that came and said that he is unable to remember anything from the Qur`an, and asked Nabi ﷺ to show him something else to read instead. Then certainly Nabi ﷺ would have told him that if you are unable to remember anything from the Qur`an then look inside the Qur`an and read whilst in Salaat. However, Nabi ﷺ never said this. Instead the questioner was told to read ( سبحان الله والحمد لله ولا اله الا الله والله اكبر ولا حول ولا قوة الا بالله). In the same way, Nabi ﷺ taught a person how to read Salaah and then told him to memorize a portion of the Qur`an and to recite that portion in Salaah otherwise he should say (الحمد لله), (الله اكبر) (لا اله الا الله). If looking inside the Qur'an and reciting whilst in Salaah was correct, then Nabi ﷺ would have told this person that if you cannot remember anything from the Qur'an, then look in it and read

Salaah. This prevention of Hadhrat Umar Farouq ... a proof which establishes that to look inside a... Qur'an whilst in Salaah invalidates the Salaah.

Secondly, to look inside the Qur'an and recite ... learning and teaching, which is contrary to Salaah.

Thirdly, to hold the Qur'an Shareef in one's ha... with the turning of the pages is Amal e Katheer[2]. ... Katheer invalidates the Salaah.

But despite all these Ahaadeeth, Statemen... Sahaabah رضي الله عنهم, the Ghair Muallideen have gone... this. They say, that to look inside the Qur'an and re... Salaah is correct, so much so that even to hold it a... pages during Salaah is correct.

Accordingly Nawaab Waheed ul Zamman writes:-

"That to there is no harm to look inside the Qur'a... during Salaah even though the Qur'an is kept in o... hands and the pages are turned, equally whether it is ... or in optional prayers. Similarly, there is also no har... inside the Qur'an and correct the Imaam."

(Nuzul ul Abraar V...

He further writes:-

"It is also not makrooh or disliked if the Imam ha... inside and read from the Qur'an and turn the pages ... fingers."

---

[2] Amal e Katheer is that action which if a person is seen doing, by an onl... the impression created is that one cannot be in Salaah.

Conclusion:

Despite there being a necessity, Nabi ﷺ did not give the command to do this. That which the Khalifa e Raashid Umar Farouq رضي الله تعالى عنه prevented and the Taabi'een as well as the Tab e Taabi'een understood to be correct, these Ghair Muqallideen have declared it to be correct without any dislike (karaahat). If he wishes for Salaah continue, it continues. The decision is yours, is this conforming or contrary to the Ahaadeeth?

The Permissility of reading the Sunnat of Fajr at the time the Imam stands up to perform the (Fardh)

1. Hadhrat Ayesha رضي الله تعالى عنها said that Nabi ﷺ stated that the two rakaats of Fajr is better than the world and whatever is in it. *(Muslim Vol.1 pg 251)*

2. Hadhrat Ayesha رضي الله تعالى عنها said that Nabi ﷺ was never more particular with anything else from the nawaafil than with the punctuality and proctecting of the two rakaats of Fajr. *(Bukhaari Vol.1 pg 156), (Muslim Vol.1 pg 251)*

3. Hadhrat Abu Hurairah رضي الله تعالى عنه said that Nabi ﷺ stated that do not leave out the two rakaats of fajr even though horses trample on you. *(Abu Dawood Vol.1 pg 178)*

4. Hadhrat Abu Ishaaq رضي الله تعالى عنه says that Hadhrat Abdullaah رضي الله تعالى عنه the son of Hadhrat Abu Musa (Al Ashari) رضي الله تعالى عنه informed me from his father that one time Hadhrat Saeed ibn Aas رضي الله تعالى عنه called them. He called Hadhrat Abu Musa Ashari رضي الله تعالى عنه, Hadhrat Huzaifah رضي الله تعالى عنه, Hadhrat Abdullaah ibn Mas'ood رضي الله تعالى عنه before the fajr Salaah. Thereafter when they came away from him, the Jamaat for Salaah had already stood up. Hadhrat Abdullaah ibn Mas'ood رضي الله تعالى عنه sat by a pillar in the Masjid and read two rakaats and then joined the Salaah. *(Tahawi Vol.1 pg 257)*

6. Hadhrat Abdullaah ibn Mas'ood رضي الله تعالى عنه r
Hadhrat Abdullaah ibn Abu Musa Ashari رضي الله تعالى عنه
entered into the Masjid (at the time of fajr)
Imam was in Salaah. Then first he read the
Sunnats of Fajr. *(Tahaawi Vol.1 pg 257)*

7. It is narrated from Hadhrat Haarith ibn Mudr
that Ibn Mas'ood رضي الله تعالى عنه and Abu Musa Ash
came from Hadhrat Saeed ibn Aa`s رضي الله تعالى عنه
Jamaat for Fajr had stood up. Hadhrat Ab
Mas'ood رضي الله تعالى عنه first read two rakaats Sun
and then joined the Jamaat and Hadhrat
Ashari رضي الله تعالى عنه entered the saff straight away
ibn Abi Shaibah *(Vol.2 pg 251)*

8. Hadhrat Maalik ibn Mugawal رحمه الله تعالى said th
Hadhrat Naafi` رحمه الله تعالى say: "I woke Hadhrat
ibn Umar رضي الله تعالى عنه up for Fajr Salaah when
had already stood up. He woke up and first
rakaats." *(Tahaawi Vol.1 pg 258)*

9. Hadhrat Muhammad ibn Ka`b Qurazi رحمه الله تعالى
Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه left
whilst the Jamaat for Fajr Salaah had already
He read two rakaats (i.e. Sunnat of Fajr) o
before he entered the Masjid and thereafter
Jamaat and read the Fajr Salaah with the people
(Tahaawi V

10. Hadhrat Zaid ibn Aslam رحمه الله تعالى narrates from
Abdullaah ibn Umar رضي الله تعالى عنه that he came

Salaah whilst the Imam was reading the Salaah. He had not yet performed his two Sunnat of Fajr, therefore he performed his two Sunnats of Fajr in the room of Hadhrat Hafsah رضي الله تعالى عنها and thereafter joined the Jamaat for Fajr.

(Tahaawi Vol.1 pg 258)

11. Hadhrat Abu Mujliz رحمه الله تعالى said that he entered the Masjid for Fajr Salaah with Hadhrat Abdullaah ibn Umar and Hadhrat Abdullaah ibn Abbas رضي الله تعالى عنهم whilst the Imam was performing the Salaah i.e. (Fardh) Salaah. Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه entered in the saff however Hadhrat Abdullaah ibn Abbas رضي الله تعالى عنه read two rakaats Sunnat of Fajr whilst the Imam was engaged in the Salaah. **When the Imam made Salaam then Hadhrat Abdullaah ibn Umar sat in his place and waited for the sun to rise. He thereafter stood up and performed two rakaats.** *(Tahaawi Vol.1 pg 257)*

12. Hadhrat Abu Uthmaan Ansaari رضي الله تعالى عنه said that Hadhrat Abdullaah ibn Abbas رضي الله تعالى عنه came to the Masjid (for Fajr Salaah) whilst the Imam had began the Salaah. He had not yet read the two rakaats Sunnat of Fajr, therefore he first read two rakaats Sunnat of Fajr behind the Imam and thereafter joined the congregation of people.

(Tahaawi Vol.1 pg 258)

13. Hadhrat Abu Darda رضي الله تعالى عنه narrates that he came to the Masjid when the people were standing to form the saffs. He performed the two rakaats Sunnat of Fajr in one corner of the Masjid and then joined the people in Salaah.

(Tahaawi Vol.1. pg 258)

14. Hadhrat Abu Uthmaan An Nahdi said: "We came to Hadhrat Umar رضي الله تعالى عنه before we read the two Sunnats of Fajr Salaah whilst he was reading Salaah. We then read the two Sunnats of Fajr in the back of the Masjid and thereafter joined the people in their Salaah."

(Tahaawi Vol.1 pg 258)

(Tahaawi

16. It is narrated that Hadhrat Hasan Basri رحمه الله تعالى
"When you enter the Masjid and you have n
the two Sunnats of Fajr, first read the two Su
though the Imam is already reading th
Thereafter join the Imam in his Salaah."

(Tahaawi

17. Hadhrat Hashim رحمه الله تعالى said that Hadhrat Yun
informed us that Hadhrat Hasan Basri رحمه الله تعالى
the two rakaats of Sunnats should be read in a
the Masjid and thereafter the congregation
should be joined. *(Tahaawi Vol.1 pg 258)*

18. Hadhrat Saeed ibn Jubair رحمه الله تعالى narrates tha
to the Masjid whilst the Imam was reading the S
read the two Sunnats of Fajr by the door of t
before he entered. *(Musanif ibn Abi Shaibah Vol.2 p*

19. Hadhrat Mujaahid رحمه الله تعالى said that when you
Masjid whilst the people are engaged in the F
(Jamaat) and you have not read the two Sunna
then first read it, even though you think that
already missed the first rakaat.

(Musanif ibn Abi Shaibah Vo

20. Hadhrat Ali رضي الله تعالى عنه said that Nabi صلى الله عليه وسلم reac
rakaats at the time of Iqaamat *(Ibn Majah pg 81)*

21. Hadhrat Ali رضي الله تعالى عنه said that Nabi ﷺ read the two Sunnats of Fajr at the time of Iqaamat.

(Musnad e Ahmad Vol. pg 77)

22. Hadhrat Maalik رحمه الله تعالى narrates from Hadhrat Hishaam رحمه الله تعالى the son of Hadhrat Urwa رحمه الله تعالى that his father Urwa رحمه الله تعالى narrated that Hadhrat Abdullaah ibn Mas`ood رضي الله تعالى عنه said: "It did not worry me if the Iqaamat of Fajr Salaah took place whilst I was performing my Witr Salaah." *(Mua`tta Imam maalik pg 111)*

23. Hadhrat Imam Maalik رحمه الله تعالى narrates from Hadhrat Yahya bin Saeed رحمه الله تعالى who said that Hadhrat Ubaadah ibn Saamit رضي الله تعالى عنه made Imaamat for people. One day he came out to perform the Fajr Salaah and the Mua`zzin had already given the Iqaamat for the Fajr Salaah, he made him keep quiet until he had completed the Witr and thereafter performed the Salaah.

(Mua`ta Imam Maalik pg 111)

24. Hadhrat Imam Maalik رحمه الله تعالى narrates from Hadhrat Abdur Rahmaan ibn Qaasim رحمه الله تعالى that he heard Hadhrat Abdullaah ibn Aamir ibn Rabi`ah رضي الله تعالى عنه saying that: "I read the Witr Salaah even though I could hear the **Iqaamat or after Fajr**." From the side of Hadhrat Abdur Rahmaan ibn Qaasim رحمه الله تعالى there is doubt that Hadhrat Abdullaah ibn Aamir ibn Rabi`ah رضي الله تعالى عنه said this. *(Mua`tta Imam Maalik pg 111)*

25. It is narrated from Hadhrat Abu Hurairah رضي الله تعالى عنه that Nabi ﷺ said that it is not permissible to perform any Salaah whilst the Iqaamat is going except the (Fardh) of that Salaah with the exception of the two Sunnats of Fajr. (which is permissible) (Sunan e Kubrah Baihaqi Vol.2 pg 483,) Shaikh Uthmaan رحمه الله تعالى has said after the discussion of his chain of narrations (Isnaad) that this chain of narraition is also Hasan – *(I`laa us Sunan Vol.7 pg 9)*

Masjid, by the door of the Ka`bah, in a corner of
concealed behind a pillar separated from the saffs
and read the two Sunnats of Fajr and thereafter joi
Firstly, it is because of the great emphasis that N
mentioned regarding it.

Secondly, it was also the practise of the Sahaaba
For example the practise of great Sahaabah e Ki
Hadhrat Abdullaah bin Mas`ood رضي الله تعالى عنه, Hadhra
bin Umar رضي الله تعالى عنه, Hadhrat Abdullaah ibn Abbas
Hadhrat Abu Darda رضي الله تعالى عنه and Great Taabi`
Hadhrat Abu Uthmaan Nahdi, Hadhrat Masro
Saeed ibn Jubair رحمه الله تعالى was that if they had
Masjid whilst the Jamaat had already stood up and
yet read their Sunnats of Fajr, then first they use
Sunnats of Fajr and thereafter join the Jamaat. Ha
Basri and Hadhrat Mujaahid رحمه الله تعالى had given thi
if a person did not read his Sunnats of Fajr and had
Masjid whilst the Jamaat had already stood up, then
to he can read it before he joins the Jamaat. As
mentioned in Hadith in 16 and 19. Likewise it is ap
Hadith number 20 and 21 that one had read his Sun
even at the time of Iqaamat of Salaat. In Hadith nun
24 it is known that Hadhrat Abdullaah ibn Mas`oo
Ubaadah ibn Saamit, Hadhrat Abdullaah ibn
Rabee`ah رضي الله تعالى عنه that they also read Witr at t
Iqaamat.

However, contrary to all the Ahaadeth and statem
Sahaabah, the Ghair Muqalliden say that to rea
Sunnats of Fajr after the Jamaat has stood up (w

explanation) is not permissible, it is disobedience to Allaah Ta`ala and his Rasul ﷺ and the punishment for disobedience is Jahannam.

Likewise, Hakeem Saadiq Sayaalkauti Saheb writes:-

"Besides the disobedience of the Rasul of Allaah تبارك وتعالى, if they were to read the Sunnats in the presence of the Jamaat, what else would it be? When Nabi ﷺ has said that there is NO salaat and negated every Salaah." *(Salaat e Rasul. pg 42)*

Abdus Sattar the Mufti of a strange group of Ahle Hadith had written the following answer to a question. Both of which are amazing.

Question: Zaid says that once the Fajr Salaah has begun then there is no other Salaah. Bakr says that if a person comes to the Masjid for fajr whilst the Salaah is on, then if he wants he can read the Sunnats of Fajr and thereafter join the Jamaat. Who`s opinion is correct?

Answer: What Zaid says is correct. Bakr is incorrect, instead most incorrect. It is in the Hadith Shareef that (اقيمت الصلوة فلا صلوة الا المكتوبة) which means when the Takbeer for the (Fardh) Salaah takes place, then there should be no other Salaah. This Hadith means every person who reads the Sunnats of Fajr when the Fajr is on, is in the disobedience of Allaah and his Rasul ﷺ like how it is a custom today in the Jamia Masjid of the Ahnaaf especially at the time of fajr. This is total disobedience of Nabi ﷺ. And the punishment of disobedience is Jahannam. (ومن يعص الله و رسوله و يتعدّ حدوده يدخله نارا خالداً فيها وله عذاب مهين) *(Fataawa Sataariyya Vol.3 pg 40)*

Nawaab Waheed ul Zamaan writes:-

Conclusion:

From Sahih Ahadeeth, actions of Senior Sahaab
and Great Taabi`een, this is being established, tha
has to come to the Masjid for Fajr whilst the Jam
if he had not yet performed the two Sunnats of
should first read the Sunnats and thereafter join
Hadhrat Hasan Basri رحمه الله تعالى and Hadhrat Mujaa
haven given the Fatwa upon this. However,
Muqallideen without thought or understanding ar
Fatwa that this is not permissible and it is disobe
Rasul of Allaah ﷺ.

What? Were the instructions and orders of Nabi
front of the Sahaabah e Kiraam and Great Taabi`e
understand the Ahaadeth to be a joke? Where the S
Taabi`een disobedient to the Rasul of Allaah ﷺ
narrating of all these impermissible acts not Ku
them as Jahannamis? Respected readers, think a
gave this Fatwa? Who are opposing these Fata
what is called acting upon the Ahaadeeth? That t
and Taabi`een understood one action to be perr
they fearlessly declare it as impermissible. Hono
now you yourself decide, Is this conforming to the
contradicting it?

To read Nafl Salaah before Maghrib is not Masno

1. Hadhrat Taa`oos رحمه الله تعالى said that Hadhra
ibn Umar رضي الله عنه was asked regarding the

two rakaats before Maghrib. He replied that he had not seen anyone read these two rakaats in the time of Nabi ﷺ nor did he see anyone being permitted to read two rakaats after Asr Salaah. *(Abu Dawood Vol.1 pg 182)*

2. Hadhrat Hammaad رحمه الله تعالى said that he asked Hadhrat Ibrahim Nakha`ee رحمه الله تعالى regarding the reading of Salaat before Maghrib. He prevented me from this and said that Nabi ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه did not read this.

   (كتاب الاثار للامام ابى حنيفة برواية الامام محمد pg 32)

3. Hadhrat Ibrahim رحمه الله تعالى said that Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه did not read two rakaats before Maghrib Salaah. *(Musanif Abdul Razzaaq Vol.2 pg 435)*

4. Hadhrat Saeed ibn Musayyib رحمه الله تعالى said that the Muhaajireen رضي الله تعالى عنهم never used to read two rakaats Nafl before Maghrib, nor did the Ansaar رضي الله تعالى عنهم do this.

   (Musanif Abdul Razzaaq Vol.2 pg 435)

5. Hadhrat Abdullaah ibn Buraidah رضي الله تعالى عنه narrates from his father that Nabi ﷺ said that between every two Azaans is a Salaah, besides that of Maghrib.

   (كشف الاستارعن زوائد مسند البزار Vol.1 pg 334)

6. Hadhrat Jaabir رضي الله تعالى عنه said that they asked the pure wives of Nabi ﷺ as to whether Nabi ﷺ read two rakaats of Nafl Salaah before Maghrib? They replied, in the negative, besides Hadhrat Umme Salma رضي الله تعالى عنها, she said: "Once Nabi ﷺ read two rakaats by me." She then asked Nabi ﷺ as to which Salaah that was. Nabi ﷺ said that he had forgotten to read two rakaats before Asr Salaah, so that is what he had read.

   (رواه الطبرانى فى كتاب مسند الشاميين, بحواله نصب الرواية Vol.2 pg 141)

8. Hadhrat Murthad ibn Abdullaah Yuzani رضي الله تعالى عنه
that he went to Hadhrat Uqbah ibn Aamir Ju
and said: "Shall I tell you an astonishing thin
Tameem? He reads two rakaats before th
Maghrib." Hadhrat Uqbah رضي الله تعالى عنه said that
Nabuwaat they used to also do this. I then a
to what prevents them now? He said occupati
(Bukhaar

9. Hadhrat Saa`ib ibn Yazid رضي الله تعالى عنه n
Rasulullaah ﷺ said : "My Ummat will al
upon its nature so long as they read the Ma
before the stars come out." *(Majma us Zawaa`id*

10. Hadhrat Abu Ayoob رضي الله تعالى عنه said that Rasu
performed the Salaah of Maghrib at the
breaking of fast of the fasting person and le
the coming out of the stars. (i.e. read it befo
come out) this narration has also been m
Imam Ahmad. The wording of the Hadith
Tabraani is that he ﷺ read Maghrib Sala
setting of the sun. *(Majma us Zawaa`id Vol.1 pg 3*

From the above mentioned Ahaadeeth, stateme
Sahaabah رضي الله تعالى عنهم the following matters are establi

a) That to read two rakaats of Salaah before that
is not Masnoon (sunnat) because Nabi ﷺ di

Accordingly, it is clear from Hadith number 7 of Bukhaari Shareef.

b) To read two rakaats of Nafl Salaah before Maghrib is not established from Nabi ﷺ or the Khulafaa e Raashideen, as it is apparent from Hadeeth numbered 1,2,3,4.

c) "Nabi ﷺ said that between every two Azaans (i.e. Azaan and Iqaamat) is a Salaah" excluding the Salaah of Maghrib, like how it is evident in Hadith number 5.

d) In the early era, the Sahaabah e Kiraam used to read this Nafl Salaah, but during the latter time this was completely left out. Therefore it is known from Hadith number 8 of Bukhari Shareef that Hadhrat Murshid ibn Abdullaah Yuzani رحمه الله تعالى had seen Hadhrat Abu Tameem Abdullaah ibn Maalik رحمه الله تعالى read this Nafl and had become astonished. He went to Hadhrat Uqbah ibn Aamir رضي الله تعالى عنه and said : "Shall I tell you about the astonishing thing of Abu Tameem? He read two rakaats before the Salaah of Maghrib." Hadhrat Uqbah ibn Aamir رضي الله تعالى عنه had given this answer to his astonishment that we also used to read this in the era of Nabuwaat. It is clearly known from this narration that in the time of the Sahaabah and Taabi`een this Nafl was left out, otherwise he would have not been astonished on coming to know of them reading it.

e) Nabi ﷺ had emphasised the performing of the Maghrib Salaah quickly.

In the light of these Ahaadeeth and statements of the Sahaabah, the Jurists said that it is not Sunnat to read two rakaats before Maghrib Salaah, instead if anyone understands this to be Sunnat, then in this case it will be makrooh, because Nabi ﷺ himself had decided it to be makrooh for those who understood it as Sunnat.

these two Nafl before Maghrib as Sunnat is
(oppressor) and Innovator.

Therefore Abdur Rahmaan Mubaarak Puri Saheb wr

"To read two rakaats before Sunnat Salaah before
established from Sahih (authentic) Ahaadeeth, whic
read between the Azaan and Iqaamat … .

Upon the completion of the Azaan of Maghr
hesitation one should read Durood until the end of
الدعوت التامه then he should begin to make the Sunn
Sunnats of Maghrib should be read just like th
(i.e.short)." *(Fataawa Ulama e Hadith Vol.4 pg 232)*

The Shaikh ul Hadith of Daar ul Hadith Rahmaaniyy
Molvi Ahmadullah Saheb said that a person who p
one from reading the two Sunnat before Maghrib c
understand it to be Sunnat is a Zaalim (oppressor) a
(innovator). *(Fataawa Ulama e Hadith Vol.4 pg 235)*

Conclusion:

Those Nawaafil which are not established from
himself and the Khulafaa e Raashideen, those which
himself had decided to be makrooh for those that u
the reading of it to be Sunnat, those very Nawaafil ac
the Ghair Muqallideen are Sunnat and those wh
understand it to be Sunnat are Zaalims (oppressors) a
(innovators).

Respected readers, think, what is the Fatwa of these Ghair Muqallideen being based on? Did not Nabi ﷺ himself prevent us from understanding these nawaafil to be Sunnat?

The strange thing is that these people are placing a Fatwa without even thinking that who it is opposing? The condition of deduction is such that whatever comes in the mouth they say it.

The decision is yours. Is this conforming to the sunnat or contradicting it?

That Salaah which had become Qazaa without an excuse or with an excuse, to fulfil it is necessary.

1. It is narrated from Hadhrat Anas ibn Maalik رضي الله تعالى عنه that Rasulullaah ﷺ said that the person who forgot to read a Salaah, or stayed asleep, then he should fulfil it when he remembers. There is no Kaffarah for it except that. (i.e. besides the fulfilling of that Salaah). In this hadith, Hadhrat Qataadah has also mentioned these words " واقم الصلوة لذكرى , that establish Salaah for My remembrance."
   (Bukhaari Vol.1 pg 84, Muslim Vol.1 pg 241, and the words are from Muslim)

2. Hadhrat Anas ibn Maalik رضي الله تعالى عنه said that Nabi ﷺ said whosoever forgot to read Salaah or stayed asleep, then the Kaffaarah for it is that he must read it when he remembers it. *(Muslim Vol.1 pg 241)*

3. Hadhrat Anas ibn Maalik رضي الله تعالى عنه said that Nabi ﷺ said, when any one of you stays asleep or due to negligence lets a Salaah remain, then he should read it when he remembers, because Allaah تبارك وتعالى said that establish Salaah for My remembrance. *(Muslim Vol.1 241)*

setting. Nabi ﷺ said I also did not read
reached Maqaam e Bathaan (name of plac
made whudhu and we also made whudh
Nabi ﷺ performed Asr Salaah after the su
thereafter performed the Maghrib Salaah.

(Bukhaari Vol.1 pg 83, M

5. Hadhrat Abu Ubaidah رحمه الله تعالى narrates fr
Hadhrat Abdullaah ibn Mas`ood رضي الله تعالى عنه th
on the occasion of the Battle of Trench, th
had kept preventing Nabi ﷺ from reading
so much so that whatever portion of the nig
wished to pass had passed. Then Nabi ﷺ
Hadhrat Bilal رضي الله تعالى عنه (to give the Azaan).
Azaan and thereafter the Iqaamat. Then h
thereafter gave Iqaamat, read Asr, the
Iqaamat, read Maghrib and called out Iqaam
thereafter read Isha Salaah. *(Tirmizi Vol.1 pg*

6. It is narrated from Hadhrat Abdullaah ibn U
that he had said, whosoever forgot to read a
then he remembered it whilst he was stand
Imam for another Salaah. Then when the Im
make salaam, then he should read the Salaa
first forgot and thereafter read the second Sal

(Mua`tta Imam M

From the Mubaaarak Ahaadeeth mentioned, two
established,

One· is that whichever Salaah which are made Qadhaa deliberately, or unintentionally or due to remaining asleep, then it does fall off from his responsibility. Instead, to fulfil it is necessary.

Nabi ﷺ has given the command to perform those Salaah which were made Qadhaa due to forgetfulness or remaining asleep. Based on this the fulfilment of it is necessary. From here it is known that those Salaah which have been made Qadhaa without those excuses, to fulfil them is also necessary. When excuses (such as remainig asleep or forgetting) make the fulfilling of the Qadhaa necessary, then obviously to fulfil those Salaah which were made Qadhaa intentionally will also be necessary.

The second thing is this, that Allaah Ta`aala says "اقيموا الصلوة" (Establish Salaah), which includes these cases (when the time of Salaah comes in) as well as these cases also (when the Salaah was made Qadhaa) for whatever reason, Salaah nevertheless should be read, whether it is to be fulfilled in its time, or whether Qadhaa should be made of it, if it was not read in its time. Because in the case where a Salaah is not fulfilled, then upon the servant there will be one debt of Allaah remaining and it is apparent that without the fulfilment of a debt it does not fall of ones responsibility. Because of this Salaah will also not fall off ones responsibility until it is fulfilled, whether done in its time, or as a Qadhaa. Nabi ﷺ has said: - **"Fulfil the debt of Allaah. It is more rightful in being fulfilled." (Nasa`i Vol.2 pg 2). He ﷺ further said: "The debt of Allaah has more right that is will be fulfilled."**

Imam Nawawi رحمه الله تعالى said: - "This hadith, is a proof that the (Fardh) Salaah which is missed, to make Qadhaa of it is necessary, whether that Salaah was missed with an excuse eg: He had slept away or had forgotten, or without an excuse. The reason of the restriction of forgetting in this Hadith is that this

istihbaab (i.e. where the carrying out of
meritorious, but the leaving out of which is no
Because, to fulfil a Salaah which was missed due
is also permissible, according to the authentic sa
the explanation and proof has already passed. Son
Zaahir have deviated by saying that those Salaal
missed without an excuse, to make Qadhaa of it
And he thought it is better to make Qadhaa c
Salaah in this way that by a person fulfilling the
missed Salaah, he is removed from the disobedien
is an error from the one who said it and ignorance.

(Nawa

The Qadhaa of a missed Salaah is also necessary
the consensus of the Ummat, Therefore Allaama
ibn Abdur Rahman Shaafi`ee writes:- "ب قضاء الفوائت

(Rahmatu

The second thing is this that if the Salaah of
becomes Qadhaa, then they should be fulfilled
Like how on the occasion of the battle of trench, t
of Nabi ﷺ and his Sahaabah رضي الله تعالى عنهم were made
Zohr, Asr, and Maghrib, and at the time of Es
making qadhaa. He ﷺ read those Salaahs in se
Zohr Salaah, then Asr Salaah and then Maghrib
thereafter Esha Salaah. It was not like this, that sin
time of Esha Salaah, therefore he read Esha Sala
thereafter read the Qadhaa Salaahs. From thi
Nabi ﷺ this is established that if the Qadhaa Sala
i.e. five or less than five, then the missed Sala
fulfilled in sequence first before the Salaah of wh

come in. i.e. first fulfil the Qadhaa Salaahs and then read the Salaah of that time. Because of this, if any Salaah of the time has to be read without reading the missed Salaah, then the Salaah of the time will not be fulfilled. He should first read the Qadhaa Salaah and repeat the Salaah of the time. Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه has given this Fatwa as it is apparent from Hadith number four. (Of course, this much is necessary to understand, that regarding the missed Salaah and Salaah of the time this sequence will apply to a Saahib e Tarteeb)

However, despite all these ahaadeeth, and the consensus of the ummat, contrary to this, the Ghair Muqallideen are saying that those Salaahs which were deliberately omitted, there is no Qadhaa for it and only Taubah and Istighfaar is sufficient. Therefore, Yunus Delwi Saheb writes:-

"If any Salaah was left out deliberately, and he wishes to make Qadhaa of it, I take an oath that Qadhaa of Salaahs are not established from hadith, instead, for such a person, Taubah and Istighfaar are sufficient." *(Dastoor e Muttaqi pg 149)*

Haafiz Abdullaah Roopari Saheb wrote: "After maturity, if there are few Salaahs which can be fulfilled with ease, should be fulfilled. If it is over a long period which to fulfil is difficult, then here it is sufficient." *(Fataawa e Ahle Hadith Vol.1 pg 415)*

Mufti Abdus Sattaar Saheb, the previous Imam of the Jamaat of the poor Ahle Hadith writes:-

"But the question is this, that why is there Qadhaa Salaah? The original is that in the beginning there was no command of making Qadhaa for the deliberate omitting of Salaah nor is there any case of this. Man sleeps, when he is awake then that is the time for it, if he forgets, when he remembers, then that is the time for it, if he is unconscious, when he gains consciousness then that is the time for it. Then where is the

wrote based on the different cases of leaving ou
the first case where there is no excuse, due to ca
left out Salaah deliberately, this falls under "ك
there is no qadhaa. This is included in
"من ترك الصلوة متعمداً", besides Taubah e Nasooh the
remedy. *(Rasul e Akram ki Namaaz pg 115)*

Conclusion:

The authentic ahaadeeth establishes this that if a
missed with or without an excuse to make Qa
necessary. Nabi ﷺ has given the command for
of it. Upon this is also the consensus of the Umm
However the Ghair Muqallideen are saying that n
Qadhaa for a Salaah which was missed intenti
Taubah and Istighfaar are sufficient.

You decide, is this according to the Ahaadeeth o
it? Remember that the Ghair Muqallideen re
mas`ala are following Dawood Zaahiri as it is ap
the explanation of Imam Nawai رحمه الله تعالى

Wudhu is a condition for Sajdah e Tilaawat, with
Sajdah e Tilaawat is not permissible.

1. Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه narrate
ﷺ that he ﷺ said, no Salaah will be accep
wudhu. *(Tirmizi Vol.1 pg 13)*

2. Hadhrat Naafi` narrates from Hadhrat Ab
Umar رضي الله تعالى عنه that Nabi ﷺ said that no pe
make Sajdah e Tilaawat without wudhu
(Baihaqi

From the two mentioned Ahaadeeth e Mubaarakah this is being established that to make Sajdah e Tilaawat wudhu is a condition. Without wudhu, Sajdah e Tilaawat is not permissible. Sajdah e Tilaawat is from Salaah, just as in the same way as intention is a condition for Salaah, the covering of the sattar (private parts) is also a condition, the facing of the Qiblah is also necessary, in it is Takbeer (to say Allaahu Akbar) and Tasbeeh (to say Subhan Allaah) also, Nabi ﷺ said that no Salaah will be accepted without the wudhu.

When wudhu is a condition for Salaah, it will also be for Sajdah e Tilaawat, because it is from Salaah, wudhu will be necessary. In the same manner that is not permissible to read Salaah without wudhu, similarly it will also not be permissible to make Sajdah e Tilaawat without wudhu. It is for this reason that Hadhrat Abdullaah ibn Umar رضی اللہ تعالیٰ عنہ gave the Fatwa upon this that any person without wudhu cannot make Sajdah e Tilaawat.

But the Ghair Muqallideen say that which is contrary to these two Ahaadeeth e Mubaarakah, that to make Sajdah e Tilaawat without wudhu is permissible.

Therefore the Shaikh of the Ghair Muqallideen Yunus Delwi Saheb writes: "To make this Sajdah with wudhu is better, however to make it without wudhu is permissible and correct."

(Dastoor e Muttaqi pg 123)

Nawaab Waheed uz Zamaan writes: "And Sajdah e Tilaawat without wudhu is also perrmissilble, however to make it with wudhu is Mustahab (preferable). *(Nuzulul Abraar Vol.1 pg 146)*
This Fatwa of Sajdah e Tilaawat being permissible without wudhu is also found in Fataawa e Nazeeriyya Vol.1 pg 571 upon which the Akaabir (elders) of the Ghair Muqallideen e.g. Mia Nazeer Hasan Saheb, Molwi Abdus Salaam Saheb, Muhammad Abul Hasan Saheb, Muhammad Husain Batalwi Saheb etc. endorsement is found.

no person without wudhu must make Sajdah e Til
can there be any other reason or way besides this, t
Tilaawat without wudhu is not permissible. Bu
Muqallideen are saying that no! For a person to ma
Tilaawat without wudhu is also permissible.

Respected reader, you decide, Is this conforming to
or contradicting it?

A Musaafir will continue to make Qasr Salaa makes intention to stay in one place for fifteen day

1. Hadhrat Mujaahid رحمه الله تعالى said that wh
Abdullaah ibn Umar رضي الله تعالى عنه decided to stay
days he dismounted the saddle of the
performed four rakaakts of Zohr Salaah.
(Musanniff ibn Abi Shaibah

2. It is narrated from Hadhrat Mujaahid رحمه الله تعالى
Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه, decide
Makkah Mukarramah for fifteen days,
dismounted from the saddle of the horse and
four rakaats. *(كتاب الحجة للامام محمد - Vol.1 pg 170)*

3. Hadhrat Mujaahid رحمه الله تعالى narrates tha
Abdullaah ibn Umar رضي الله تعالى عنه said, when
traveller, and made a place to stay in for fi
then read the entire Salaah, and if you are no
many days you will be staying there for) then
الآثار للامام ابي حنيفة برواية الامام محمد)

4. Hadhrat Mujaahid رحمه الله تعالى narrates from Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه and Hadhrat Abdullaah ibn Abbas رضي الله تعالى عنه that they said, when you make intention to stay for fifteen days, then read the entire Salaah.
(Jaami ul Masaateed Vol.1 pg 404)

5. Hadhrat Saeed ibn Musayyab رحمه الله تعالى said when you come to any town to stay for fifteen days then read the entire Salaah. *(Kitaabul Hujjah Vol.1 pg 171)*

It is established from the mentioned ahaadeeth and statements of the Sahaabah رضي الله عنهم that a traveller, if he intends to stay in a place for fifteen days or more, then he should read the entire Salaah and not make Qasr, otherwise he will make Qasr. Senior Sahaabah e Kiraam such as Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه and Hadhrat Abdullaah ibn Abbas رضي الله تعالى عنه had acted upon this very ruling and they use to give this Fatwa to others. And the apparent thing is that they themselves did not make this specification because of what entered their minds. Rather it was either because they had definitely heard it from Nabi ﷺ or they had seen Nabi ﷺ doing it. Because of this, this Fataawa of theirs will be in the law of Hadith a Marfoo`. In the same way, one great Taabi`ee Hadhrat Saeed ibn Musayyab رحمه الله تعالى also has given the Fatwa on this according to an authentic narration.

However, contrary to these statements of the Sahaabah رضي الله تعالى عنهم the Ghair Muqallideen say that on the intention of staying for four days there will be no more Qasr and the entire Salaah must be read. Therefore Thanaa ullah Amritsaree Saheb writes: "According to the muhadditheen, with the intention to stay for three days to make Qasr is permissible, but for four days qasr is nor permissible. (Fataawa e Thanaaiyya Vol.1 pg 601)

Conclusion:

The above-mentioned statements of the sahaabah establishes that with the intention of staying for fifteen days Qasr will not

Hadhrat Saaib ibn Yazeed رضي الله تعالى عنه said tha
Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى
رضي الله تعالى عنه the Azaan for Jumu`ah use to be at the
sat on the Mimbar. Then when the era of the
Hadhrat Uthmaan رضي الله تعالى عنه came and the quantity
increased, then Hadhrat Uthmaan رضي الله تعالى عنه gave
to give a third Azaan (i.e. the first Azaan
Therefore upon inclination, that Azaan was give
become a separate Sunnat.

(Bukhaari Vol.1 pg 125, Abu Dawood Vol1 pg 155, Nas

It is established from the mentioned Ahaadeeth th
of Nabi ﷺ and the time of the rightly guided Kl
era of Hadhrat Abu Bakr and Umar رضي الله تعالى عنه t
Azaan which was given in front of the Imam by th
the era of the Khilaafat of Hadhrat Uthmaan G
when there were more people, he had given the
give one more Azaan. This Azaan was given in th
the Sahaabah e Kiraam and not one of them
Therefore this Azaan, by consensus of the Sahaab
has become a common thing. In every era after
has continued. No Imam, Jurist or Mujthid has c
How could they have contradicted it? Nabi ﷺ
was to hold firm on his ﷺ and the Khulaffa e
Sunnat.

This Azaan was given with the command of Hadh
Ghani رضي الله تعالى عنه, because this was his Sunnat, and
the command of Nabi ﷺ it is necessary to car

e Haram and in Masjidun Nabawi ﷺ this Azaan is give praise is due to Allaah the writer was a witness to this als h's own eyes. There is no objection to this Azaan being in the Masjid.

However, contrary to the Mubaarak Ahaadeeth, consens the Ummat, actions of the Ummat, those Ghair Muqal which have given the Fatwa of twenty rakaats Taraweeh S as an innovation (Bid`at), have also decided that this also is an innovation (Bid`at).

These Ghair Muqallideen are saying that this Azaan beca is not established from Nabi ﷺ, thus it cannot be a S This is the reason that the Ghair Muqallideen do not giv Azaan, instead that Masjid in which it is given they declared it to be Bid`at and prevent one from it.

Therefore Molwi Muhammad Saheb Jonaghari writes: " time of Nabi ﷺ and after, in the time of the two Khu this second Azaan also was not present, yes in the ti Hadhrat Uthmaan رضي الله تعالى عنه it was made present in order the time to be known. It was called out in the high place bazaar, not in the Masjid. Then in our time in those Masa which two Azans are given that is a clear innovation and way can it be permissible." *(Fataawa e Sataariyya Vol.3 pg*

Molwi Ubaidullah Saheb writes: "On the road to the Mas Jumu`ah Salaah one Azaan is established, from H Uthmaan Ghani رضي الله تعالى عنه a second Azaan is established o

for two Azaans ..." because of this, the Azaan
Uthmaan رضي الله تعالى عنه which is called the first Azaan
the Masjid is an innovation (Bid`at)"

(Fataawa e Ulama e Hadith

A historian (Mia Muhammad Mianwaali) is the fi
these strange Ghair Muqallideen Abdul Wahaab S
"In the Musaajid of the Ahnaaf and the Ghair
there were two Azaans of Jumu`ah as it is the cu
Ahnaaf today. Moulana Mawsoof Abdul Wa
narrates: "I gave the first Azaan with one knee ins
outside of the Masjid." From this confident pers
proof for the issuing of a Fatwah of it being a bi
Fatwa of the second Azaan given when the time th
at the Mimbar is correct. Today, in most Masaajid
Hadith this way of Nabi ﷺ is acted upon.

رسائل مکمل نماذ و هدایه النبی)

Conclusion:

The first Azaan of Jumu`ah which is contin
command of the Khalifa Hadhrat Uthmaan رضي الله تعالى عنه
which the Sahaabah e Kiraam had agreed upon, whic
given in all the Islaamic kingdoms since the fou
without any objections, with which no Imam,
Mujaahid had any differences, what, today because
Azaan it is being given inside the Masjid has becom
in era of the Ghair Muqallideen or an astonishm

action of the Khulafaa e Raashideen and Sahaabah e Kiraam also is Bid`at and upon which the entire Ummat inherit and act upon is also a Bid`at, then tell the Ghair Muqallideen Sunnat is in who's actions will it be? Again it will mean that from the fouth century the entire Ummats action was upon Bid`at and today also the Imams and servants who call out the Azaan in the Haramain Shareefain are comiting the crime of Bid`at?

Respected readers, this is the action of the Ghair Muqallideen with Hadith. Now you decide is this conforming or contrary to the Hadith?

There are ten rakaats of Sunnat e Muakkadah before and after the Jumu`ah Salaah

1. Hadhrat Ali رضي الله تعالى عنه said that Rasulullaah ﷺ use to read four rakaats before and fours rakaats after the Jumu`ah Salaah and make Salaam at the end of the fouth rakaat. *(معجم طبراني اوسط بحوالة نصب الراية Vol.2 pg 206)*

2. Hadhrat Abdullaah ibn Abbas رضي الله تعالى عنه said that Rasulullaah ﷺ use to read four rakaats before and four rakaats after Jumu`ah and never use to separate between them. (i.e. never made Salaam after two rakaats.)
(Majma uz Zawaaid Vol.2 pg 195)

3. It is narrated from Hadhrat Abu Hurairah رضي الله تعالى عنه that Nabi ﷺ said whoever reads Salaah on the day of Jumu`ah should read four rakaats before the Jumu`ah Salaah and four rakaats after it.
(رواه النجّار بحواله كنز العمال Vol.7 pg 749)

4. Hadhrat Abu Hurairah رضي الله تعالى عنه narrates from Nabi ﷺ that Nabi ﷺ said whoever reads Salaah on the day of Jumu`ah should read four rakaats before and four rakaats after Jumu`ah. *(Muslim Vol.1 pg 288)*

6. Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه said tha
use to read two rakaats Salaah after Jumu`ah
his house. *(Abu Dawod Vol.1 pg 161)*

7. It is narrated from Hadhrat Qataadah رحمه الله تعالى
Hadhrat Abdullaah ibn Mas`ood رضي الله تعالى عنه use t
four rakaats of Salaah before Jumu`ah and fo
Salaah after Jumu`ah. *(Musannif Abdur Razzaaq V*

8. Hadhrat Abu Abdur Rahmaan Salami رحمه الله تعالى
Hadhrat Abdullaah ibn Mas`ood رضي الله تعالى عنه
command that we must read four rakaats of Sal
Jumu`ah as well as four rakaats after Jum
Hadhrat Ali رضي الله تعالى عنه came and gave us the com
after Jumu`ah we must first read two rakaats
thereafter four rakaats. *(Musannif Abdur Razzaaq V*

9. Hadhrat Abu Abdur Rahmaan Salami رحمه الله تعالى
Hadhrat Abdullaah ibn Mas`ood رضي الله تعالى عنه use
that we must read four rakaats after Jumu`ah S
we had heard the saying of Hadhrat Ali رضي الله تعالى عنه
Jumu`ah Salaah read six rakaats. Hadhrat A
Rahmaan رحمه الله تعالى said that we began to read
after Jumu`ah. Hadhrat Ataa` رحمه الله تعالى said th
Abu Abdur Rahmaan Salami رحمه الله تعالى use two
two rakaats after Jumu`ah and thereafter four ra
(معجم طبراني كبير Vol.9 pg 310, Musannif ibn Abi Shaibah V

10. Hadhrat Abu Abdur Rahmaan رحمه الله تعالى nar
Hadhrat Ali رضي الله تعالى عنه that he said whosoever re
after Jumu`ah should read six rakaats of Salaah
(Tahaawi V

Imam Tirmizi رحمه الله تعالى said: "It is narrated from Hadhrat Abdullaah ibn Mas`ood رضي الله تعالى عنه that he used to read four rakaats before Jumu`ah Salaah and four rakaats after it, and it is narrated from Hadhrat Ali رضي الله تعالى عنه that he commanded us to read two rakaats first and thereafter four rakaats after the Jumu`ah Salaah." *(Tirmizi Vol.1 pg 117)*

11. Hadhrat Jublah ibn Suhaim رحمه الله تعالى narrates from Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه that he used to read four rakaats before Jumu`ah and never used to separate between them (i.e. never made Salaam after two rakaats) and after Jumu`ah he use to first read two rakaats and thereafter four rakaats. *(Tahaawi Vol.1 pg 231)*

12. Hadhrat Ataa` ibn Abi Rabaah رحمه الله تعالى said that when Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه read Jumu'ah Salaah then he used to read six rakaats after it, first two rakaats and then four.
(Musannif ibn Abi Shaibah Vol.2 pg 132, Tirmizi Vol.1 pg 117)

13. Hadhrat Abu Bakr ibn Abi Musa narrates from his father Hadhrat Abu Musa Ash`ari رضي الله تعالى عنه that he used to read six rakaats after Jumu`ah Salaah.
(Musannif ibn Abi Shaibah Vol.2 pg 132)

14. Hadhrat Muhammad ibn Abi Muntashir رحمه الله تعالى narrates from Hadhrat Masrooq رحمه الله تعالى that Hadhrat Masrooq رحمه الله تعالى use to read six rakaats after Jumu`ah, two rakaats and then four.
(Musannif ibn Abi Shaibah Vol.2 pg 132)

The above - mentioned Ahaadeeth and statements of the Sahaabah رضي الله تعالى عنهم are establishing that there are ten Sunnats of Jumu`ah, four rakaats Sunnat e Muakkiddah Salaah before Jumu`ah and six rakaats Sunnat e Muakkiddah Salaah after Jumu`ah, because Hadith numbers 1 an 2 establishes that Nabi`s ﷺ habit was that he ﷺ used to read four rakaats before Jumu`ah and four rakaats after Jumu`ah. Hadith number 3 and 4 establishes that Nabi ﷺ and the Sahaabah e

read his two rakaats of Salaah together with th
which was his ﷺ `s habit, and which was
Ummat of Nabi ﷺ.

One sign is this that the Khulafaa e Ra
Ali رضي الله تعالى عنه had given this command to the p
must read six rakaats after the Jumu`ah, it is cle
number 8,9 and 10. It is clear that in ord
Ali رضي الله تعالى عنه to give the command to read si
Jumu`ah he had most certainly taken it from t
actions of Nabi ﷺ, because it is not possible
give a command that is contrary to the sayings
Nabi ﷺ based on his opinion and analogy, no
thing which had even entered in his opinion or a
this, it will be said that either he had seen Nabi
rakaats after Jumu`ah or he had found some
Nabi ﷺ regarding it.

The second sign is this that Hadhrat A
Umar رضي الله تعالى عنه who was counted as the most stri
of the Sunnat from amongst the last of th
Kiraam رضوان الله تعالى عنهم, his habit was also this, to re
after the Jumu`ah Salaah as is apparent in hadith
12. The certain thing is that either he had se
reading six rakaats after Jumu`ah or he had
guidance from Nabi ﷺ regarding it. Neve
Hadhrat Ali and Hadhrat Abdullaah ibn Umar
acted upon the four rakaats. Nabi ﷺ did it hims
it to the Ummat. All of this are signs that Nabi
with the four rakaats after Jumu`ah two rakaats al
this it is established that after Jumu`ah the si
Sunnat e Muakkdah. The general practice of th

Kiraam and the great Taabi`een was also this, that they used to read six rakaats after Jumu`ah Salaah, accordingly Hadhrat Abu Musa Ash`ari رضي الله عنه used to read six rakaats after Jumu`ah as it is apparent in Hadith number 13. Hadhrat Abu Abdur Rahmaan Salami and Hadhrat Masrooq رحمه الله تعالى also use to read six rakaats after Jumu`ah as it is established from Hadith number 13 and 14. Based on these Ahaadeeth and statements of the Sahaabah رضي الله عنهم the Jurists have said that there are ten rakaats Sunnat e Muakkadah of Jumu`ah, four before Jumu`ah and six after Jumu`ah.

However, contrary to all these Ahaadeeth and statements of the Sahaabah رضي الله عنهم the actions of the Ghair Muqallideen is, that they have given a choice in the Sunnats after the Jumu`ah Salaah. If they wish they can either read two or four rakaats and their general action is to read two rakaats. There is has been witnessed that **they read two** rakaats and go, and they also **prevent those** who read six rakaats, that why are you reading six, read two.

Hakeem Saadiq Siyaalkuti Saheb writes:
"Make it your habit to read either two or four rakaats of Sunnat after Jumu`ah according to Sunnat e Paak of Nabi ﷺ."

(Salaat e Rasul pg 396)

Nawaab Waheed uz Zamaan Saheb writes: -

"And whoever wishes to read Salaah after Jumu`ah should read four rakaats in the Masjid and at home either two or six rakaats if he wishes, and there is no Sunnat e Muakkadah before before Jumu`ah.

Conclusion:

To read four Sunnats before Jumu`ah is established from both the actions and sayings of Nabi ﷺ. Nabi ﷺ himself used to

before Jumu`ah. To read six rakaats afte
established from the actions of Nabi ﷺ himse
e Raashid Hadhrat Ali رضي الله تعالى عنه gave the comm
rakaats after Jumu`ah. Hadhrat Abdullaah ib
Musa Ash`ari رضي الله تعالى عنه and great Taabi`ee such a
Abdur Rahmaan Salami and Hadhrat Masro
action was also that they read six rakaats
Because of this to read six rakaats after Jumu`ah
Ghair Muqallideen who claim to be acting o
according to them there is a choice, to act on b
two or four.

Now respected reader, the choice is yours, o
conforming or contradicting the Hadith?

When the Days of Eid and Jumu`ah coinc
Jumu`ah Salaah does not fall off, to read it is F

1. Imam Zuhri رحمه الله تعالى said that Abu Wa
   explained a Hadith to me that on the occa
   Adhaa he was present with Hadhrat Umar
   رضي الله تعالى عنه. He performed Salaah before
   (Khutbah). The he addressed the people
   people! Nabi ﷺ prevented the fasting on
   of Eid. One of them is Eid ul Fitr and the o
   which you eat the meat of your (Qurbaani) s

Abu Wa`eed رحمه الله تعالى said then he was presen
Salaah with Hadhrat Uthmaan Ghani رضي الله تعالى عنه
coincided with the day of Jumu`ah. He also p

Salaah before the Khutbah. Thereafter he gave the sermon and said: "O People! This is such a day in which two Eids coincide, whoever wishes to wait for Jumu`ah can wait, and whoever wishes to go and return, from my side has permission."

(Bukhaari Vol.2 pg 825, Mu`atta Imam Maalik pg 165)

2. Hadhrat Umar ibn Abdul Aziz رَحِمَهُ اللهُ تَعَالَى said that in the time of Rasulullaah ﷺ two Eids had coincided, then Nabi ﷺ said that whoever loves that he will sit (for Jumu`ah Salaah) from the people of the household, then he should sit without any difficulty.

(Kitaab ul Ummam Vol.1 pg 239)

3. Hadhrat Nu`maan ibn Basheer رَضِيَ اللهُ تَعَالَى عَنْهُ said that Nabi ﷺ used to read in the two Eids and Jumu`ah Salaah (سبح اسم ربك الاعلى and هل اتاك حديث الغاشية), many times the days of Eid and Jumu`ah had coincided with each other, then also Nabi ﷺ use to also read both these Surahs in both the Salaahs. *(Tirmizi, Vol.1 pg 119, Nasai` Vol.1 pg 178)*

Hadhrat Imam Muhammad via the narration of Qaadhi Abu Yusuf رَحِمَهُ اللهُ تَعَالَى narrated from Imam Abu Hanifah رَحِمَهُ اللهُ تَعَالَى that Nabi ﷺ said when two Eids (i.e. Eid and Jumu`ah) coincide on one day then the first is Sunnat (i.e. it being Waajib is established from the Sunnat) and the second is Fardh (Jumu`ah) and none should leave out any one of the two.

(Jaami us Sagheer pg 113)

"Hadhrat Imam Shaafi`ee رَحِمَهُ اللهُ تَعَالَى said that when the day of Eid ul Fitr is the same as the day of Jumu`ah, then the Imam should perform the Eid Salaah at the time it becomes permissible to read it, then whoever was from out of the city, then it is permissible for them, if they wish they can return to their families and they do not have to return to read Jumu`ah Salaah. They have a choice that he can either wait to read Jumu`ah, or go and come back if they are able to, and if they do not do this, then there is no harm in this also Insha-Allaah. Imam Shafi`ee said that it is not permissible for anyone of the

...the Sultaan, because it is not a big city."

(Kitaabul Umd

Allaamah Zarqaani رحمه الله تعالى (passed away in th
A.H.) said, Ali, Ibn Wahab, Muttarraf and Ibn
رحمه الله تعالى said that according to the narration of I
they have all negated the narration of Abuil Qaa
there is prevention (i.e. that this narration is not a
upon the permissibility of this (i.e. that for the p
village etc. to leave out Jumu`ah is permissible) is
Imam Shaafi`ee and Hanafi رحمه الله تعالى

(شرح الزرقانى على مؤطا الامام مالك)

Allaamah Badrudeen A`inee رحمه الله تعالى said: -
Mahallaah (part of a town) and Ashraaf (amon
Hadhrat Uthmaan Ghani رضى الله تعالى عنه performed Eid Sa
gave the sermon and said, for you today two
gathered, therefore from the people of the househo
likes that he should wait for it, can wait for it. Who
to return to his home has permission from my sid
perform the Jumu`ah Salaah. Hadhrat Uthmaan
saying (انا مجمعون) that we will definitely perform th
Salaah is a clear proof of this command, that to
Jumu`ah Salaah is not permissible. Ibn Abdul Ba
said that the discarding of the Jumu`ah and Zohr Sal
the Eid Salaah is (متروك) left out, rejected, not reliabl
this be reliable. The permission given by Hadhrat
رضى الله تعالى عنه to leave out Jumu`ah was to the peop
household upon whom Jumu`ah was not Waajib."

(البناية في شرح الهداية *Vo*

Ibn Hazam رحمه الله تعالى said: "When the day of Jumu`ah and Eid join then first read the Eid Salaah, thereafter read the Jumu`ah (which is necessary) **and no authentic Hadith is contrary to this.** Abu Muhammad (Ibn Hazam) said that Jumu`ah is Fardh and Eid is (تطوع) Nafl, and (تطوع) a Nafl cannot make a Fardh be discarded." *(المحلى للابن حزم Vol.3 pg 93)*

It is established from the Noble Verses of the Qur`an, the Mubaarak Ahaadeeth and sayings of the Muhadditheen that if Eid and Jumu`ah gather on one day, to read both Salaahs is necessary. The compulsion of Jumuah does not fall away because of the Eid Salaah. The reason is that Jumu`ah is Fardh which is established by the mubaarak (blessed) verse of the Qur`an "يآيها الّذين آمنوا اذا نودى للصلوة ....الاية" under which all the Jumu`ah Salaahs will come under and in which there are no exceptions. Likewise in the treasure of Ahaadeeth, such Ahaadeeth are found from which it becomes known that Nabi ﷺ had given very stern warnings for the leaving out of the Jumu`ah Salaah without an excuse. The demand of these Ahaadeeth is that Jumu`ah must be read and never left out irrespective of the day it occurs. This was also the Mubaarak action of Nabi ﷺ, that if Eid and Jumu`ah had both coincided on one day, then Nabi ﷺ use to read both Salaahs. **It is not established from any authentic Ahaadeeth that Nabi ﷺ had read Eid Salaah and not read Jumu`ah Salaah on any such occasion.** Instead, the habit of Nabi ﷺ was that he ﷺ on such occasions use to read both Salaahs. Hadhrat Nu`maan ibn Basheer رضي الله تعالى عنه said that if Eid and Jumu`ah coincided on one day then on that day Eid and Jumu`ah Salaah, in both Nabi ﷺ used to read it. (As is clear from hadith number 3) This hadith clearly establishes that Nabi ﷺ used to read both Salaahs on such an occasion. Nevertheless, Nabi ﷺ had given permission to those people of the household upon whom Jum`uah was not even (Fardh), that you go if you wish, as it is apparent from hadith number 2. The habit of the Khalifa e Raashid Hadhrat Uthmaan Ghani رضي الله تعالى عنه was also this, that if

Hanifah رحمه الله تعالى, Hadhrat Imam Maalik رحمه الله تعالى a
Imam Shafi`ee رحمه الله تعالى all say that if Jumu`a
coincide, then both Salaahs must be read with comp
none of them will be left out. Nevetheless, for th
upon whom Jumu`ah is not Fardh, is concession, as
of Jaami` us Sagheer, Kitaabul Umm, and Sharah o
testify. The mas`ala of Ibn Hazam is the same also a
from the wording of Mahallaa (محلى). Allaamah ibn
Maaliki رحمه الله تعالى said that whoever said that th
Salaah will be left out because of the Eid Salaah, the
out, rejected, are not reliable and not worthy
considered.

Contrary to the noble verses of the Qur`an,
Ahaadeeth and sayings of the Muhaditheen,
Muqallideen say that day where the Eid and Jumu`ah
the compulsion of the Jumu`ah Salaah falls and
concession for the Jumu`ah Salaah, if he wishes he ca
it and if not, then not.

Mia Nazeer Husain Saheb was asked: - "If coincid
the day of Eid and Jumu`ah had coincided, then is
concession in the performing of the Jumu`ah Salaa
Zaid had not read the Jumuah on such a day and said
revived a dead Sunnat, how can he say this?

In the answer to this question his student Molwi Abd
writes:- "When the days of Eid and Jumu`ah gather
that day there is a choice, whosoevers heart desire
Jumu`ah can read it and whoevers heart does not wis

does not have to read. And on those such days Zaid did not read the Salaah and said that I had revived a dead Sunnat, then to say this is good. *(Fataawa e Nazeeriyya Vol.1 pg 573)*

NOTE: This is an authenticated Fatwa of Mia Nazeer Husain Saheb Delwi

Nawaab Waheed uz Zamaan writes: -
"And when Jumu`ah and Eid coincide on one day, then there will be concession in the Jumu`ah and the apparent thing is this concession is general for all the people as well as the Imam."
(Arful Jaadi pg 43)

Nawaab Waheed uz Zamaan Saheb Raqmatraaz: -
"And Jumu`ah on the day of Eid there is general concession for the people of the town and besides them. If they wish they may read both, and if they wish they can only read Eid Salaah and not Jumu`ah. Nevertheless regarding the leaving of the Zohr Salaah there is a difference of opinion."
(Nuzulul Abraar Vol.1 pg 155)

Conclusion:

The compulsion of Jumu`ah is established from clear Nass (proof from Qur`an) in which there is no exception. Nabi ﷺ has given severe warnigs to the ones who left out the performing of Jumu`ah without a valid excuse. In your time if both Eid and Jumu`ah gather on the same day then you read both, certainly for those upon whom Jumu`ah is not (Fardh) (i.e. the people of the village) they have been permitted to go if they wish. The people of the city all have to read Jumu`ah and Eid Salaah with you. Khalifa e Raashid Sayyidina Uthmaan Ghani رضي الله تعالى عنه's habit was also the same. The saying of the Aimmah e Mujtahideen is also the same that if Jumu`ah and Eid both gather on the same day, then both Salaah will be read. Allaamah Ibn Abdul Barr Maaliki رحمه الله تعالى has decided that those people who omit the Jumu`ah Salaah because of the Eid

the Jumu`ah Salaah is the reviving of a c
(ولا حول ولا قوة الا بالله)

Respected reader is the opposing of the Noble Q
action Nabi ﷺ in order to act according to your
pleasure conforming to the Sunnat or contradicting

***In Janaazah Salaah one should only raise the h
first Takbeer not for the remainder.***

1. It is narrated from Hadhrat Abu Hurairah
when Rasulullaah ﷺ used to read Janaa
then he use raise his hands for the first Takbe
the right hand on top of the left hand.
(Tirmizi Vol.1 pg 206, Darr e Qutni Vol.2 pg 75, Baiha

2. It is narrated from Hadhrat Abdullaah ibn Ab
that Rasulullaah ﷺ only raised his hands
Takbeer in Janaazah Salaah, then never did
time. *(Darr e Qutni Vol.2 pg 75)*

3. Hadhrat Waleed ibn Abdullaah رحمه الله تعالى said
Hadhrat Ibraahim Nakha`ee رحمه الله تعالى when
read Janaazah Salaah, then he raised both his
said the first Takbeer, and he did not raise his
the remaining Takbeers and he said four Takbe
(Musannif ibn Abi Shaibah V

4. It is narrated from Hadhrat Hasan ibn Ubaidullah رحمه الله تعالى that he use to raise his hands for the first Takbeer in Janaazah Salaah.

(Musannif ibn Abi Shaibah Vol.3 pg 296)

"Hadhrat **Imam Maalik** رحمه الله تعالى said that in Janaazah Salaah you must raise you hands in Janaazah Salaah for the first Takbeer only, Hadhrat ibn Qaasim رحمه الله تعالى said that I was present with him many times for the Janaazah Salaah, he use to read the Janaazah Salaah, I did not see him rasie his hands except for the first Takbeer. Ibn Qaasim رحمه الله تعالى said that Hadhrat Imam Maalik رحمه الله تعالى said that it is not permissible to raise your hands in Janaazah Salaah except for the first Takbeer." *(Al Mudawantul Kubraa Vol.1 pg 176)*

Allaamah Imam ibn Hazam said: - "That the raising of the hands should not be done except for the first Takbeer in Janaazah Salaah, Because besides the raising of the hands for the first Takbeer, to raise the hands for the remaining Takbeers does not come in any other Nass (proofs from where masaa`il are derived).And Hadhrat Abdullaah ibn Mas`ood and Abdullaah ibn Abbas رضي الله تعالى عنهما have both narrated this, and Hadhrat Imam Abu Hanifah and Sufyaan Thauri رحمه الله تعالى have also said this." *(Al Muhallaa Vol.3 pg 181)*

Qaadhi Showqaani said: "The jist of the discussion is that regarding the rasing of the hands for besides the first Takbeer, **there is no such Hadith established from Nabi ﷺ which is worthy of objecting this proof.** The sayings and actions of the Sahaabah e Kiraam is not a proof, because the appropriate thing is that in Janaazah Salaah there must be only time to make the first Takbeer short."

The above mentioned Ahaadeeth and statements of the Sahaabah establishes that in Janaazah Salaah the raising of the hands should only be made for the first Takbeer, and not for the remaining Takbeers. Because Hadith numbers 1 and 2 establishes that Nabi ﷺ used to only raise his hands for the

Takbeer, such great Taabi`een like Hadhrat Ibraahi
and Hasan ibn Abdullaah رحمهم الله تعالى also use to onl
hands for the first Takbeer. Hadhrat Sufyaan Thaur
Abu Hanifah, Imam Maalik, Ibn Hazam a
Showqaani رحمهم الله تعالى were also in favour of this.

However, contrary to the Ahaadeeth and statem
Sahaabah, according to the Ghair Muqallideen,
should be raised with every Takbeer; according t
only is it permissible but rather preferable *(Mustaha*

Therefore Molwi Ubaidullah Rahmaani Saheb
"Regarding the raising of the hands for the T
Janaazah Salaah there are no authentic (sahih marf
by saying, action or verbal Ahaadeeth present. Ce
definitely established from some Sahaabah fr
narrations and again with the narrating of s
Ahaadeeth to raise the hands with the Takbeers is p
not Bidat or prevented." *(Fataawa e Thanaaiyya Vol.2 p*
Thanaaullah Amritsri Saheb says: - "To raise the
every Takbeer is Mustahab" *(Fataawa e Thanaaiyya V*

Conclusion:

Nabi ﷺ used to only rasie his hands for the first
Janaazah Salaah not for the remainder and Nabi ﷺ
of the Khulafaa e Raashideen raised the hands
Takbeer and it is not established from any authentic
To conform to the action of Nabi ﷺ in Janaazah Sa
to raise the hands for every Takbeer. The Ghair M
have decided that the raising of the hands for every
Janaazah Salaah is Mustahab (preferable), instead

In Janaazah Salaah it is not permissible to read a recitation in place of Surah Faatihah and another surah.

1. Hadhrat Abu Hurairah رضي الله تعالى عنه said that I heard N... صلى الله عليه وسلم say that when you read the Janaazah Salaah for a deceased person then make sincere Du'aaa for him.
(Abu Dawood Vol.2 pg 100, Ibn Maajah pg 1...

2. Hadhrat Imam Maalik رحمه الله تعالى narrates from Hadh... Saeed Maqburi رحمه الله تعالى and his father that they ask... Hadhrat Abu Hurairah رضي الله تعالى عنه that how do you r... Janaazah Salaah? He said, By Allaah I will certainly ... you, I took the Janaazah from the house of the deceas... when it was placed (for Janaazah Salaah) then I cal... out the Takbeer and praised Allaah, sent salutations up... Nabi صلى الله عليه وسلم and thereafter made Du'aa, (مّ عبدك وابن عبدك
امتك كان يشهد ان لا اله الا انت وانّ محمدا عبدك ورسولك وانت اعلم به
مّ ان كان محسناً فزد في احسانه وان كان مسيأً فتجاوز عنه سيآته اللهمّ لا تحرمنا
اجره ولا تفتنا بعده) *(Mua`tta Imam Maalik Vol.1 pg 209)*

3. Hadhrat Imam Maalik رحمه الله تعالى narrates from Hadh... Naafi` رحمه الله تعالى that Hadhrat Abdullaah ibn Um... رضي الله تعالى عنه never made Qiraat in Janaazah Salaah
(Mua`tta Imam Maalik Vol.1 pg 2...

4. It is narrated from Hadhrat Abdullaah ibn Mas`o... رضي الله تعالى عنه that he was asked a question regarding ... Qiraat in Janaazah Salaah, he said that Rasulullaah صلى الله عليه وسلم never stipulated for us any special words or Qiraat to ... read. In one narration it says no special Du'aa or Qir... was specified. When the Imam calls out the Takbeer th...

Abdullaah ibn Umar رضى الله تعالى that they both
Janaazah Salaah no portion of the Qur`an mu
(Badaa e us Sanaai

6. It is narrated from Hadhrat Ali رضى الله تعالى that
the Janaazah Salaah upon the deceased th
praised Allaah Ta`aala and thereafter read D
Nabi ﷺ and thereafter he said, (وامواتنا والّف
(بين قلوبنا واصلح ذات بيننا واجعل قلوبنا على قلوب خيارنا
(Musannif ibn Abi Shaibah

7. Hadhrat **Imam Shaafi`ee** رحمه الله تعالى said i
Salaah after the first Takbeer begin with the
Allaah, after the second Takbeer recite D
Nabi ﷺ. After the third Takbeer make D
deceased, and after the fourth Takbeer make S
(Musannif ibn Abi Shaibah
Musannif ibn Abdur Razzaaq

8. Ibraahim Nakha`ee and Imam Shafi`ee الله تعالى
Janaazah Salaah there **is no Qiraat.**
(Musannif ibn Abi Shaibah

9. Hadhrat Ayoob رحمه الله تعالى narrated from
Muhammad ibn Seereen رحمه الله تعالى that he did
Qiraat in Janaazah Salaah.
(Musannif ibn Abi Shaibah
Musannif ibn Abdur Razzaaq

10. Hadhrat Hajjaaj said that he asked Hadhrat Attaa ibn Abi Rabaah a question regarding the Qiraat in the Janaazah Salaah, we did not hear this.
(Musannif ibn Abi Shaibah Vol.3 pg 299)

11. Hadhrat Abu Taa`oos narrates from his son Taa`oos and Hadhrat Ataa` ibn Abi Rabaahah رَحِمَهُمَا اللهُ تَعَالَى that both these pious personal negated the Qiraat in the Janaazah Salaah.
(Musaniff ibn Abi Shaibah Vol.3 pg 299)

12. Hadhrat Bakr ibn Abdullaah رَحِمَهُ اللهُ تَعَالَى said that he did not know of any Qiraat in Janaazah Salaah.
(Musaniff ibn Abi Shaibah Vol.3 pg 299)

13. Hadhrat Mufaddal رَحِمَهُ اللهُ تَعَالَى said that he enquired from Hadhrat Maimoon رَحِمَهُ اللهُ تَعَالَى whether there was Qiraat or Durood upon Nabi ﷺ in the Janaazah Salaah. He said that he didn't know. *(Musaniff ibn Abi Shaibah Vol.3 pg 299)*

14. Hadhrat Muhammad ibn Abdullaah ibn Abi Saarah رَحِمَهُ اللهُ تَعَالَى said that he enquired from Hadhrat Saalim رَحِمَهُ اللهُ تَعَالَى whether he must read Qiraat in the Janaazah Salaah, he then said in the Janaazah Salaah there is no Qiraat. *(Musaniff ibn Abi Shaibah Vol.3 pg 299)*

15. Hadhrat Abu Minhaal رَحِمَهُ اللهُ تَعَالَى said that he enquired from Hadhrat Abu Aaliyya رَحِمَهُ اللهُ تَعَالَى regarding the reading of Surah Faatihah in the Janaazah Salaah. He said that his opinion is that Surah Faatihah will only be read in those Salaahs which have Ruku and Sajdah.
(Musaniff ibn Abi Shaibah Vol.3 pg 299)

16. Hadhrat Musa ibn Ali رَحِمَهُ اللهُ تَعَالَى narrates from his father that he had enquired from Hadhrat Fadaalah ibn Ubaidah رَضِيَ اللهُ تَعَالَى عَنْهُ that upon the deceased (i.e. in Janaazah Salaah) must Qiraat be read. He said no.
(Musaniff ibn Abi Shaibah Vol.3 pg 299)

from Hadhrat Ibraahim Nakha ee whether Q
made in Janaazah Salaah? He replied in the n
(Musannif ibn Abdur Razzaaq

19. Hadhrat Talhah ibn Abdullaah ibn Auf رحمة الله تعالى
he read Janaazah Salaah behind Hadhrat Ab
Abbas رضي الله تعالى عنه. He read Surah Faatihah a
audibly enough for us to hear. When he
Salaah, he grabbed his hand and asked hi
this. He said that this is Sunnat and true.
(Nasai`

20. Hadhrat Talhah ibn Abdullaah ibn Auf رحمة الله تعالى
he read Janaazah Salaah behind Hadhrat Ab
Abbas رضي الله تعالى عنه. He heard him read Surah Fa
he completed the Salaah. Hadhrat Talhah رحمة الله تعالى
his hand and asked as to why he made Qira
yes, this is true and Sunnat. *(Nasai` Vol.1 pg 21*

Hadhrat Sahnoon رحمة الله تعالى said that he enquired fr
Abdur Rahmaan ibn Qaasim رحمة الله تعالى what shou
upon the deceased according to the saying of **Ima**
رحمة الله تعالى. He said that there is Du'aa for the decease
Sahnoon رحمة الله تعالى asked if there is Qiraat in th
Salaah according to the saying of Imam Maalik? He
the negative.

Ibn Wahab رحمة الله تعالى said that a lot of the people of
eg: Hadhrat Umar ibn Khattaab رضي الله تعالى عنه, Hadhrat A
Taalib رضي الله تعالى عنه, Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه
Ubaidah ibn Fadaalah رضي الله تعالى عنه, Hadhrat Abu

رضی اللہ تعالیٰ عنہ, Hadhrat Jaabir ibn Abdullaah رضی اللہ تعالیٰ عنہ, Hadhrat Waathala ibn Asqa` رضی اللہ تعالیٰ عنہ, Hadhrat Qaasim ibn Muhammad رضی اللہ تعالیٰ عنہ, Hadhrat Saalim ibn Abi Abdullaah رضی اللہ تعالیٰ عنہ, Hadhrat Saeed ibn Musayyab رضی اللہ تعالیٰ عنہ, Hadhrat Ataa` ibn Abi Rabaah رضی اللہ تعالیٰ عنہ and Hadhrat Yahyah ibn Saeed رحمہ اللہ تعالیٰ never used to make Qiraat in Janaazah Salaah, Ibn Wahab رحمہ اللہ تعالیٰ said that Hadhrat Imam Maalik رحمہ اللہ تعالیٰ said in our city (i.e. Madinah Tayyibah) that is not practised on, Janaazah Salaah is only Du'aa, I found the people of knowledge of his city upon the same.

The above mentioned Ahaadeeth and Statements of the Sahaabah establishes this that in reality the right of the deceased in Janaazah Salaah is Du'aa and seeking of forgiveness (istighfaar). It is for this reason that in it should be the praising of Allaah, durood upon Nabi ﷺ thereafter Du'aa for the deceased. How is the general manner of Du'aa? In Janaazah Salaah to read Surah Faatihah and another Surah in the manner of Qiraat is incorrect.

Nabi ﷺ himself use to make Duaa for the deceased also and also use to give the command to the others to make sincere Duaa. **However it is not established from one authentic Hadith also that Nabi ﷺ used to make Qiraat in Janaazah Salaah, or give the command to the others to do so.**

Allaamah ibn Qayyim رحمہ اللہ تعالیٰ said: -
"The intended thing with Janaazah Salaah is to make Duaa for the deceased, and in the same manner the Duaas of Janaazah Salaah has been narrated many times from Nabi ﷺ and that Surah Faatihah or Durood Shareef has not been narrated."

(Zaad ul Ma`aad Vol.1 pg 141)

He writes further: -
"It is mentioned from Nabi ﷺ that he had commanded the recitation of Surah Faatihah upon the deceased, and this chain of narration is not authentic" *(Zaad ul Ma`aad Vol.1 pg 141)*

number 6 establishes that Hadhrat Ali Murtadaa رضي الله تعالى عنه he read Janaazah Salaah then he praised Alla beginning, thereafter he sent salutations upon thereafter he made Duaa for the deceased. In the other great Sahaabah e Kiraam such as Hadhrat Ab رضي الله تعالى عنه, Hadhrat Abdur Rahmaan ibn Auf رضي الله تعالى عنه Abdullaah ibn Umar رضي الله تعالى عنه, Hadhrat Fadaala ib رضي الله تعالى عنه, Hadhrat Jaabir ibn Abdullaah رضي الله تعالى عنه ar Waathala ibn Asqa` رضي الله تعالى عنه also did not recite Janaazah Salaah, as it is clear from Ahaadeeth numb 5, and 16 and from the explanation given by H Wahab in Mudawwana e Kubra.

Such great Taabi`een and Tab e Taabi`een like Had Sha`bi, Muhammad ibn Seereen, Ibraahim Nakha`ee Abi Rabaah, Taa`oos, Bakr ibn Abdullaah, Hadhrat Saalim ibn Abdullaah, Qaasim ibn Muhammad, Ab Ar Riyaahi, Abu Burdah, Saeed ibn Musayyab, Y Saeed and Hadhrat Imam Maalik رحمه الله تعالى, were a favour of there being Qiraat in Janaazah Salaah, apparent from Ahaadeeth numbers 7 to 8, again it is explanation of Hadhrat ibn Wahab رحمه الله تعالى

From the following of the Ahaadeeth and statemen Sahaabah, it is established that in the era of the Khair where the headquarters of Islaam was Madinnah Makkah Mukarramah, Kufa, Basrah, etc. to read Salaah was definitely not a practice.

Therefore, Imam Maalik رحمه الله تعالى of Madinah Tayy seven Jurists from Madinah Tayyibah from which

The Imam of Makkah Mukarramah, Hadhrat Ataa` ibn A
Rabaah رحمه الله تعالى was also not of the opinion of there bei
Qiraat in Janaazah Salaah. Hadhrat Ataa` ibn Abi Rabaah w
asked a question regarding this. He said we have not heard th
there is also Qiraat in Janaazah Salaah. He prevented Qiraat
Janaazah Salaah. It is estimated from this that in Makk
Mukarramah this was not practiced upon.

In Kufa, Hadhrat Ali Murtadaa رضي الله تعالى عنه, Imam Sha`
Ibraahim Nakha`ee, Maimoon ibn Nahraan and Imam A
Hanifah رحمه الله تعالى were not of the opinion that there is Qiraat
Janaazah Salaah. The Fatwa of Imam Sha`bi was there is
Qiraat in Janaazah Salaah, instead after the first Takbeer
Thanaa, after the second is Durood, after the third is Duaa a
after the fourth is Salaam.

The Imam of Basrah Hadhrat Muhammad ibn Seereen who h
found the grace of Hadhrat Abu Hurairah and Anas ibn Maa
رضي الله تعالى عنه, he too was also of the opinion of there being
Qiraat in Janaazah Salaah.

It is clear as daylight from these cases, that in the era of t
Khairul Quroon, Qiraat in Janaazah Salaah was definitely
practised.

Further supporting this is the incident where once Hadh
Abbas performed Janaazah Salaah and made Qiraat in a lo
voice, after Salaah was completed, Hadhrat Talhah i
Abdullaah رحمه الله تعالى held his hands and asked him
astonishment did you make Qiraat in Janaazah Salaah?
answered and said yes, this is true and Sunnat. Hadhrat Talh

(...) which means, not the Sunnat of N
been said before that it is not established fro
Hadith that Nabi ﷺ read Qiraat in Janaazah
the command for others to do it. Nor is it estal
Khulafaa e Rasshideen or the strictest followe
Hadhrat Abdullaah ibn Umar رضي الله تعالى عنه. The s
Maalik رحمه الله تعالى is that there was no practis
Janaazah Salaah in Madinah Tayyibah. If Qir
Salaah was Sunnat, then all the people of Madi
left out a Sunnat and no one would have practis
statements meaning is 'literal Sunnat' that me
meant and Allaah knows best, that in place
Thanaa, Surah Faatiha etc. is also a way that if
then also this is correct. In the treasures of Aha
places you get the Sahaabah e Kiraam using th
but there, what is meant is the literal meaning
not the Jurisprudic meaning of Sunnat. Howeve
Ahaadeeth and Statements of the Sahaabah fr
Jurists said that the Sunnat in Janaazah Salaat i
first Takbeer is Thanaa, after the second is Du
third is Duaa and after the fourth is Salaam. To
Janaazah Salaah is contrary to the Sunnat, yes
place of Thanaa or Duaa reads Surah Faatih
permissible to do so.

However, contrary to all of these Ahaadeeth
(statements) of the Sahaabah, the Ghair Muqallide
Janaazah Salaah to read **Surah Faatihah is**
anyone does not read it, then his Salaah will be
Without condition there will be no Janaazah Salaa

Nawaab Sideeq Hasan Khan Saheb writes: - (بدور الاهله *Vol.1*

Therefore Janaazah Salaah is one Salaah from the Sa
regarding which Nabi ﷺ has said "There is no Salaah e
with Surah Faatihah"

Conclusion:

Nabi ﷺ and the Khulafaa e Raashideen neither read
Faatihah or gave the command to read it in Janaazah S
nor is it established from any authentic Ahaadeeth. Wh
comes in a Ahaadeeth that Hadhrat Umar and Ali رضي الله تعالى عنهما
not make Qiraat in the Janaazah Salaah, in the same m
again great Sahaabah e Kiraam Taabi`een, and Tab`e taab
also were not in favour of Qiraat in Janaazah Salaah.

In the Khairul Quroon the headquarters of Islaam was Ma
Tayyibah, Makkah Mukarramah, Kufa, Basrah, where i
not practiced. It is known that to give the decision to
Surah Faatihah in the Janaaazah Salaah or to specify it
condition is incorrect. If this was Sunnat, then the Khula
Raashideen and those after them and in the remaining e
the Khairul Quroon would have been the practise. *Stran
the Ghair Muqallideen who have not even considered this
made the decision that it is a Sunnat, rather they are givin
Fatwa that it is in the rank of a condition of a Fardh, t
Surah Faatihah is not read in Janaazah Salaah, then th
Salaah.*

The question is that Hadhrat Umar رضي الله تعالى عنه, Hadhra
رضي الله تعالى عنه, Hadhrat Abu Hurairah رضي الله تعالى عنه and Abdullaa

to be null and void. Besides them none is so daring.

Respected reader decide, to declare the Salaah Sahaabah e Kiraam, Taabi`een, Tab`e taabi`een and m their followers as null and void and to pronounce it a is this conforming or contrary to the Hadith?

In Janaazah Salaah one should read the Duaa etc. voice, not in a loud voice.

"Call your Rabb in humility and in secrecy. Verily He like those who overstep the limits." *(Surah 7: verse 55)*

1. Hadhrat Abu Amaamah ibn Sahl ibn Haneef رَضِىَ اللهُ تَعَالىٰ عَنْهُ that in Janaazah Salaah the Sunnat is that after Takbeer, read Surah Faatihah softly, thereafter three Takbeers and after the last there will be Sala
(Nasai` Vol.

2. Hadhrat Jaabir ibn Abdullaah رَضِىَ اللهُ تَعَالىٰ عَنْهُ sa Rasulullaah ﷺ, Hadhrat Abu Bakr and Umar had not specified anything for us in the Janaazah S
(Ibn Majah pg 109, Musnad e Ahmad Vol.3

Hafiz ibn Hajar Asqalaani رَحِمَهُ اللهُ تَعَالىٰ said that Hadhrat Ahmad رَحِمَهُ اللهُ تَعَالىٰ via the way of Abu Zubair narrated a from Hadhrat Jaabir ibn Abdullaah رَضِىَ اللهُ تَعَالىٰ عَنْهُ: "For Janaazah Salaah Rasulullaah ﷺ, Hadhrat Abu Ba Umar رَضِىَ اللهُ تَعَالىٰ عَنْهُ had not specified anything," in this Had explaination of the word اَبَاحَ is that it comes in the mean قدر. That means that (had not specified). But as far I kn

meaning of the word اَبَاحَ is جَهَرَ. (As though the meaning is this that Nabi ﷺ, Hadhrat Abu Bakr and Umar رضي الله تعالى عنهما had not read Janaazah Salaah with a raised voice.)

(Talkhees ul Jabeer Vol.2 pg 123)

Imam Nawawi رحمه الله تعالى said: "Our companions agree that if the Janaazah Salaah is read during the day, the Qiraat must be read softly and if it is during the night, then there are two ways which are both correct, the first way is that what majority of the scholars practise upon, that if it was in the night also then too the Qiraat will be softly. The second way that remains is that it will be read audibly. Regarding the Duaa, then without any difference of opinion this will be done softly.

(Nawawi Sharah Muslim Vol.1 pg 311)

Hadhrat Imam Ibn Quddaamah رحمه الله تعالى Hambali said that in Janaazah Salaah the Qiraat and Duaa will be read softly and regarding this between the scholars there is no difference of opinion. *(المغنى لابن قدامة Vol.2 pg 486)*

Qaadhi Showqaani رحمه الله تعالى said that majority of the Ulama say that in Janaazah Salaah to read audibly is not Mustahab and they have taken the saying of Hadhrat Abdullaah ibn Abbas رضي الله تعالى عنهما which already passed as a proof, i.e. he said that he read audibly for everyone to know what the Sunnat is, and the majority of the scholars (Jamhuur) *(Nailul Awtaar Vol.4 pg 66)* also take a proof from here that it means that his desire was to read inaudibly.

The Quraanic verses, Mubaarak Ahaadeeth and consensus of the Ummat establishes that in Janaazah Salaah, Thanaa, Durood, Duaa etc. will be read will a soft voice. Because in reality Janaazah Salaah is a Duaa for the deceased person and regarding Duaa Allaah has said "Call your Rabb in humility and in secrecy."

Hadhrat Abu Amaamah ibn Sahl ibn Haneef رضي الله تعالى عنه declared the recitation of the Qiraat in Janaazah Salaah softly as Sunnat,

From this it is apparent that to read Thanaa, Duroo
with a soft voice is Masnoon (Sunnat).

It is established from the explanations of Had
Nawawi Shafi`ee. Imam Ibn Quddaamah Hambali
Showqaani رحمهم الله تعالى that in Janaazah Salaah, Duaa
read softly by consensus of agreement and th
difference of opinion regarding this matter.

Warning:- We had mentioned in a previous ch
according to us in Janaazah Salaah to read Surah F
place of Hamd and Thanaa is permissible, because
anyone wishes to read Surah Faatihah with Thanaa t
do so in a soft voice. Contrary to the noble verses,
Ahaadeeth and consensus of the Ummat, t
Muqallideen say that in Janaazah Salaah to read w
voice is more virtuous, instead Sunnat.

Accordingly, Molwi Abul Hasanaat Ali Muhamma
writes: -

"In view of the proofs to read with a raised voice in
Salaah is more virtuous and strong."

(Fataawa Ulama e Hadith Vo

Therefore Ahamd Saheb Patwi writes: - "In Janaazah
read Surah Faatihah and the Surah after it is per
instead Sunnat." *(Fataawa e Thanaaiyya Vol.2 pg 56)*

Conclusion:

The Noble verses of the Qura`an, Mubaarak Ahaad
consensus of the Ummat, all three establishes that

Salaah should be read softly. Allaah تَبَارَكَ وَتَعَالَىٰ gives the command to make Duaa softly, Hadhrat Abu Umaamah رَضِيَ اللهُ تَعَالَىٰ عَنْهُ declared it as Sunnat, Hadhrat Jaabir رَضِيَ اللهُ تَعَالَىٰ عَنْهُ, Nabi ﷺ, Hadhrat Abu Bakr and Hadhrat Umar رَضِيَ اللهُ تَعَالَىٰ عَنْهُ negated the reading of the Janaazah Salaah loudly. The consenses of the Ummat is upon of this view.The dictates of these proofs is that it is not permissible to read Janaazah Salaah loudly, however the Ghair Muqallideen have turned a blind eye to this and declared the reading of Janaazah Salaah loudly as more virtuous and strong, instead Sunnat.

Ponder, conrtary to Allaah and His Rasul ﷺ and the action of the entire Ummat, can any action be more virtuous? Can any action be which is not established from Nabi ﷺ or the Khulafaa e Raashideen be declared as Sunnat? This is also worthy of consideration that there are four groups of the Ahle Sunnat, (i.e. Hanafi, Maaliki, Shaafi`ee and Hambali) and not one of them are of the opinion that the voice must be raised in Janaazah Salaah. Can such an action which is not practiced in the rules any one of the groups from the Ahle Sunnah be more virtuous, strong and Sunnat?

Respected reader, now you decide to give a ruling of such an action being Sunnat which was not practised for fourteen centuries, is this conforming or contradicting the Hadith?

Remember, only the people of Shaibah read Janaazah Salaah loudly, and the Ghair Muqallideen follow them in this practise of theirs, In the Haramain Shareefain also Janaazah Salaah is read softly.

To read Janaazah Salaah in the Masjid without an excuse is Makrooh.

1. Hadhrat Abu Hurairah رَضِيَ اللهُ تَعَالَىٰ عَنْهُ said that Rasulullaah ﷺ said that whoever reads Janaazah Salaah in the Masjid, then for him is no reward.

(Abu Dawood Vol.2 pg 98, Ibn Majah pg 110, Masanaf Abdur Razzaaq Vol.3 pg 527)

place for the Janaazah Salaah and did not
in the Masjid for Janaazah Salaah, then the
did not read Janaazah Salaah in the Masjid.
المعبود ف ترتیب مسند الطیالسی ابی داود)

3. Hadhrat Saalih Mawlaa Tu ammah رحمه الله تعالى from Hadhrat Abu Hurairah رضي الله تعالى عنه tha Rasulullaah ﷺ said that whoever reads Ja in the Masjid, there is no reward for Saalih رحمه الله تعالى said that the companions c ﷺ used to leave when there was little or Janaazah Salaah. They never read Janaazah Masjid. *(Musanif ibn Abi Shaibah Vol.3 pg 364)*

4. Hadhrat Saalih Mawlaa Tu ammah رحمه الله تعالى from those Sahaabah and Taabi`een w Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat U stated that when there was little or no place Salaah, they used to leave. They never re Salaah in the Masjid. *(Musanif ibn Abi Shaibah*

5. Hadhrat Katheer ibn Abbas رضي الله تعالى عنه said that the time of Nabi ﷺ) that no one had re Salaah in Masjid un Nabawi ﷺ *(Musanif ib Vol.3 pg 365, Masanaf Abdur Razzaaq Vol.3 pg 527)*

6. Hadhrat Waail ibn Dawood said that he hear Nabi ﷺ's son Ibraahim had passed away read the Janaazah Salaah in the Maqaa`id (place of Salaah) *(Abu Dawood Vol.2 pg 98)*

رضی اللہ تعالیٰ عنہا and Hadhrat Abu Umaamah رضی اللہ تعالیٰ عنہ in th middle of Baqi`. On the day they read the Janaaza Salaah of Hadhrat Ayesha رضی اللہ تعالیٰ عنہا the Imam w Hadhrat Abu Hurairah رضی اللہ تعالیٰ عنہ, and Hadhrat Abdulla ibn Umar رضی اللہ تعالیٰ عنہ was also present. *(Sunan e Kubra Bayha Vol.2 pg 435, Musanif Abdur Razzaaq Vol.3 pg 525)*

8. Hadhrat Ayesha رضی اللہ تعالیٰ عنہا narrated that when Sa`d ib Abi Waqaas رضی اللہ تعالیٰ عنہ passed away in the year 55 A.H then the wives of Nabi ﷺ sent a message that th people must pass in the Masjid with his Janaazah so th they can make Duaa for him. Accordingly, the peop had done this. The Janaazah was kept infront of the rooms. They made Duaa and thereafter the Janaazah wa taken to the Door of Janaaiz, which is at the back. Th news had reached the pures wives of Nabi ﷺ that th people had understood this action to be a fault and we saying that the Janaazah was not suppose to enter th Masjid. This news also reached Hadhr Ayesha رضی اللہ تعالیٰ عنہا. She said: "How quick the people are declaring something as a fault of which they have n knowledge. They are finding a fault wih us in making th Janaazah pass the Masjid, whereas Nabi ﷺ had read th Janaazah Salaah here inside the Masjid."

(Muslim Vol.1 pg 31

9. Hadhrat Ibn Abi Zi`b رحمۃ اللہ تعالیٰ naraated from Hadhr Sa`eed ibn Abi Sa`eed Maburi (passed away in the ye 125 A.H.) that he saw the guards of Marwaan ib Hakam. They were removing and preventing the peop from reading Janaazah Salaah in the Masjid

(وفاء الوفا خيار دار المصطفى *Vol.2 pg 53*

Ibn Shihaab Zuhri رحمه الله تعالى sa
anyone use to pass away then on the oc
burial Nabi ﷺ use to go to perform the S
Nabi ﷺ presence was difficult (and it bec
for Nabi ﷺ to go), then the Sahaabah e K
to take the deceased close to the house of Na
ﷺ use to perform the Janaazah Salaah in
Janaaiz. This cutom continues till today.

(فاء الوفا خيار دار المصطفى)

12. Hadhrat Ibn Shihaab Zuhri رحمه الله تعالى said
Sa`eed ibn Musayyab رضي الله عنه informed me
Abu Hurairah رضي الله عنه said that Nabi ﷺ
the rows of the people in the place of Janaa
and called out four Takbeers. *(Bukhaari Vol.1*

13. It is narrated from Hadhrat Abdullaah ibn U
that the Jews came to Nabi ﷺ with a man a
from amongst them who had committed adul
commanded that they be pelted. Accordingly,
place of Janaaiz they were pelted in the Masji
(Bukhaari

Hadhrat Imam Maalik رحمه الله تعالى said that I regard
of the Janaaza in the Masjid to be makrooh.
Janaazah is kept close to the Masjid for the Janaa
then there will be no harm for the person in rea
Masjid. And those who follow an Imam perf
Janaazah Salaah, then too there will no harm if he i
the Masjid due to there being no space outside bec
people. *(Al Mudawana Al Kubra Vol.1 pg 177)*

The research of Allaamah Ibn Qayyim

Allaamah Ibn Qayyim رحمه الله تعالى said that the correct view what we mentioned ealier, **and the Sunnat of Nabi ﷺ a his way was to read Janaazah Salaah outside the Masj unless there is some excuse.** Both ways are permissib however the more virtuous of the both is that the Janaaz Salaah should be read outside the Masjid.

(زاد المعاد فى خير العباد *Vol.1 pg 1*

From the discussion of the mentioned Ahaadeeth, Stateme of the Sahaabah and Sayings of the Muhadditheen, following is established.

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1. In the initial era after the migration to Madir Tayyibah, when a Sahaabi use to pass away, then N ﷺ used to take the Janaazah from its house to the pla of burial and use to read the Janaazah Salaah. Howev when the Sahaabah felt that this was difficult a burdensome for Nabi ﷺ to do, then they began to bri the deceased to the threshold of the house and near House of Nabi ﷺ where there was a place where th decided that the deceased would be kept. Nabi ﷺ w informed. Nabi ﷺ came to the specified place a performend the Salaah as in Hadith number 11.

2. This specific place was outside the Masjid of Nabi ﷺ towards the western wall. In this same fixed place N ﷺ use to perform Janaazah Salaah. The name of t

the two adulterers male and female of
pelted. Accordingly it is clear from the Al
12 and 13 of Bukhaari Shareef.

4. In this Mawdi e Janaazah Nabi ﷺ
Janaazah of his son Ibraahim رضی اللہ تعالی عنہ,
from the Hadith number 6 in Abu Dawooc

5. Until the time of a great Taabi`ee lik
Shihaab Zuhri رحمہ اللہ تعالی who passed away
A.H. it was the custom to read the Janaaza
Mawdi e Janaaiz in Madinah Tayyibah a
Hadith number 11.

6. Nabi ﷺ did not regard the performin
Salaah in the Masjid as good. Perhaps it is
that Nabi ﷺ said that whoever reads Jana
the Masjid, he will not get any reward for
and 3.

7. According to the explanation of Hadhra
Abbas رضی اللہ تعالی عنہ, in the era of Nabuwaat,
Janaazah Salaah in the Masjid of Nabi ﷺ
from Hadith number 5.

8. The practise of the Sahaabah e Kiraam رضی اللہ عنہم
of Nabi ﷺ was also that they also
Janaazah Salaah outside the Masjid, so mu
due to the quantity of people if there was n
outside of the Masjid for Janaazah Sala

رضي الله تعالى عنه objected when the pure wives of Nabi صلى الله عليه وسلم s
that the Janaazah of Hadhrat Sa`d ibn Abi Waqa
رضي الله تعالى عنه must be brought into the Masjid near their roo
so that they could make Duaa and said that before
Janaazah did not enter the Masjid[3], as from Ahaade
numbers 2, 3, 4 and 8.

9. The Janaazah Salaah of Hadhrat Umme Salamah a
Ayesha رضي الله تعالى عنها was read Salaah outside the Masjid a
is apparent in Hadith number 7.

10. In the era of the Sahaabah e Kiraam, Hadhrat Marwa
ibn Hakam رضي الله تعالى عنه and Hadhrat Umar ibn Ab
Aziz رحمه الله تعالى specified gaurds for this work, for
protection the Masjid and also to prevent the peo
performing Janaazah Salaah in the Masjid, as is cl
from Hadith 9 and 10.

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[3] Futher in this Hadith it is stated that when this news had reached Had
Ayesha رضي الله تعالى عنها then she became angry and said: " How quickly have
people forgotten, whereas Nabi صلى الله عليه وسلم read the Janaazah Salaah of Had
ibn Baidaa رضي الله تعالى عنه." The purpose of this saying of Hadhrat Aye
رضي الله تعالى عنها according to the practise of the Janaazah Salaah of Ibn Bai
رضي الله تعالى عنه was outside the Masjid in Mawdi e Janaaiz. Nevertheless on
occasion they had come into the Masjid because of the large quantity
people. From this Hadhrat Ayesha رضي الله تعالى عنها understood that Janaa
Salaah was in the Masjid. Perhaps this is the reason that no Sahaabi
narrated this saying of Hadhrat Ayesha رضي الله تعالى عنها. From this it is appa
that Sayyidinah Ayesha رضي الله تعالى عنها was mistaken, otherwise how can it
that one occasion which occurred amongst the Sahaabah that no one
them remembered it, that all of them had forgotten and only Had
Ayesha رضي الله تعالى عنها remembered. Secondly, the saying of Hadhrat Kat
ibn Abbas رضي الله تعالى عنه that "I myself know that in the time of Nabuwaat
one read Janaazah Salaah in Masjidun Nabawi صلى الله عليه وسلم" this also is a c
proof that Sayyidinah Ayesha رضي الله تعالى عنها was mistaken.

ﷺ and his way, for this reason it is mor
read it outside the Masjid.

In light of these Ahaadeeth, statements of the Sahaa
and sayings of the Muhadditheen, the Jurists have
reading of Janaazah Salaah inside the Masjid
extremely good excuse as 'Makrooh'.

However, despite all of these Ahaadeeth, staten
Sahaabah رضي الله تعالى عنهم, according to the Ghair Muq
only is the reading of Janaazah Salaah inside
permissible, **rather it is Sunnat.** And whoever de
gone contrary to the Sunnat. Therefore the Mufti c
of the Gurabaa Ahle Hadith Mufti Abdus Sataar wr

"In accordance to the (Hadith) Sunnat and Kita
Janaazah Salaah in the Masjid is permissible and c
it is Sunnat. *(Fataawa e Sataariyya Vol.2 pg 25)*

The author of "Zafrul Mubeen" Muhyudeen Lahori
"Then it is known that to read Janaazah Salaah in t
Sunnat and to deny this is contrary to the sunnat."
(Balaagul Mubeen pg 553 بحواله فتاوى ستارية

Remember this is an agreed upon 'mas`ala' of
Muqallideen. In approximately all the Fataawa
Janaazah Salaah in the Masjid has been declared pe

Conclusion:

It is established from the Ahaadeeth that in Madina
there was a specific place stipulated for the per

Janaazah Salaah which was outside of the Masjid that was called Mawdi e Janaaiz and Musallaah e Janaaiz. The Mubaarak practice of Nabi ﷺ was to perform Janaazah Salaah in this place. In this place Nabi ﷺ had performed the Janaazah Salaah of Najaashi, in this same place he ﷺ performed the Janaazah Salaah of his son Ibraahim رضي الله تعالى عنه. According to Hadhrat Ibn Shihaab Zuhri رحمه الله تعالى in his time it was the custom to read Salaah in this place also. Nabi ﷺ did not regard the performing of Janaazah Salaah in the Masjid as good. Perhaps it is because of this that Nabi ﷺ said that whever reads Janaazah Salaah in the Masjid, he will not get any reward for it. This is the very reason that the Sahaabah e Kiraam use to return from the Janaazah. Because there was no place left in the Mawdi e Janaaiz. They did not read Janaazah Salaah.

Sayyidinah Ayesha رضي الله تعالى عنها said that they should bring the Janaazah inside the Masjid. They all objected to it saying that they never used to bring the Janaazah inside the Masjid. Hadhrat Katheer ibn Abbas رضي الله تعالى عنه said that he knew in the time of Nabi ﷺ no one performed Janaazah Salaah in Masjid un Nabawi ﷺ. The Janaazah Salaah of Hadhrat Umme Salamah رضي الله تعالى عنها and Hadhrat Ayesha رضي الله تعالى عنها was read outside the Masjid. In the era of Sahaabah رضي الله تعالى عنهم, Hadhrat Umar ibn Abdul Aziz رضي الله تعالى عنه and Hadhrat Marwaan ibn Hakam رضي الله تعالى عنه stipulated guards so that they would prevent the people from reading Janaazah Salaah in the Masjid. It is clear from all these citations that in the Masjid to perform Janaazah Salaah is not correct instead it is 'Makrooh', but the Ghair Muqallideen who claim to be practising on the Hadith, according to them to read Janaazah Salaah in the Masjid is not only permissible but rather Sunnat.

Ponder, if in the Masjid to read Janaazah Salaah was Sunnat then:

1. Why was there a place built in Madinah Tayyibah to perform Janaazah Salaah?

Najaashi as well that of his son Ibraahim ﷺ
the Masjid?

4. When in Mawdi e Janaaiz there was little o
why did they return without reading Janaaza
Masjid of Nabi ﷺ was joined to this, why d
read in it?

5. With the saying of the pure wives of Nabi ﷺ
Janaazah was brought into the Masjid wh
Sahaabah e Kiraam object to it?

6. Why was this said that the Janaazah was not
the Masjid before?

7. Why was the Janaazah of Hadhrat Ayesha an
Salamah رضی اللہ تعالیٰ not performed in the Masjid?

8. In the era of the Sahaabah رضی اللہ تعالیٰ عنہ why w
guards stipulated to prevent the people from p
Janaazah Salaah in the Masjid? Was Hadhrat
Abdul Aziz رضی اللہ تعالیٰ who was called Umar the s
aware that to read Janaazah Salaah in the M
Sunnat?

9. If in the Masjid to read Janaazah Salaah was Su
how did Hadhrat Katheer ibn Abbas رضی اللہ تعالیٰ sa
I know that in the era of Nabuwaat no one read
Salaah in the Masjid of Nabi ﷺ?

10. In the entire era of the Khairul Quroon (be
Janaazah of Hadhrat Umar رضی اللہ تعالیٰ which wa

the Masjid of Nabi ﷺ because of unavoidable circumstances) why is there no authentic narrations of Janaazah Salaah being read in Masjidun Nabawi ﷺ?

11. If to read Janaazah Salaah in the Masjid was Sunnat, then why did the Imam Daarul Hijrat Imam Maalik رحمه الله تعالى declare the reading of Janaazah Salaah in the Masjid as Makrooh?

12. Why did Allaamah Ibn Qayyim رحمه الله تعالى write the Sunnat of Nabi ﷺ was to perform Janaazah Salaah outside the Masjid, because of this it is more virtuous that the Janaazah Salaah be performed outside the Masjid?

Respected reader, just after looking at all of this, to specify the reading Janaazah Salaah in the Masjid as Sunnat, is this conforming or contrary the Ahaadeeth?

Translation Edited in
Masjid un Nabi ﷺ
Madinah Munawarrah
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FOLLOWING THE IMAAMS, THE IMPORTANCE OF TAQLEED AND THE CONSENSUS OF THE UMMAH UPON THE COMPULSION OF FOLLOWING THE FOUR IMAAMS

Question:

1. What do the Ulema of Deen and the Muftis about a man in our city of Baruch who has adopted the ways of the Ahle Hadith. He raises his hands during every Rakaah of salaah and says *Aameen* loudly. Our Hanafi brothers say that these are acts of Bid'ah. Is raising the hands and saying Aameen loudly acts of the Sunnah or acts of Bid'ah? Please explain with references.

2. This brother says that raising the hands is a Sunnah of Rasulullaah ﷺ and the Khulafaa Raashideen and that the Hanafi book *Hidaaya* (Vol.1 Pg.379) proves that Rasulullaah ﷺ did it until the end of his life. He also says that saying Aameen loudly is also proven in *Hidaaya* (Vol.1 Pg.362) and that both raising the hands and saying Aameen loudly are acts of the Sunnah. Is raising the hands and saying Aameen loudly acts of the Sunnah or acts of Bid'ah? Please explain with references.

NOTE: It was discovered that the questioner himself became a *Ghayr Muqallid* and it is for this reason that the reply addresses him.

Answer: The question has been quoted (in the Urdu edition) just as the questioner had written it (in Urdu). He has forsaken the Hanafi Madh'hab and become a *Ghayr Muqallid* (one who does not follow any Madh'hab). The status of his education is

evident from the fact that in a question of only twelve to thirteen lines, he has made twenty to twenty-five spelling errors. If he is this incompetent in the Urdu language that he cannot even write it properly, how will he ever be able to read and understand Arabic texts?

Hadhrat Imaam Ghazaali رَحِمَهُ اللهُ تَعَالٰى said, "After accepting Islaam and Imaan, it is compulsory for the general public to only to engage in their Ibaadah and day-to-day-activities. They should never delve into academic matters because this has to be handed over to the Ulema. For a member of the general public to argue in an academic discussion is more detrimental to him than fornication and theft. This is because when a person without deep knowledge of the Deen enters into discussions concerning Allaah and the various aspects of Deen, the chances are great that he may present an opinion that is akin to kufr without him even realising it. His example is like that of a person who dives into the ocean without knowing how to swim."[1]

It is necessary for the general public have knowledge of the commands of the Shari'ah and to carry them out without delving into the intricacies of it. A man once came to Rasulullaah ﷺ and asked to be informed of the intricacies of knowledge. Rasulullaah ﷺ posed the following questions to him: (1) Have you recognised Allaah? (2) How many of Allaah's rights have you fulfilled? (3) Are you aware of death? (4) Have you prepared for death. Thereafter, Rasulullaah ﷺ told the man to leave, to first strengthen his foundations and then to come to be informed of the intricacies.[2]

Rasulullaah ﷺ also said, "A time will come when people will take ignorant people as their leaders and ask them (Deeni) questions. These people will then issue *Fataawaa* (rulings)

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[1] *Ihyaa* (Vol.3 Pg.35).
[2] *Jaami Bayaanil Ilm* (Pg.133).

without having the relevant knowledge. They will themselves be deviated and will mislead others as well."[3]

In these circumstances it is Haraam and a cause of deviation to forsake the four true *Madhaahib* (the Hanafi, Shaafi'ee, Maaliki and Hanbali schools of jurisprudence) and to become a *Ghayr Muqallid* (one who does not follow any *Madh'hab*). Such people commit and act of Haraam because they now follow their whims, declare the *Madhaahib* to be false and claim that following them entails shirk. They then further accuse these great Imaams of giving preference to their whims over the Qur'aan and the Ahadeeth. It is in fact inappropriate to even refer to such people as the *Ahle Hadith*, just as it is not permissible to refer to those who reject the Ahadeeth as the *Ahle Qur'aan*. They use these titles merely to beguile and mislead people.

Moulana Muhammad Husayn Batalwi whom the *Ghayr Muqallideen* look up to wrote in his book *Ishaa'atus Sunnah* (Vol.1 Pg.211), "There is no way that a person not following a *Madh'hab* can ever run away from the *Mujtahideen* (jurists)." In the same book, he writes: "Twenty five years of experience has proven to me that those who forsake following the *Mujtahideen* and a *Madh'hab* eventually end up bidding farewell to Islaam. Many of the become Christians and other become people who follow no religion at all. The least that happens is that they no longer follow the Shari'ah and fall into sin. Some of them openly discard the Jumu'ah salaah, salaah in congregation and fasting. They also do to abstain from liquor and interest and those who do not indulge in these open sins, do so for ulterior motives, but then indulge in secret sins. They are often also involved in illicit affairs with women. Although there are many reasons for a person in Deen to become irreligious and to leave the Deen, one of the main reasons is

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[3] *Mishkaatul Masaabeeh* (Pg.33).

also when people with no knowledge forsake *Taqleed* (following a *Madh'hab*)."[4]

The reviver of the Ahle Hadith group Janaab Nawaab Siddique Hasan Khan of Bopal writes the following about his group, "There has now surfaced a boastful group who (despite being far from it) claim that they have the knowledge of the Hadith and the Qur'aan and also claim that they practise it and have recognition of Allaah."[5]

He writes further, "How strange! How can they (these *Ghayr Muqallideen*) call themselves sincere believers in Towheed while alleging that others (because of their *Taqleed*) are Mushrikeen, whereas they (the *Ghayr Muqallideen*) are most obstinate and mulish in their ways?" He later concludes the discussion by saying, "This way (of the *Ghayr Muqallideen*) is nothing but a great tribulation and means of deviation."[6]

Shah Wali'ullaah Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى writes: "CHAPTER ON THE IMPORTANCE OF FOLLOWING THE FOUR *MADHAAHIB* AND THE SEVERITY OF GIVING THIS UP. One ought to know that there is immense benefit in following the four *Madhaahib* and tremendous harm in turning away from them."[7] In the same book, he writes further, "The second reason for following a *Madh'hab* is that Rasulullaah ﷺ said, 'Follow the broader consensus of people'. Since there are no *Madhaahib* on the truth besides the four *Madhaahib*, following them will be following the broader consensus of people and failing to follow them will be to leave the broader consensus of people, which will be against the instruction of Rasulullaah ﷺ."[8]

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[4] *Sabeelur Rashaad* pg.10, *Kalimatul Fasl* pg.10 and *Taqleede A'immah* pgs.16-17.
[5] *Al Hitta fi Dhikri Sihaahis Sitta* Pg.27-28.
[6] *Taqleede A'immah* pgs.17-18
[7] *Uqdul Jayyid* pg.31.
[8] *Uqdul Jayyid* pg.33.

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى described the followers of the four *Madhaahib* as the broader consensus of people and the one failing to follow any perform them as a lost camel who really follows the dictates of his Nafs. (Hereunder follows several Ahadeeth on the subject) Rasulullaah ﷺ said:

1. "Follow the broader consensus of people"[9]
2. "Stick with the congregation."[10]
3. "Verily Allaah will never allow my Ummah to be unanimous on deviation"[11]
4. "My Ummah shall never be unanimous on deviation."
5. "Allaah's hand is upon the Jamaa'ah (united group) and the one who separates from them shall be cast alone in Jahannam."[12]
6. "Shaytaan is like a wolf to people just as there is a wolf for sheep, who grabs hold of the lone sheep wandering apart from the flock. You people must therefore beware of conflict and remain attached to the Jamaa'ah and the broader consensus of people."[13]
7. "The one who separated even a hand's span from the Jamaa'ah, he has removed the collar of Islaam from his neck."[14]
8. "Two people are better than one, three better than two and four better than three, so ensure that you attach yourself to the Jamaa'ah."[15]

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[9] *Mishkaatul Masaabeeh* (Pg.30).
[10] *Mishkaatul Masaabeeh* (Pg.33).
[11] *Mishkaatul Masaabeeh* (Pg.30). See also *Maqaasidul Hasanah* pg.460.
[12] *Mishkaatul Masaabeeh* (Pg.30).
[13] *Mishkaatul Masaabeeh* (Pg.31).
[14] *Mishkaatul Masaabeeh* (Pg.31).
[15] *Mawaa'idul Awwa'id* pg.122.

9. "The one who forsakes obedience and separates from the Jamaa'ah shall die a death of the people of the Period of Ignorance."[16]

10. "Whatever the Muslims regard to be something good is really so in the eyes of Allaah as well."[17]

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى was a great scholar and, Muhaddith and jurist of his time. Even the leader of the Ghayr Muqallideen group Janaab Nawaab Siddique Hasan Khan of Bopal regards Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى as the leader of all the Mujtahiddeen. He writes, "Had he been living in the first century of Islaam, he would have been the Imaam of the Imaams and leader of the Mujtahiddeen."

Even though he was a jurist of this calibre, Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى had the following to say about Taqleed: "None rejected the concept of Taqleed because since the time of the Sahabah رضي الله تعالى عنهم until the emergence of the four *Madhaahib*, people had always been following those Ulema whom they relied on. Had the following of the *Madhaahib* been wrong, they (the Sahabah رضي الله تعالى عنهم and *Taabi'een*) would certainly have rejected it."[18] He further quotes Imaam Baghawi رحمه الله تعالى, who said, "It is therefore compulsory for the person who does not have all these qualifications (of being a *Mujtahid*) to follow someone in all affairs that pertain to him."[19]

Hadhrat Shah Wali'ullaah رحمه الله تعالى also says, "There are numerous benefits in it (in following one of the four *Madhaahib*) that are no secret to anyone. These are especially required in these days when people lack courage, when carnal

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[16] Nasa'ee.
[17] Ahmad, as quoted in *Maqaasidul Hasanah* pg.368.
[18] *Uqdul Jayyid* pg.29.
[19] *Uqdul Jayyid* pg.9.

passions have taken deep root in people's souls and when ever person is obsessed only with his opinion."[20]

In another of his works, Hadhrat Shah Wali'ullaah رَحِمَهُ اللهُ تَعَالَى says, "It was during the second century of Islaam that following a particular *Mujtahid* became common and there was scarcely anyone who did not do so. This was compulsory."[21]

He also said, "The entire Ummah, or rather those of them who are dependable, are unanimous about the fact that it is permissible to follow one of these four *Madhaahib* that have been methodically systemised and recorded. This unanimity remains to this day (and opposing it is a means of deviation)."[22]

Hadhrat Shah رَحِمَهُ اللهُ تَعَالَى also says, "The gist of it all is that following these four *Madhaahib* is something extremely subtle that Allaah has inspired in the hearts of the Ulema and upon which they have declared unanimity, regardless of whether they understand it or not."[23]

He also says, "If there is a common man in India or in the territories of *Maa Waraa'un Nahr* (places where there are predominantly Hanafis) and there are no Ulema belonging to the Shaafi'ee, Maaliki or Hanbali schools of jurisprudence, as well as no books of these *Madhaahib*, it will be Waajib (compulsory) for him to follow the *Madh'hab* of Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى. It will be Haraam for him to leave this *Madh'hab* because if he does this, he will be removing the collar of the Shari'ah from his neck and will be left a useless and wasted soul."[24]

[20] *Hujjatullaahil Baaligha* (Vol.1 Pg.361).
[21] *Insaaf* pg.59.
[22] *Hujjatullaahil Baaligha* (Vol.1 Pg.361).
[23] *Insaaf* pg.47.
[24] *Insaaf* pg. 70-71.

Despite being a *Mujtahid* in his own right, Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى was commanded by Rasulullaah ﷺ to follow a *Madh'hab* and never to leave one. He writes in his *Fuyoodhul Haramain*[25] that he was commanded by Rasulullaah ﷺ to do three things that he was not in favour of. In fact, he states, he was so staunchly disinclined towards these three things that the fact that he turned to them is in fact a sign of their truth. The second of these that he mentions is to follow one of the four *Madhaahib* without leaving it. He states further that Rasulullaah ﷺ also informed him that the Hanafi *Madh'hab* has a most excellent methodology that is closer to the Sunnah as it was documented during the period of Imaam Bukhaari رحمه الله تعالى and his contemporaries."[26]

The summary of Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى comments are:

1. The practice of following a particular person was common during the times of the Sahabah رضي الله تعالى عنهم and the Taabi'een
2. Following one of the four *Madhaahib* entails following the broader consensus of people (which is compulsory in the words of the Ahadeeth) and failing to follow it will lead to deviation
3. The practice of following one of the four *Madhaahib* became common after the second century of Islaam
4. Following one of the four *Madhaahib* is something extremely subtle that Allaah has inspired in the hearts of people
5. The Ummah is unanimous about following the four Imaams
6. Taqleed is Waajib (compulsory) for anyone who is not a *Mujtahid*

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[25] Pgs. 64-65.
[26] *Fuyoodhul Haramain* pg.48.

7. There are numerous Deeni benefits to following a specific Imaam
8. Rasulullaah ﷺ instructed Hadhrat Shah Wali'ullaah رحمه الله تعالى to follow an Imaam
9. Rasulullaah ﷺ told him that the Hanafi *Madh'hab* is closest to the Sunnah
10. It is Haraam for a common man to forsake Taqleed. In fact, this actually leads him to leaving Islaam (this has even been admitted by one of their leaders Moulana Muhammad Husayn Batalwi, as quoted above)

The Ghayr Muqallideen fool people into believing that the *Muhadditheen* never followed any of the Imaams of jurisprudence. This is wrong because all the *Muhadditheen* apart from very few did adopt Taqleed.

Imaam Bukhaari رحمه الله تعالى who was himself a *Mujtahid* opted to follow the *Madh'hab* of Imaam Shaafi'ee رحمه الله تعالى. The leader of the Ghayr Muqallideen group Janaab Nawaab Siddique Hasan Khan of Bopal states in his book *Al Hitta fi Dhikri Sihaahis Sitta* that Imaam Abu Aasim has recorded the name of Imaam Bukhaari رحمه الله تعالى in the list of those following the Shaafi'ee Madh'hab. Further in the same book, he says the following about Imaam Nasa'ee رحمه الله تعالى, "He was one of the landmarks of the Deen and one of the pillars of the science of Hadith. He led the scholars and *Muhadditheen* of his time and his critical assessment of narrators was highly rated amongst the Ulema. He followed the Shaafi'ee Madh'hab."[27]

About Imaam Abu Dawood رحمه الله تعالى, he says: "He was a Haafidh of Ahadeeth and all the remarks and comments made about them. He was also of the highest calibre in as far as Taqwa, piety, abstinence, knowledge and understanding of Deen are concerned. The only difference of opinion exits about

[27] Pg.127.

whether which *Madh'hab* he followed. While some are of the opinion that he was a *Hanbali*, others opine that he was a *Shaafi'ee*."[28]

Apart from then *Muhadditheen* mentioned above, the most authentic reports verify that Imaam Muslim رَحِمَهُ اللهُ تَعَالَى, Imaam Tirmidhi رَحِمَهُ اللهُ تَعَالَى, Imaam Bayhaqi رَحِمَهُ اللهُ تَعَالَى, Imaam Daar Qutni رَحِمَهُ اللهُ تَعَالَى and Imaam Ibn Maajah رَحِمَهُ اللهُ تَعَالَى all followed the Shaafi'ee school of jurisprudence. The Muhaddith Imaam Yahya bin Ma'een رَحِمَهُ اللهُ تَعَالَى, the Muhaddith Imaam Yahya bin Sa'eed Qataan رَحِمَهُ اللهُ تَعَالَى, the Muhaddith Imaam Yahya bin Abi Zaa'idah رَحِمَهُ اللهُ تَعَالَى, Imaam Tahaawi رَحِمَهُ اللهُ تَعَالَى and Imaam Zayla'ee رَحِمَهُ اللهُ تَعَالَى also all followed a Madha'hab and all happened to be Hanafi. Allaama Dhahabi رَحِمَهُ اللهُ تَعَالَى, Ibn Taymiyyah رَحِمَهُ اللهُ تَعَالَى, Ibn Qayyim bin Jowzi رَحِمَهُ اللهُ تَعَالَى and Hadhrat Abdul Qaadir Jaylaani رَحِمَهُ اللهُ تَعَالَى were all Hanbali.

Did these eminent scholars not realise that Taqleed is Shirk, Haraam and a Bid'ah as the Ghayr Muqallideen claim? Were there only a few who realised this, such as Dawood Zaahiri رَحِمَهُ اللهُ تَعَالَى and Ibn Hazam رَحِمَهُ اللهُ تَعَالَى? Muhadditheen, Ulema and Mashaa'ikh throughout the ages adopted Taqleed. If one looks at the Ulema and Awliyaa of the Indian subcontinent, one will notice that they were all particular about Taqleed and were almost all followers of Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى. Some of the senior Muhadditheen were:

1. Sheikh Ali Muttaqi رَحِمَهُ اللهُ تَعَالَى, author of *Kanzul Ummaal* (passed away 975 A.H.)
2. Sheikh Abdul Wahhaab Buhaanpuri رَحِمَهُ اللهُ تَعَالَى (passed away 1001 A.H.)
3. Sheikh Muhammad Taahir Patni Gujarati رَحِمَهُ اللهُ تَعَالَى, author of *Majma'ul Bihaar* (passed away 987 A.H.)
4. Muhaddith Mulla Jeewan Siddeeqi رَحِمَهُ اللهُ تَعَالَى (passed away 1130 A.H.)

[28] *Al Hitta fi Dhikri Sihaahis Sitta* Pg. 135.

5. Sheikh Abdul Haqq Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى author of *Ashi'attul Lam'aat* (passed away 1152 A.H.) and his son Muhaddith Nurul Haqq رَحِمَهُ اللهُ تَعَالَى author of *Tayseerul Qaari*, commentary of Bukhaari (passed away 1073 A.H.)

6. Muhaddith Sheikh Fakhrud Deen رَحِمَهُ اللهُ تَعَالَى commentator of Bukhaari and *Hisnul Haseen*

7. Muhaddith Sheikh Salaamullaah رَحِمَهُ اللهُ تَعَالَى, commentator of *Mu'atta* (passed away 1229 A.H.)

8. Shah Abdur Raheem Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى

9. Shah Wali'ullaah Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى (passed away 1176 A.H.)

10. Shah Abdul Azeez Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى (passed away 1239 A.H.)

11. Shah Abdul Qaadir Muhaddith and Mufassir Dehlawi رَحِمَهُ اللهُ تَعَالَى (passed away 1232 A.H.)

12. Shah Abdul Ghani Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى (passed away 1296A.H.)

13. Shah Is'haaq Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى (passed away 1262 A.H.)

14. Shah Ismaa'eel Shaheed رَحِمَهُ اللهُ تَعَالَى (passed away 1246 A.H.)

15. Shah Qutbud Deen رَحِمَهُ اللهُ تَعَالَى author of Mazaahire Haqq (passed away 1289 A.H.)

16. Shah Rafee'ud Deen Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى (passed away 1233 A.H.

17. Shah Muhammad Ya'qoob Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى (passed away 1282 A.H.)

18. Qaadhi Muhibbud Deen Bihari رَحِمَهُ اللهُ تَعَالَى (passed away 1119 A.H.), who wrote the famous book of principles of Fiqh *Musallamuth Thuboot* in the year 1109 A.H.

19. Muhaddith Kabeer Qaadhi Thanaa'ullaah Paanipati رَحِمَهُ اللهُ تَعَالَى (passed away 1225 A.H.)

20. Sheikhul Islaam Allaama Nurud Deen Ahmadabaadi Gujarati رَحِمَهُ اللهُ تَعَالَى author of *Nurul Qaari*, commentary of Bukhaari (passed away 1155 A.H.)

21. Sheikh Wajeehud Deen Alawi Gujarati رَحِمَهُ اللهُ تَعَالَى (passed away 998 A.H.)

22. Mufti Muhaddith Abdul Kareem Nahrwaani رَحِمَهُ اللهُ تَعَالَى author of *Nahrul Jaari*, commentary of Bukhaari (passed away 1141 A.H.)

23. Allaama Muhiyyud Deen Ahmadabaadi Gujarati رَحِمَهُ اللهُ تَعَالَى (passed away 1038 A.H.)

24. Sheikh Muhaddith Khayrud Deen bin Muhammad Zaahid Surti (passed away 1206 A.H.)

25. Bahrul Uloom Sheikh Abdul Ali Lakhnawi رَحِمَهُ اللهُ تَعَالَى commentator of *Musallamuth Thuboot* and others (passed away 1225 A.H.)

26. Abul Hasanaat Allaama Abdul Hayy Lakhnawi رَحِمَهُ اللهُ تَعَالَى author of numerous works (passed away 1304 A.H.)

27. Muhaddith Moulana Ahmad Ali Sahaaranpuri رَحِمَهُ اللهُ تَعَالَى author of marginal notes on Bukhaari (passed away 1297 A.H.)

28. Mutakallimul Islaam Moulana Qaasim Nanotwi رَحِمَهُ اللهُ تَعَالَى founder of Daarul Uloom Deoband (passed away 1298 A.H.)

29. Muhaddith Kabeer Moulana Rasheed Ahmad Gangohi رَحِمَهُ اللهُ تَعَالَى (passed away 1323 A.H.)

30. Moulana Muhammad Ya'qoob Nanotwi Mujaddidi (passed away 1302 A.H.)

31. Muhaddith Moulana Fakhrul Hasan Gangohi (passed away 1317 A.H.)

32. sheikhul Hind Hadhrat Moulana Mahmoodul Hasan Deobandi (passed away 1399 A.H.)
33. Muhaddith Kabeer Allaama Anwar Shah Kashmeeri رَحِمَهُ اللهُ تَعَالٰى (passed away 1352 A.H.)
34. Muhaddith Moulana Khaleel Ahmad Ambetwi رَحِمَهُ اللهُ تَعَالٰى author of *Badhlul Majhood*, commentary of Abu Dawood (passed away 1346 A.H.)
35. Moulana Shabbier Ahmad Uthmaani رَحِمَهُ اللهُ تَعَالٰى author of *Fat'hul Mulhim*, commentary of Saheeh Muslim (passed away 1369 A.H.).

Some of the prominent Ulema of Sindh include:

1. Sheikh Abul Hasan Sindhi (passed away 1187 A.H.)
2. Sheikh Haashim Sindhi
3. Sheikh Abu Tayyib Sindhi (passed away 1140 A.H.)
4. Sheikh Muhammad Mu'een Sindhi (passed away 1180 A.H.)
5. Sheikh Muhammad Aabid Sindhi (passed away 1257 A.H.)
6. Sheikh Hayaat Sindhi (passed away 1163 A.H.)

These Ulema wrote commentaries and marginal notes on the *Sihaah Sitta* and also lectured Hadeeth in Madinah Munawwarah.

Some of the eminent *Awliyaa* of the Indian subcontinent were:

1. Imaam Rabbaani Hadhrat Mujaddid Alf Thaani رَحِمَهُ اللهُ تَعَالٰى (passed away 971 A.H.)
2. Aarif Billaah Muhaddith Mirza Mazhar Jaanjaana رَحِمَهُ اللهُ تَعَالٰى (passed away 1195 A.H.)

3. The crown of the Awliyaa of Hind Khwaja Mu'eenud Deen Chishti رَحِمَهُ اللهُ تَعَالَى (passed away 632, 633, 636 or 637 A.H.)
4. Khwaja Qutbud Deen Bakhtiyaar Kaaki رَحِمَهُ اللهُ تَعَالَى (passed away 633/634 A.H.)
5. Khwaja Fareedud Deen Ganj Shakar رَحِمَهُ اللهُ تَعَالَى (passed away 664/668 A.H.)
6. Khwaja Nizaamud Deen Awliyaa رَحِمَهُ اللهُ تَعَالَى (passed away 735 A.H.)
7. Khwaja Alaa'ud Deen Saabir Kaleri رَحِمَهُ اللهُ تَعَالَى (passed away 690 A.H.)

Other than the above, there were thousands of other Muhadditheen, Ulema, Mufassireen, Fuqahaa and Mashaa'ikh who were all followers of a Madh'hab.

It is a great favour of Allaah that we have the four Imaams to follow and that the Ahlus Sunnah wal Jamaa'ah has accepted the four. The Ulema of every era have emphasised that the person who rejects Taqleed will lead his life aimlessly and, following only is whims, will become a perpetrator of Bid'ah. He will not be from the Ahlus Sunnah wal Jamaa'ah and will be just like the Shias who reject following the four Imaams, labelling this as an act of Bid'ah. In fact, the Ghayr Muqallideen emulate the Shias in several other matters. For example:

1. Just like the Rawaafidh (a group of the Shias), the Ghayr Muqallideen also do not regard the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ to be criteria for right and wrong
2. Just like the Rawaafidh, the Ghayr Muqallideen also regard three divorces given in a single sitting as one divorce

3. Just like the Rawaafidh, the Ghayr Muqallideen also regard the twenty Rakaahs of Taraaweeh to be a Bid'ah

4. Just like the Rawaafidh, the Ghayr Muqallideen also regard the Adhaan given in front of the pulpit on the day of Jumu'ah to be a Bid'ah

5. Just like the Rawaafidh and Shia, the Ghayr Muqallideen also do not accept the decision of Hadhrat Umar رضي الله تعالى عنه to ban women from the Masaajid. This despite the fact that Hadhrat Aa'isha رضي الله تعالى عنها said that had Rasulullaah صلى الله عليه وسلم seen the condition of the women after his time, he would certainly have banned them himself.

Apart from the Shias and the Ghayr Muqallideen, the Ulema of the entire Ummah are unanimous about the fact that Taqleed is necessary. This they have clearly stated in their works. The following appears in the commentary of *Musallamuth Thuboot*: "It is therefore compulsory for people to follow those who had looked deeply into matters (of Deen) and had categorised everything in specific chapters. They had sifted every question, differentiated between them, explained the reasons for each of them and provided tremendous detail (such detail is not found in the statements of the Sahabah رضي الله تعالى عنهم, making it difficult for many to derive solutions directly from them). It is because this is not to be found in the Madh'hab of anyone else that Allaama Ibn Salaah رحمه الله تعالى has prohibited people from following anyone other than the four Imaams, who are the Imaam of the Imaams and our Imaam from Kufa (Imaam Abu Haneefah رحمه الله تعالى), Imaam Maalik رحمه الله تعالى, Imaam Shaafi'ee رحمه الله تعالى and Imaam Ahmad رحمه الله تعالى. May Allaah reward them with the best of rewards on our behalf."[29]

Allaam Ibn Nujaym رحمه الله تعالى of Egypt (passed away in 970 A.H.) states, "Whatever ruling opposes those of the four

[29] *Fawaatihur Rahmah* pg. 629.

Imaams, actually opposes consensus (which is unacceptable)."[30]

Allaama Ibn Humaam رَحِمَهُ اللّٰهُ تَعَالٰى (passed away in 861 A.H.) says, "Many latter day scholars have mentioned that only the four Imaams should be followed because their Madhaahib are well documented, which is not the case with the Madhaahib of others ... it is therefore correct to restrict Taqleed to only to these four Madhaahib."[31]

The eminent Sheikh Ahmad رَحِمَهُ اللّٰهُ تَعَالٰى, better known as Allaama Mulla Jeewan رَحِمَهُ اللّٰهُ تَعَالٰى (passed away in 1130 A.H.) was the teacher of Aurangzeb Aalamgeer رَحِمَهُ اللّٰهُ تَعَالٰى. In his *Tafseeraat Ahmadi*[32], he states, "Consensus has been reached about the fact that it is permissible to follow only the four Imaams. It is because of this that if the opinion any new Mujtahid conflicts with those of the four, it will not be permissible to act on his opinion."

He then writes further[33], "In all fairness, the confinement of the Madhaahib to the four and following only them is from the grace of Allaah and denotes His acceptance of them. There is no need for an explanation."

The famous Muhaddith and Mufassir Qaadhi Thanaa'ullaah Panipati رَحِمَهُ اللّٰهُ تَعَالٰى (passed away 1225 A.H.) writes in his *Tafseer Mazhari*[34], "The Ahlus Sunnah wal Jamaa'ah settled with the four Madhaahib after the third or fourth century and there remained no other Madh'hab to follow in as far as the derivatives of the Deen are concerned. Consensus has therefore been reached on the fact that any opinion that conflicts with all of the four will be rejected. Allaah declares in the Qur'aan: ***"(Whoever) follows a path other than that of the Mu'mineen,***

[30] *Ashbaah wan Nadhaa'ir* pg.131.
[31] *Tahreer fi Usoolil Fiqh* pg.552.
[32] Pg.346.
[33] Pg.346.
[34] Vol.2 Pg.64.

***We shall allow him to do that which he is doing and then enter him into Jahannam. It is the worst of abodes.*"[35]**

Imaam Ibraheem Sarakhsi رَحِمَهُ اللهُ تَعَالَى says, "After that period (of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم), it became impermissible to follow any *Madh'hab* other than the four, namely those of Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى, Imaam Maalik رَحِمَهُ اللهُ تَعَالَى, Imaam Shaafi'ee رَحِمَهُ اللهُ تَعَالَى and Imaam Ahmad رَحِمَهُ اللهُ تَعَالَى. This is just as Allaama Ibn Salaah رَحِمَهُ اللهُ تَعَالَى has stated. This is because the principles of these Madhaahibs are well known and their laws have been well established. Those who served these four Madhaahib have recorded every facet of their laws in great detail."[36]

The Muhaddith Ibn Hajar Makki رَضِيَ اللهُ تَعَالَى عَنْهُ (passed away 852 A.H.) also writes that in his times it is not permissible to follow any *Madh'hab* other than the four, namely those of Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى, Imaam Maalik رَحِمَهُ اللهُ تَعَالَى, Imaam Shaafi'ee رَحِمَهُ اللهُ تَعَالَى and Imaam Ahmad رَحِمَهُ اللهُ تَعَالَى.[37]

In his book *Raahatul Quloob*, Khwaja Nizaamud Deen Awliyaa رَحِمَهُ اللهُ تَعَالَى writes, "Khwaja Sayyidul Aabideen Fareedul Haqq Shakr Ganj رَحِمَهُ اللهُ تَعَالَى said on the 11th of Dhul Hijjah 655 A.H. that although all the four Madhaahib are true, it may be noted with certainty that the Madh'hab of Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى is the best and he is also the best of the *Mutaqqaddimeen* (early-day scholars). We thank Allaah that He has made us followers of his *Madh'hab*."[38]

Allaama Jalaaluddeen Mahalli رَحِمَهُ اللهُ تَعَالَى says, "It is Waajib (compulsory) for a common man and others who have not reached the rank of a Mujtahid to adhere to one of the specific Madhaahib."[39]

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[35] Surah Nisaa, verse 115.
[36] *Futuhaat Wahabiyyah* pg.199
[37] *Fat'hul Mubeen pg.196.*
[38] *Hadaa'iq Hanafiyyah* pg.104.
[39] *Nurul Hidaayah*, translation of *Sharhul Wiqaaya* Pg.10.

Sheikh Muhiyyud Deen Nawawi رحمه الله تعالى the commentator of Muslim writes, "Ulema believe that *Ijtihaad* (being a *Mujtahid*) in the broad sense has ended with the four Imaams. It is therefore Waajib (compulsory) for the Ummah to follow one of them. In fact, the Imaam of the Haramain has reported that the Ummah are unanimous about this."[40] It states further in the same reference, "Taqleed in our times is correct only if one of the four Madhaahib are followed ... it is not permissible to follow anyone other than the four Imaams both when passing verdict (in court) and when issuing a Fatwa."[41]

Imaam Abdul Wahhaab Sha'raani رحمه الله تعالى writes, "Whenever anyone asked my mentor Ali Khawaas about whether it is compulsory to adopt Taqleed, he would tell the person, 'It is Waajib (compulsory) for you to follow a specific Imaam and not to tread away from his Madh'hab until you attain the status of a Mujtahid through perfect piety and divine inspiration.'"[42]

The famous scholar of Qur'aan and Hadith Sayyid Ahmad Tahtaawi رحمه الله تعالى (passed away 1233 A.H.) says, "O people! You must follow the one group that will be saved from Jahannam and that is the Ahlus Sunnah wal Jamaa'ah because the help of Allaah is attained by being with them and opposing them will cause one to lose Allaah's help and attain only His wrath and displeasure. This successful group has now agreed to follow the four Madhaahib, which are the Hanafi, Maaliki, Shaafi'ee and Hanbali schools. Whoever chooses to be outside the circles of these four Madhaahib is from amongst the people of Bid'ah and those destined for Jahannam."[43]

The following is an extract from the book of Hadhrat Shah Is'haaq Muhaddith Dehlawi رحمه الله تعالى:

[40] *Rowdhatut Taalibeen*, as quoted in *Nurul Hidaayah* pg.10.
[41] *Nurul Hidaayah* pg.15.
[42] *Mizaanush Shari'atil Kubra.*
[43] *Tahtaawi Alaa Durril Mukhtaar* (Vol.4 Pg.153)

"Question 61: Is following the four Madhaahib a good Bid'ah or a bad one? If it is a bad Bidah, then of what category is it?"

Answer: Following the four Madhaahib is neither a good nor a bad Bid'ah, but is in fact a Sunnah because, in the first instance, their differences were such as had existed amongst the Sahabah رضي الله عنهم as well. Despite this, Rasulullaah ﷺ said, 'My Sahabah رضي الله عنهم are like guiding stars and whoever of them you follow, you will be rightly guided.' In the second instance, their differences could be because of a difference in their reasoning, which is in fact in compliance with *Nass* (the clear verses of the Qur'aan and the most authentic of Ahadeeth) because reasoning is proven by *Nass*. In yet another instance, the differences between them is due to the direct meanings of the Ahadeeth that some feel the need to practise upon, while others feel the need to practise on the implied meanings of the same Ahadeeth. A Hadith appears in Bukhaarı and Muslim stating that when Rasulullaah ﷺ gave the Sahabah رضي الله عنهم the command to march against the Banu Qurayzah tribe, he said that they should not perform their Asr salaah anywhere but at the settlement of the Banu Qurayzah tribe. Now while some of the Sahabah رضي الله عنهم understood that Rasulullaah ﷺ's intention was to emphasise a speedy march, others took the direct meaning, meaning that they should not perform the Asr salaah on the road (even if the time was running out). However, since Rasulullaah ﷺ did not disapprove of this difference, it appears that both parties were right. Such are the differences between the four Madhaahib, so how can it be called a Bid'ah?"[44]

He replies to another question in the following way:

[44] *Imdaadul Masaa'il*, translation of *Mi'ah Masaa'il* pg.101-102.

Question: Will the followers of a Madh'hab be labelled perpetrators of Bid'ah or not?

Answer: The followers of a Madh'hab will not be labelled perpetrators of Bid'ah because following the four Madhaahib is really following the inner and outer implications of the Ahadeeth. Labelling a follower of the Ahadeeth as a perpetrator of Bid'ah is an act of a deviate.[45]

Imaam Rabbaani Mujaddid Alf Thaani رَحِمَهُ اللهُ تَعَالَى says, "It may be said without prejudice that the Madh'hab of Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى appears to the mind of the inspired ones as a large ocean while the other Madhaahib appear like rivers and lakes. When looking at it in reality as well, one will notice that the majority of Muslims follow this Madh'hab, which, despite the large following, is unlike the other Madhaahib in its principles, derivatives and manner of extracting laws. It is most astonishing to note the degree to which Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى follows the Sunnah because he gives as much importance to *Mursal* Ahadeeth as he does to *Musnad* Ahadeeth and gives these preference over his personal deductions. Because of their companionship with Rasulullaah ﷺ, Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى gives preference to the opinions of the Sahabah رَضِيَ اللهُ عَنْهُمْ over his own, which the others do not do. Despite all of this, his adversaries still refer to him as a person who follows only his personal opinions. Apart from this, they also use other disrespectful terms for him even though all admit that he was exceptionally knowledgeable and extremely pious. May Allaah guide them to not reject this leader of Islaam and in this way to stop hurting the majority of Muslims.

Such people (*Ghayr Muqallideen*) wish to blow out the light of Allaah with their mouths by labelling these great men (Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى, Imaam Maalik رَحِمَهُ اللهُ تَعَالَى, Imaam

[45] *Imdaadul Masaa'il*, translation of *Mi'ah Masaa'il* pg.102.

Shaafi'ee رحمه الله تعالى and Imaam Ahmad رحمه الله تعالى) as men who followed the dictates of their personal opinions. By doing this, they are effectively saying that a large - in fact majority - of the Ummah are ignorant and are in fact also ignorant of their ignorance by following men who forsook the Qur'aan and the Sunnah to follow men who followed their opinions. These few incompetents have learnt a few Ahadeeth and think that all of the Shari'ah revolved upon their knowledge by refuting everything else about which they have no knowledge. They are like that little worm in a hole that sees its entire world in that little hole (thinking that the hole is the entire world). The worm has however yet to see the real world. Such people are only prejudiced and making futile attempts."[46]

Hadhrat Shah Muhammad Hidaayat Ali رحمه الله تعالى states: "It is not necessary for a person to follow the Imaam if he has perfect knowledge of Tafseer, Hadith and Fiqh and he is also capable of *Ijtihaad*, together with having knowledge of abrogated verses and Arabic terminologies. It is Waajib (compulsory) for anyone lacking in any of these fields to follow an Imaam. In fact, it is best even for the person proficient in these fields to follow an Imaam. It is strange to see that people who cannot even recite Arabic without the diacritical marks, let alone having any knowledge of Tafseer, Hadith and Fiqh choose not to follow the Imaams and regard following them to be Shirk. Such people do not have a clue about deriving laws from the Qur'aan and Ahadeeth and fail to realise that even people who were proficient in the fields of Tafseer, Hadith and Fiqh such as Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى and Shah Abdul Azeez Muhaddith Dehlawi رحمه الله تعالى also chose to follow Imaam Abu Haneefah رحمه الله تعالى. Can the people of today be more knowledgeable or more pious than them? Such people choose to follow ignoramuses rather than the great men and even though they hardly understand Urdu (let alone Arabic), they claim that they are people of the Ahadeeth (*Ghayr*

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[46] *Maktoobaat Imaam Rabbaani* (Vol.2 Pgs.178-179).

Muqallideen). If you ask them from where they learnt the laws they practise, was it from the Qur'aan and Ahadeeth or from someone else, they will tell you that they heard it from a particular person. If this is not Taqleed, then what is it?"[47]

He also writes, "It is Waajib (compulsory) to follow the Imaams of Ijtihaad because they possessed deep knowledge of Arabic, Tafseer, Hadith, Fiqh, principles of Fiqh, abrogated verses and Arabic terminologies. It is for this reason that Allaah issued the command, ***'Ask people of knowledge if you do not know.'*** It is Waajib (compulsory) for anyone lacking in any of these fields to follow an Imaam. In fact, it is best even for the person proficient in these fields to follow an Imaam. Even people who were proficient in these fields such as Shah Wali'ullaah Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى and Shah Abdul Azeez Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى, Imaam Rabbaani Mujaddid Alf Thaani رَحِمَهُ اللهُ تَعَالَى, Mirza Mazhar Jaane Jaan رَحِمَهُ اللهُ تَعَالَى, Hadhrat Qaadhi Thanaa'ullaah Panipati رَحِمَهُ اللهُ تَعَالَى and many others also chose to follow Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى. Which person today can claim to be equal to even a tenth of these men and has the nerve to say (like Iblees did) ***'I am better than he'***? It is a tragedy of our times that people whose total knowledge is not even where the knowledge of the Imaams started speak ill of following of the Imaams and make people follow their incomplete analogies and deductions."[48]

Hadhrat Allaama Abdul Haqq Haqqaani رَحِمَهُ اللهُ تَعَالَى writes, "If every person has to propose his opinion in such maters, there would be tremendous chaos. While the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم asked Rasulullaah ﷺ whatever they needed to know, when new situations arose after the third century of Islaam, the Imaams documented the finer details of the Shari'ah as derived from the Qur'aan and the Ahadeeth. Therefore, the entire Ummah has been following these documented laws since then until today. Anyone proposing anything other than this will have forsaken

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[47] *Durre Lathaani* (Vol.2 Pg.61-62).
[48] *Ahsanut Taqweem* pgs. 137-138.

the path of the unanimous majority. The evil has started nowadays of criticising the Mujtahideen, especially Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى, saying that he opposes the Qur'aan and the Ahadeeth. This is grossly misleading because none of his statements oppose the Qur'aan or the Ahadeeth and those that these people regard as baseless are really not so because it is their fault for not being able to find the basis. Proof of his integrity is that Allaah had kept his Madh'hab alive for thousands of years and claiming that his Madh'hab is misleading is to claim that the Ummah had been misled for so long, which contradicts verses of the Qur'aan and Ahadeeth that laud the virtues of the Ummah."[49]

Shah Wali'ullaah Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى writes, "Most of the people who claim to be people of the Ahadeeth concern themselves only with collecting chains of narrators and determining Ahadeeth which are *Ghareeb* or *Shaadh* from many that are either *Mowdoo* or *Maqloob*. They do not concern themselves with the words of the Hadith, do not understand the meanings of the Ahadeeth and cannot derive rulings from its depths. These people condemn the jurists and claim that they oppose the Qur'aan and the Ahadeeth without realising that they can never attain the knowledge that Allaah had granted to the jurists. They are really sinful for making such statements."[50]

Merely knowing ahadeeth from memory is not sufficient for understanding the laws of the shari'ah

Merely knowing Ahadeeth from memory and remaining fixed on the apparent meaning is not enough for understanding the rulings of the Shari'ah. It is of vital importance to understand Fiqh (jurisprudence), the principles of Fiqh and to have a deep understanding of Deen. Reaching the true reality of the rulings is impossible without all of this. Those people who are mulish

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[49] *Aqaa'idul Islaam* pgs.112-113.
[50] *Insaaf* pg.53.

about the apparent meanings of the Ahadeeth are known to issue rulings that are unacceptable. Here follows a few examples:

1. The famous book of Ahadeeth Kanzul Ummaal contains the following narration: Hadhrat Mujaahid says, "Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was once performing salaah while Ataa, Tawoos and Ikramah and I, all his students, were sitting together. A man arrived and asked, 'Is there a Mufti amongst you?' 'Ask your question,' I said. He said, 'Every time I urinate, a spurting liquid follows the urine out.' 'Is it the type of liquid from which a child is born?' we asked. When he replied in the affirmative, we ruled that he should take a bath (each time it happened). The man then turned away saying, 'Innaa Lillaahi wa Innaa Ilayhi Raaji'oon'. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه hastened with his salaah and as soon as he made the Salaam, he said, 'Ikramah! Go bring that man back.' When Ikramah brought him back, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه turned to us saying, 'Tell me whether the verdict you gave this man was sourced from the Book of Allaah?' 'No,' we admitted. 'Then was it sourced from the Sunnah of Rasulullaah ﷺ?' he asked further. When we again conceded that it was not, he asked, 'Then was it from the Sahabah رضي الله تعالى عنهم of Rasulullaah ﷺ?' Again we said no. 'Then from who did you learn it?' he asked. 'We derived it from our own judgement,' we replied. To this, he remarked, 'It is for this reason that Rasulullaah ﷺ said, 'A single jurist is more difficult for Shaytaan to contend with than a thousand worshippers.' He then turned to the man and asked, 'Tell me. Do you feel any lust in your heart when this happens to you?' 'No, I do not,' the man replied. Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه asked further, 'Then do you feel any weakness in your body (after it

emerges)?' When the man again replied negatively, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما said, 'This happens because of coldness (in the body), so wudhu would suffice for you (there is no need to bath).'"[51]

Research scholars have written that Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما realised that the students were fooled by the word 'spurting liquid', which refers to semen. They therefore ruled that a bath was necessary. Because they were not jurists, they failed to look at the reason that makes a bath necessary. Had they looked at the factors that make a bath necessary, they would have noticed that since none of the factors accompanying the discharge of semen were found, the discharge could not be semen and therefore, a bath would itself not be necessary. Now although Hadhrat Mujaahid رحمه الله تعالى Ataa رحمه الله تعالى, Tawoos رحمه الله تعالى and Ikramah رحمه الله تعالى were all Muhadditheen of the highest calibre (and the teachers of almost all the others), they were really not jurists because they failed to look for the inner reasons. Because true jurists are such a rarity, Rasulullaah صلى الله عليه وسلم lauded them by saying that a single jurist is more difficult for Shaytaan to contend with than a thousand worshippers. Shaytaan's objective is to make people do things that are against the Shari'ah and the worshipper does not have the time to delve into the reasons for various rulings. Even the Muhadditheen because of their involvement in screening narrators, verifying chains of narrators and in doing so many other things do not have this opportunity. It is the jurists who are specialists in their fields, who, together with keeping all the relevant verses of the Qur'aan and Ahadeeth in front of them, are able to understand what the intent of the Shari'ah is. The adage is well said that states, "There is a specialist for every field".[52]

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[51] Vol.5 Pg.118.

[52] *Haqeeqatul Fiqh* (Vol.1 Pg.9).

2. Allaama Ibn Jowzi رَحِمَهُ اللهُ تَعَالَى relates that when some people heard that Rasulullaah ﷺ forbade people from watering other people's fields, they said, "We seek Allaah's forgiveness because when we have excess water on our fields, we direct it to the fields of our neighbours." None of them realised that Rasulullaah ﷺ was referring to a person having intercourse with pregnant slave women.[53]

3. Allaama Khattabi رَحِمَهُ اللهُ تَعَالَى reports that a Sheikh did not have his hair shaved before the Jumu'ah salaah for forty years because he heard the Hadith that Rasulullaah ﷺ forbade this. However, Allaama Khattabi رَحِمَهُ اللهُ تَعَالَى explained to him that the word in the Hadith was حِلَق (with a *fatha* on the *laam*) meaning 'forming groups' and not حَلْق (with a *sukoon* on the *laam*), meaning 'shaving the head'. The prohibition was therefore from forming discussion groups in the Masjid before the salaah because at this time, people ought to perform salaah and then listen attentively to the Khutbah.[54]

4. A Muhaddith once heard the Hadith in which Rasulullaah ﷺ forbade using living things as targets. He however misunderstood the word رُوْح to be رَوْح , because of which he thought that Rasulullaah ﷺ forbade [55]

5. There was another Muhaddith who was in the habit of performing his Witr salaah only after cleaning himself in the toilet. When asked the reason, he said that he was following a Hadith in which Rasulullaah ﷺ instructed people to perform Witr salaah only after cleaning themselves in the toilet. What he did not realise was that the word he understood as cleaning oneself in the toilet actually meant 'to do in odd numbers'. The Hadith

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[53] *Talbees Iblees* pg.166.
[54] *Talbees Iblees* pg.166.
[55] Forward of Muslim (Vol.1 Pg.18)

therefore meant that when a person cleaned himself in the toilet, he ought to clean himself an odd number of times i.e. three, five or more times if necessary.

Rasulullaah ﷺ said, "May Allaah keep fresh and healthy (in mind) the person who hears my words, remembers them and conveys them on. It often happens that the one to whom the words are passed on understands them better than the one conveying them."[56]

6. Allaama Dawood Zaahiri رَحِمَهُ اللهُ تَعَالَى whom the *Ghayr Muqallideen* look up to, once issued a fatwa that Rasulullaah ﷺ only prohibited urinating in stagnant water because the water will become impure by this act. This he derived from the apparent words of a Hadith that6 states, "None of you should ever urinate in standing water." Therefore, according to his fatwa, if a person urinated in a container and then emptied it into water, the water would not become impure. He also said that if a person urinated next to water and the urine flowed into the water, the water will also not be impure because in all these cases, the person did not urinate in the stagnant water itself. After recording this fatwa, Imaam Nawawi رَحِمَهُ اللهُ تَعَالَى states that this is the worst of scenarios in a situation when people are mulish about sticking to the apparent meanings of narrations.[57]

7. Another Muhaddith whom the *Ghayr Muqallideen* look up to is Haafidh Ibn Hazam رَحِمَهُ اللهُ تَعَالَى, who was also a great *Mufassir* and *Mutakallim* (expert on matters of belief). He claimed that a person could shorten his salaah regardless of the distance he travels, even in his locality. This he derived from the apparent meaning of the verse: ***"When you travel***

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[56] *Mishkaatul Masaabeeh* (Pg.35).
[57] Nawawi's commentary of Muslim (Vol.1 Pg.138) and *Fadhlul Baari* (Vol.2 Pg.72).

on earth, there is no sin on you should you shorten your salaah' [58] He was adamant about this ruling but failed to realise that in such a situation, every person leaving for the Masjid for salaah will then need to perform Qasr salaah.[59]

8. The Sheikhul Islaam and Muhaddith of the *Ghayr Muqallideen* Moulana Abdul Jaleel Samrodi wrote in one of his booklets that according to the Hanafi Madh'hab, a person's fast will not be nullified by intercourse, regardless of whether ejaculation took place or not. He also asserts that according to the Hanafis, it will not also be necessary to bath. All of this is contrary to the truth because he failed to understand the text of *Durrul Mukhtaar* (Vol.2 Pg.103). Now if he was unable to fathom the text of a book, how will he understand the Qur'aan and the Ahadeeth. Furthermore, if this is the condition of the Sheikhul Islaam and Muhaddith of the *Ghayr Muqallideen,* what must be the condition of the rest of them?

An incident comes to mind about a Persian man who saw his friend being beaten up by a thug. He immediately went on to the scene and held his friend's hands, because of which the poor man was unable to defend himself. Taking advantage of the situation, the thug beat the man up most severely. When someone asked the foolish friend why he had done so, he replied, "Did you not read Sheikh Saadi's poem in which he says, 'When you see your friend in trouble, hold his hand.'" "You fool!" the people cried, "The poem means that you ought to help him when he is in trouble and not to physically hold his hands."

The incident is similar to the one when Mirza Mazhar Jaane Jaan رحمه الله asked his servant, "Bring the flask, but hold the belly when you bring it." By this he meant that the servant

[58] Surah Nisaa, verse 101.
[59] *Fadhlul Baari* (Vol.2 Pg.73).

should not carry it by the neck because it could break off, but should carry it by the belly. Taking the instruction literally, the servant carried the flask in one hand and held his belly in the other hand. Because he was a sensitive man, Mazhar Jaane Jaan رَحْمَةُ اللهِ تَعَالَى immediately got a headache when he saw this.

This is what happens when statements are taken literally without any understanding and insight. This is exactly what the *Ghayr Muqallideen* of our times are doing when they memorise some Ahadeeth and lack the proper understanding and perception of its meaning. They then claim that they are Mujtahideen and go a step further to criticise the true Mujtahideen.

They fail to realise that opinions are of two types. The one is that which defies the clear instructions of Allaah, which was what Shaytaan presented when he said, ***"You have created me from fire and created him (Hadhrat Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) from sand"***. He therefore reasoned that he was netter than Hadhrat Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and did not want to prostrate. This type of opinion and reasoning is wrong and worthy of condemnation.

The second type of opinion and reasoning is that which does not defy clear commands and is used to elucidate the meanings of the Qur'aan and the Ahadeeth. This type of opinion and reasoning is commendable and it is this that happened to the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ when Rasulullaah ﷺ said that they should not perform their Asr salaah anywhere but at the settlement of the Banu Qurayzah tribe. Now while some of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ understood that Rasulullaah ﷺ's intention was to emphasise a speedy march, others took the direct meaning, meaning that they should not perform the Asr salaah on the road (even if the time was running out). They therefore did not perform their Asr salaah until they reached their destination. The first group however employed their faculties of Ijtihaad and performed their salaah en route. When this was reported to Rasulullaah ﷺ, he did not reprimand either party. The

reasoning perform the first group did not conflict with the instruction, but was merely an explanation of the same. Allaama Ibn Qayyim رحمه الله تعالى stated that this first group was the group of Fuqahaa.

Deen is founded on two factors

Deen is founded (1) accurate narration (*riwaayah*) and (2) accurate interpretation (*diraayah*). It is therefore necessary for there to be a group of people who safeguard the words of the Qur'aan and the Ahadeeth and then convey it to the *Fuqahaa*. This group is the Muhadditheen. The *Fuqahaa* who are well-versed in the principles and derivates of Fiqh and who understand the intent of these narrations then explain the meanings to the Ummah.

Allaama Ibn Qayyim Jowzi رحمه الله تعالى whom the *Ghayr Muqallideen* hold in high esteem states, "There are two things that are conveyed. One is the words and the other is the meaning and intent. The Ulema of the Ummah are therefore classified into two groups. The first are the Huffaadh of the Ahadeeth, who have memorised the Ahadeeth and have classified them in to the categories of authentic and fabricated. These men are leaders of the Ummah, the vehicles of the Ummah who have protected the fortress of Islaam and safeguarded the rivers of the Shari'ah from contamination. The second group are the Fuqahaa of the Ummah who extract laws and issue rulings. They have been selected to document the issues of Halaal and Haraam they are like the stars in the sky by which lost people find the way and confusing questions are answered. People have always had a greater need for them and obeying them is more important than obeying one's own parents, as the Qur'aan mentions: ***"O you with Imaan! Obey Allaah, obey the Rasool ﷺ and obey those with command amongst you (the Fuqahaa)."***[60]

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[60] *I'laamul Muqi'een* (Vol.1 Pg.9).

A deep understanding of Allaah's Deen is a bounty that Allaah grants to few of His servants. Rasulullaah ﷺ said, "Allaah grants a deep understanding of Deen to the one for whom Allaah intends good."[61] A verse of the Qur'aan states, ***"Allaah grants wisdom (a deep understanding of Allaah's Deen) to whomsoever He pleases and the one granted wisdom has indeed been given a tremendous amount of good."***[62]

The person granted a deep understanding of Allaah's Deen can truly guide others, assist them in the very intricate matters and save them from the traps of Shaytaan. It is for this reason that Rasulullaah ﷺ said, "A single jurist is more difficult for Shaytaan to contend with than a thousand worshippers."[63]

The *Ghayr Muqallideen* lack this deep understanding of the Deen and are therefore antagonistic towards *Fiqh* and *Tafaqquh* (deep understanding of Deen). It is for this reason that their leader Moulana Abdul Jaleel Samrodi writes in his book *Boo'e Ghilleen* that there would never have been differences amongst the Ummah had it not been for *Fiqh* and the principles of *Fiqh.* He also says that people should shun all the books of *Fiqh.* Furthermore, he states that the Qur'aan and the Sunnah will spread only when some just ruler takes a stance like Hadhrat Umar رضي الله عنه and digs a trench, fills it with all the books of *Fiqh* of the various Madhaahib and sets them alight. The adage stating that a man is an enemy to that about which he is ignorant is clearly demonstrated in this enmity the *Ghayr Muqallideen* have for *Fiqh.*

Fiqh and acquiring a deep understanding of Allaah's Deen has been lauded in several Ahadeeth. Rasulullaah ﷺ said:

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[61] *Mishkaatul Masaabeeh* (Pg.33).
[62] Surah Aal Imraan.
[63] *Mishkaatul Masaabeeh* (Pg.34).

1. "Everything has a pillar and the pillar of this Deen is *Fiqh*."[64]

2. "People are mines like gold and silver mines. The bets of them are they who were the best during times of ignorance on condition that they acquire a deep understanding of the Deen".

3. ' Allaah grants a deep understanding of Deen to the one for whom Allaah intends good."[65]

4. Hadhrat Ali رضي الله تعالى عنه said, "The example of the Fuqahaa is like the hands (on the body)."[66]

5. "A single sitting (lesson) of *Fiqh* is better than sixty years of Ibaadah."[67]

The importance of having a deep understanding of the Deen can be assessed from the fact that Rasulullaah ﷺ once made du'aa for Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه saying, "O Allaah! Grant him a deep understanding of the Deen and teach him the interpretation of the Qur'aan."[68]

Understanding the Ahadeeth is the work of the Fuqahaa because people who merely narrate Ahadeeth often make serious mistakes and cause much trouble, as stated above.

In his famous compilation of Ahadeeth, Imaam Muslim رحمه الله تعالى quotes that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه once said that when a Hadith is narrated to people who cannot understand it, it becomes a source of tribulation for them.[69]

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[64] Bayhaqi, Daar Qutni, as quoted in *Fataawaa Siraajiyyah* pg.158.
[65] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.33).
[66] *Mufeedul Mufti* pg.9.
[67] Tabraani in his *Kabeer*.
[68] *Tarjumaanus Sunnah* (Vol.4 Pg.258).
[69] Muslim (Vol.1 Pg.6).

Muhadditheen) are just the pharmacists while you people (the Fuqahaa) are the doctors."

While the pharmacists store the various medicines and know one from another, it is the doctors who know the uses of these medicines and how to administer them. Similarly, while the Muhadditheen store and classify the Ahadeeth, it is the Fuqahaa who extract the rulings from them.[75]

3. Imaam Abu Yusuf رَحِمَهُ اللهُ تَعَالَى reports that Imaam A'mash رَحِمَهُ اللهُ تَعَالَى once asked him a question and when he gave the reply, Imaam A'mash رَحِمَهُ اللهُ تَعَالَى asked him where he had derived the answer. "From a Hadith that you had narrated to me," Imaam Abu Yusuf رَحِمَهُ اللهُ تَعَالَى replied. To this, Imaam A'mash رَحِمَهُ اللهُ تَعَالَى remarked, "I had memorised this Hadith before your parents even got together but it is only today that I have understood it properly."[76]

Even more prominent than Imaam A'mash رَحِمَهُ اللهُ تَعَالَى was Imaam Aamir Sha'bi رَحِمَهُ اللهُ تَعَالَى who was a Taabi'ee who had met five hundred Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ. He said, "We (the Muhadditheen) are not Fuqahaa. We merely listen to the Ahadeeth and relate them to the Fuqahaa."[77]

Such was the reverence that the Muhadditheen had for the Fuqahaa that they admitted their virtue without pretence and referred to them when the need arose. However, as for our 'people of the Hadith' (*Ghayr Muqallideen*) who have no insight and can read only the translations of *Mishkaatul Masaabeeh*, *Mu'atta* and other books, they accuse the Fuqahaa of acting against the Qur'aan and the Sunnah an regard themselves as more learned and qualified than the Fuqahaa.

[75] *Khayraatul Hisaan* pg.61.
[76] *Jammi Bayaanil Ilm* (Pg.131).
[77] *Tadhkiratul Huffaadh.*

Even the leaders of the *Ghayr Muqallideen* admit to the prejudice and ignorance of their people. Their Qaadhi Abdul Wahhaab Khanpuri writes in his book *At Towheed was Sunnah fi Raddi Ahlil Ilhaad wal Bid'ah*, "As for the little *Ahle Hadith* people who perpetrate acts of Bid'ah, who oppose the pious predecessors and who are really ignorant of what Rasulullaah ﷺ brought, they are fast becoming the unpaid successors and heirs of the Shias and Rawaafidh. Just as the Shias, Mulaahidah and Zanaadiqah became doorsteps and accessories for the Munaafiqeen, the same is becoming of these people (the *Ghayr Muqallideen).*"[78]

The famous *Ahle Hadith* Moulana Waheeduz Zamaan writesd, "While the *Ahle Hadith* declare that it is Haraam to follow Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى and Imaam Shaafi'ee رَحِمَهُ اللهُ تَعَالَى, they blindly follow Ibn Taymiyyah رَحِمَهُ اللهُ تَعَالَى, Ibn Qayyim رَحِمَهُ اللهُ تَعَالَى, Showkaani رَحِمَهُ اللهُ تَعَالَى and Nawaab Siddeeq Hasan Khan."[79]

Rather than following the dictates of their passions, it is best for our *Ghayr Muqallideen* broterh to follow the Imaams.

(1) The Status and Proof of Taqleed

(2) Taqleed of Specific People

(3) Answers to Objections Against Taqleed

The central claim of Islaam is that only Allaah must be obeyed. In fact, it is Waajib (compulsory) to follow Rasulullaah ﷺ because his words and deeds were a rendering of Allaah's commands. Rasulullaah ﷺ made clear what was forbidden and not forbidden and we obey him because he conveyed the

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[78] *Taqleed A'immah* pg.18.
[79] *Asraarul Lugha* pg.24.

message of Allaah. This essentially means that obeying Rasulullaah ﷺ is really obeying Allaah. Allaah declares in the Qur'aan, ***"Whoever obeys the Rasool ﷺ obeys Allaah."***

Therefore, Muslims follow only Allaah and His Rasool ﷺ and whoever claims that he should be followed independently of Allaah and Rasulullaah ﷺ, then such a person will be deemed despicable and worthy of condemnation. The two guides to follow are therefore the Qur'aan and the Ahadeeth.

There are certain laws in the Qur'aan and the Ahadeeth that can clearly be established form the verses of the Qur'aan and authentic Ahadeeth. These are called *Mansoos* laws. Then there are others that are not very clear or are very brief. There are also Ahadeeth and verses of the Qur'aan that are ambiguous, some that are *Muhkam* and others that are *Mutashaabih*. There are also those that are *Mushtarak* and those that are *Mu'awwal*. Furthermore, there are also those that seem to contradict other verses or Ahadeeth.

An example is a verse of the Qur'aan that states that a divorcee should remain in *Iddah* for three '*Quroo*'. Now because the word *Quroo* means menstruation as well as the state of purity, some confusion may arise about whether a divorcee should wait in Iddah for three periods of menstruation to pass or for three periods of purity to pass.

Another example is a Hadith that states: "When a person has an Imaam then the *Qiraa'ah* of his Imaam is his *Qiraa'ah* as well." There is also another Hadith that states: "The Imaam has been appointed to be followed, so say the Takbeer when he says it and remain silent when he does."[80] Now contrary to these Ahadeeth is a Hadith that states: "There is no salaah for the bone who does not recite the opening of the Qur'aan (Surah

[80] Muslim (Vol.1 Pg.174).

Faatiha)."[81] Like these, there are many Ahadeeth that appear t contradict each other.

There are also countless rulings that are not explicitly mentioned in the Qur'aan and the Ahadeeth and which require deep thought and analysis. To arrive at a conclusion in such matters, one may resort to two avenues. One may either base the finding purely on one's personal judgement or, alternatively, one may search for a statement that the Sahabah رَضِيَ اللهُ عَنْهُمْ, Taabi'een or those after them made on the same issue. By virtue of them being closer to the period of Rasulullaah ﷺ, such people have been lauded in a Hadith in which Rasulullaah ﷺ said, "The best of periods is my period, followed by those after them and then those after them." They were therefore more knowledgeable, more spiritually pure and had a deeper insight into the Deen than us.

The matter is simple to understand in the context of our worldly activities. When faced with any health issue, people refer to medical specialists, when faced with a legal issue, people consult lawyers and when faced with a construction issue, they refer to an engineer. Just as people refer to specialists when faced with a relevant issue in worldly matters, so too do they need to refer to and rely on the statements of the Mujtahideen when the issue is a Deeni one. This is what is referred to as Taqleed.

The person practising Taqleed understands that by following the Imaam, he is actually following Allaah and Rasulullaah ﷺ. The Imaam is merely a link in the connection to the Qur'aan and Sunnah. The example is simple. Just as worshippers follow an Imaam in salaah as they hear him call out the Takbeers, when there are too many worshippers, a Mukabbir is appointed to transmit the Takbeers further for the people at the back to hear. The Mukabbir is however still

[81] Bukhaari (Vol.1 Pg.104).

following the Imaam and is not doing anything out of his own accord. At the same time, the people at the back know that they are following the Imaam and not the Mukabbir. The Mukabbir himself also understands that he is not the Imaam and is part of the congregation lie the others. Similarly, the Imaam of jurisprudence also understands that he is merely a link and that he is following the Qur'aan and Sunnah just like everyone else.

The gist to if all is that when one is not relying on the Imaam to interpret the intricacies of the Deen, he resorts to following his own whims and passions. This is because such a person does not know which verses or Ahadeeth abrogated which others and also which rulings are preferred to which others. At the end, he will be doing only what his fancies dictate. At this point, Shaytaan seizes control over a person's heart and permeates his body. The Qur'aan depicts such a person in the worst manner, when it says: ***"but he clung to the ground (the material gains of this world) and followed his passions. His example is like that of a dog."***[82]

Allaah also says, "***Have you seen the one who has taken his whims as a Ilaah (who follows the dictates of his desires); whom Allaah has allowed to stray despite (possessing) knowledge (of the truth); whose (spiritual) ears and heart Allaah has sealed and on whose (spiritual) eyes Allaah has cast a veil.***"[83]

Yet another verse states: ***"Can the one who is upon a clear proof from his Rabb be like the one whose evil acts have been beautified for him and who follows his whims?"***[84] There can be no doubt about the fact that the first is better than the latter. Following the dictates of one's passions is so bad that even Rasulullaah ﷺ was cautioned about it in the Qur'aan. Allaah says, ***"Do not obey him whose heart We have made heedless***

[82] Surah A'raaf, verse 176.
[83] Surah Jaathiya, verse 23.
[84] Surah Muhammad ﷺ.

of Our remembrance, who pursues his passions and whose (every) affair entails transgressing (the laws of Allaah).[85]

Allaah also says, *"Should you now follow their wishes after knowledge (revelation) has come to you, then surely you would be among the unjust ones."*[86]

Another verse states, *"and do not follow their wishes, leaving aside the truth that has come to you."*[87]

Yet another verse says, *"And (O Muhammad ﷺ) you should judge between them by that which Allaah has revealed to you and do not follow their whims. Beware of them lest they should divert you (be careful that they do not turn you away) from some part of what Allaah has revealed to you."*[88]

Allaah says, *"Then (after all these nations had passed on) We placed you (O Rasulullaah ﷺ) on a special way (the Shari'ah of Islaam), so follow it (by practising and propagating it) and do not follow the whims of those who have no knowledge.*[89]

Although addressed to Rasulullaah ﷺ, the Qur'aan is cautioning all of the Ummah against following the dictates of their Nafs when He says, *"and do not follow carnal passions which will mislead you from Allaah's path."*[90]

In another verse, Allaah says that those who do not follow Rasulullaah ﷺ are actually following their whims and are the most deviated of people. Allaah also says, *"Who can be more*

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[85] Surah Kahaf, verse 28.
[86] Surah Baqara, verse 145.
[87] Surah Maa'idah, verse 48
[88] Surah Maa'idah, verse 49
[89] Surah Jaathiya, verse 18.
[90] Surah Saad, verse 26.

unjust (misguided) than the one who follows his whims without any guidance from Allaah?"[91]

While the *Ghayr Muqallideen* follow their Nafs, by the grace of Allaah, we who follow the Imaams are safely following the Qur'aan and the Sunnah. While we refer to the statements and deeds of the Sahabah رَضِيَ اللهُ عَنْهُمْ and pious predecessors when faced with a unique situation, the *Ghayr Muqallideen* decide on the grounds of their personal fancies because they have no knowledge of Ijtihaad, of the abrogated laws and other details of jurisprudence.

Rasulullaah ﷺ said, "None of you can have true Imaan until his desires are subservient to what I have brought."[92]

Rasulullaah ﷺ also said, "There shall come e time when there will be people in whose bodies desires and passions will flow just as no vein or sinew of a person is left unaffected when a person is bitten by a rabid dog."[93]

Two factors come to the fore when analysing the above Hadith. The first is that the rabies germ penetrates every area of the person's body, leading to his eventual death. Secondly, if this diseased person has to bite a healthy person, the healthy person will also become ill. Such is the condition of a person who follows the dictates of his Nafs. While he is a danger to himself, he also poses a threat to those in his company.

Desires and carnal passions are the walls surrounding Jahannam and whoever indulges in them is actually heading for Jahannam. It is for this reason that Rasulullaah ﷺ said, "Jannah is surrounded by hardships and Jahannam is surrounded by carnal passions."[94]

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[91] Surah Qasas, verse 50.
[92] *Mishkaatul Masaabeeh* (Pg.22).
[93] *Mishkaatul Masaabeeh* (Pg.30).
[94] Bukhaari and Muslim.

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ once said to the people, "Today you people are in a time when desires are subservient to knowledge (of Deen) whereas a time shall come when knowledge will be subservient to desires."[95]

The famous Sheikh Abu Umar Zujaaji رَحِمَهُ اللهُ تَعَالَى (student of Hadhrat Junaid Baghdadi رَحِمَهُ اللهُ تَعَالَى) said, "People during the Period of Ignorance followed that which their minds and disposition approved of. Rasulullaah ﷺ then came and referred them to the Shari'ah and obedience. The sound mind is therefore that mind which approves of that which the Shari'ah approves of and which disapproves of that which the Shari'ah disapproves of."[96]

Imaam Shaatbi رَحِمَهُ اللهُ تَعَالَى said, "The Shari'ah is there to remove people from the dictates of their whims."[97]

Hadhrat Abdul Qaadir Jaylaani رَحِمَهُ اللهُ تَعَالَى said, "Shirk does not entail only worshipping idols, but it is also when you follow the dictates of your Nafs." This, he mentioned while explaining the verse: "***Have you seen the one who has taken his whims as a Ilaah (who follows the dictates of his desires)***"[98]

Shah Wali'ullaah Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى wrote: "Remember that it is the natural inclination of the Nafs to follow its carnal passions and will always do this unless the light of Imaan enters it."[99]

Hadhrat Dhun Noon Misri رَحِمَهُ اللهُ تَعَالَى said that people will fall prey to corruption for the following six reasons:

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[95] *Ihyaa* (Vol.1 Pg.93).
[96] *I'tisaam* (Vol.1 Pg.67).
[97] *I'tisaam*.
[98] *Futuhul Ghayb* (Pg.21).
[99] *Hujjatullaahil Baaligha* (Vol.2 Pg.306).

1. Weakness of intention with regard to the acts of the Aakhirah

2. When their bodies become an instrument for fulfilling their desires

3. When long hopes overcome them despite their short lives

4. When they prefer to please the creation rather than the Creator

5. When they follow the dictates of their Nafs rather than the Sunnah of their Nabi ﷺ

6. When they make the errors of their predecessors a proof for their errant ways and forsake the virtuous deeds of these predecessors[100]

In short, it must be emphasised that following the dictates of the Nafs has been condemned by the Qur'aan, the Ahadeeth and the Ulema. The best course for people's safety is to follow the rightly guided Imaams and to rely on their guidelines. Following any of the four Imaams is a haven of safety for any Muslim.

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى writes: "One ought to know that there is immense benefit in following the four *Madhaahib* and tremendous harm in turning away from them."[101] In the same book, he writes further, "The second reason for following a *Madh'hab* is that Rasulullaah ﷺ said, 'Follow the broader consensus of people'. Since there are no *Madhaahib* on the truth besides the four *Madhaahib*, following them will be following the broader consensus of people and failing to follow them will be to leave the broader consensus of

[100] *I'tisaam* (Vol.1 Pg.64-65).
[101] *Uqdul Jayyid* pg.31.

people, which will be against the instruction of Rasulullaah ﷺ."[102]

Therefore, if one wishes to remain safe from the curses associated with following ones desires, one should follow one of the four Madhaahib, especially in these times when tribulations are so great and about which Rasulullaah ﷺ said, "Then (after the best of periods) lying will be most rife."

Sound thinking will tell one that Taqleed is really natural and is attached to people like their shadows. Even our *Ghayr Muqallideen* brothers are not exempt from this because the children in their homes follow and imitate what their elders do. Their womenfolk are not Muhadditheen and also have to ask their men to find out what they need to be doing. Do they regard this form of following also to be Shirk and Bid'ah? In fact, the various trades and professions of this world also require Taqleed. If a person merely studies medicine without training under anyone and then opens a surgery, it will only be a madman who would consult him.

Now the adage is famous that says: "While a fake doctor is a threat to the health, a fake Aalim is a threat to the Imaan." Since people feel the need for Taqleed in worldly matters, it is even more necessary for it to be a requirement when Deeni matters are concerned. Here we have a few people who study a bit of the translations of the classical works and then think that they are experts in the field of Qur'aan and Ahadeeth. They go a step further and criticise the Mujtahideen and declare Taqleed to be Shirk and a Bid'ah, while regarding their following of their Nafs as Towheed.

[102] *Uqdul Jayyid* pg.33.

Taqleed as proven in the qur'aan and ahadeeth

Let alone the permissibility of Taqleed, the Qur'aan and Ahadeeth actually emphasise that it is Waajib (compulsory). Here follow a few verses of the Qur'aan:

1. ***"Ask those who know if you do not know."***

2. ***"Those are the ones whom Allaah had guided, so follow in their guidance."*** While this verse commands following the previous Ambiyaa عليهم السلام, another verse states, ***"Follow the creed of Ibraheem*** عليه السلام ***who was on the straight path and averse to all wrong ways."***

3. ***"O you with Imaan! Obey Allaah, obey the Rasool*** ﷺ ***and obey those with command amongst you."***

4. ***"Had they referred it to the Rasool*** ﷺ ***and to those in command amongst them, then surely those with insight would have been able to verify the matter."***

5. ***"Why does a small group from every large party not proceed to attain a deep understanding of Deen so that they may warn their people (who had been engaged in Jihaad) when they return to them so that they may beware (of sin)?"***[103]

6. ***"From them We made leaders who guided under Our command when they exercised sabr and were convinced about (the truth of) Our Aayaat.***[104]

7. ***"Follow the path of the one who turns towards me."***

8. ***"O you who have Imaan! Fear Allaah and be with those who are true."***

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[103] Surah Taubah, verse 122.
[104] Surah Sajdah, verse 24.

Here follows a few Ahadeeth on the subject:

1. Hadhrat Hudhayfah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "I do not know for how much longer I shall be with you, so (after I die), follow the two after me, Abu Bakr and Umar."[105]

2. Rasulullaah ﷺ said, "You must hold fast to my way of life and the ways of life of the righteous and rightly guided Khulafaa …"[106]

3. Rasulullaah ﷺ said, "My Sahabah رضي الله تعالى عنهم are like guiding lights and whichever of them you follow, you shall be rightly guided."[107]

4. Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه reports that when Rasulullaah ﷺ sent him to Yemen, Rasulullaah ﷺ asked, "How will you pass judgement when a case comes before you?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "I shall pass judgement according to the Book of Allaah." Rasulullaah ﷺ asked, "And of you do not find the ruling in the Book of Allaah?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "I shall then pass judgement according to the Sunnah of Rasulullaah ﷺ." Rasulullaah ﷺ asked, "And of you do not find the ruling in the Sunnah of Rasulullaah ﷺ?" Hadhrat Mu'aadh رضي الله تعالى عنه replied, "I shall then apply my mind without making compromises." Rasulullaah ﷺ then placed his hand on Hadhrat Mu'aadh رضي الله تعالى عنه's chest and said, "All praise belongs to Allaah Who has inspired the messenger of the messenger of Allaah with that which pleases him."[108]

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[105] *Mishkaatul Masaabeeh* (Pg.560).
[106] *Mishkaatul Masaabeeh* (Pg.30).
[107] *Mishkaatul Masaabeeh* (Pg.554).
[108] *Mishkaatul Masaabeeh* (Pg.324) and Abu Dawood (Vol.1 Pg.149).

The following becomes evident from this narration of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه:

- There are many rulings that are not apparent in the Qur'aan and the Ahadeeth

- Applying one's mind to those rulings that are nor clearly stated in the Qur'aan and the Ahadeeth is commendable and pleases Allaah and Rasulullaah ﷺ

- Applying one's mind to a question of Deen is a bounty from Allaah that Rasulullaah ﷺ praised Allaah for. The fact that Rasulullaah ﷺ placed his hand on the chest of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه shows that the blessings of Rasulullaah ﷺ are with the Faqih and Mujtahid.

- Rasulullaah ﷺ had sent Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to Yemen to be the judge there and knew that the people of Yemen would refer their matters to him and would be following what he told them. They would therefore be making Taqleed of him. Close inspection of the above Hadith will reveal the reality and proof for Taqleed.

5. Rasulullaah ﷺ also said, "The Ulema are the heirs of the Ambiyaa عليهم الصلاة والسلام."[109] Therefore, just as it is Fardh (obligatory) to follow the Ambiyaa عليهم الصلاة والسلام, so too is it to follow the Ulema. The legacy of the Ambiyaa عليهم الصلاة والسلام is their knowledge and since the Ulema also have this knowledge of the Shari'ah, it is necessary to follow them as well.

6. Rasulullaah ﷺ also said, "It was their Ambiyaa عليهم الصلاة والسلام who led and ruled over the Bani Israa'eel. Each time a

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[109] Ahmad, Abu Dawood and Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.34).

> Nabi عليه الصلاة والسلام passed away another succeeded him. Remember that there shall be no Nabi after me, but there shall be Khulafaa and there shall be many of them (follow them as you had been following me).[110]

The above Ahadeeth and verses of the Qur'aan prove the importance of Taqleed. Taqleed is of two types. The first type is not to follow any particular Imaam, but to choose to follow one Imaam in certain matters and another in other matters. This is called *Taqleed Mutlaq*. The other form of Taqleed is to follow a specific Imaam in all matters. This is called *Taqleed Shakhsi*. Both types of Taqleed were common during the tie of the Sahabah رضي الله تعالى عنهم and the Taabi'een. Those Sahabah رضي الله تعالى عنهم who were not Fuqahaa followed the ruling of those who were regarded to be Fuqahaa. Whenever someone asked a ruling from the Fuqahaa, they replied sometimes with proof and sometimes without, and in all cases, the questioner practised what he was told. Never did the questioner ever ask the proof if it was not provided.

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى says that the custom from the time of the Sahabah رضي الله تعالى عنهم up to the time of the four Imaams was to follow a reliable Faqih and no one questioned this custom. Had it been something questionable, the great Sahabah رضي الله تعالى عنهم and Taabi'een of the time would have certainly questioned it. *Taqleed Shakhsi* was also commonly practised because we see that the people of Makkah always referred to Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه when there arose a difference in any ruling and they followed his ruling in the matter. Similarly, the people of Madinah referred to Hadhrat Zaid bin Thaabit رضي الله تعالى عنه and the people of Kufa referred to Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه.

1. When people once asked Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه about something, he gave them a reply that turned

[110] *Ma'aariful Qur'aan* (Vol.1 Pg.185).

out to be contrary to that which Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه gave. When Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه heard about this contradiction, he told the people, "Do not ask these rulings from me as long as that man of deep knowledge (Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه) is with you."[111]

2. A narration from Hadhrat Ikrama رحمه الله تعالى in Bukhaari states that when some people of Madinah asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه about the ruling concerning a woman who started to menstruate after performing her Fardh Tawaaf (could she return home without performing the Tawaaf *Widaa?*). When Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه ruled that she may return home, they said, "We cannot accept your verdict and discard the verdict of Zaid bin Thaabit رضي الله تعالى عنه." This narration makes it clear that they practised Taqleed Shakhsi in following Hadhrat Zaid bin Thaabit رضي الله تعالى عنه. When he heard this, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه neither reprimanded them, nor said that what they were doing was shirk or a Bid'ah. This he would have done if such a form of Taqleed was not permissible.

3. Although Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was himself a Mujtahid, he always maintained that it was no necessary to follow the verdict of anyone else as long as Hadhrat Ali رضي الله تعالى عنه was alive.[112]

4. It is mentioned that as long as Hadhrat Saalim bin Abdullaah رحمه الله تعالى lived, Imaam Naafi رحمه الله تعالى never issued Fataawaa.[113] This makes it apparent that during the time of Imaam Naafi رحمه الله تعالى, people followed only Hadhrat Saalim رحمه الله تعالى.

[111] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.264).
[112] *Kalimatul Fasl* pg.19.
[113] *Tadhkiratul Huffaadh* (Vol.1 Pg.98).

5. The previously quoted narration of Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه being sent to Yemen proves both Ijtihaad as well as Taqleed Shakhsi because by allowing Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه to apply his mind to matters, Rasulullaah ﷺ was making it compulsory for the people of Yemen to follow only Hadhrat Mu'aadh since he was the only one sent to them as judge and religious instructor.

6. It is common knowledge that there were seven great Fuqahaa who were followed during the period of the Taabi'een.

All the above clearly illustrates that both forms of Taqleed were well practised during the time of the Sahabah رضي الله تعالى عنهم and the Taabi'een. It must be remembered that these were the best of times according to Rasulullaah ﷺ. It was time when people were overcome with Taqwa and religiousness and because people always took the more cautious of any two opinions, they comfortably practised Taqleed Mutlaq as well as Taqleed Shakhsi. However, as the times moves away from the blessed period of Rasulullaah ﷺ, piety and scrupulousness deteriorated and people started to become overwhelmed with worldly matters, the Ulema whose fingers were always on the pulse of the Ummah restricted Taqleed to Taqleed Shakhsi.

The Ulema all started to support this move and eventually the Ummah stood unanimously upon this because without such Taqleed, the laws of the Shari'ah would be a toy in the hands of every person and would be manipulated to conform to their desires.

In one of his works, Hadhrat Shah Wali'ullaah رحمه الله تعالى says, "It was during the second century of Islaam that following a particular *Mujtahid* became common and there was scarcely anyone who did not do so. This was compulsory."[114]

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[114] *Insaaf* pg.59.

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رَحْمَهُ اللهُ تَعَالَى writes that it is really permissible to follow various people and ask something from each of them to follow. In fact, the pious predecessors did ask certain rulings from Imaam Abu Haneefah رَحْمَهُ اللهُ تَعَالَى and other rulings from Imaam Awzaa'ee رَحْمَهُ اللهُ تَعَالَى and others. Today's people now wish to also do the same. While this is in itself permissible, it is forbidden because of another factor. However, before understanding this, first understand the following introduction. What needs to be understood is that the overwhelming and prevailing condition of people should be noted. The distinct difference between the people of that period and of today's times is that the people of those times were overwhelmed by piety and religiousness. Therefore, if they asked several Mujtahiddeen, it was really coincidental or because they wished to follow the most cautious of opinions. Now if the same state of religiousness prevailed today. It would not be necessary to restrict Taqleed to the following of only one person. But this is not the case today and how would such a state remain until today? Rasulullaah ﷺ explicitly mentioned that after the best of times, lying and dishonesty would become widespread and the condition of people would be much worse.

Such is the situation today when people worship their desires and every person includes his motives in his opinions. Allaama Shaami رَحْمَهُ اللهُ تَعَالَى reports an incident of a Faqih who wished to marry the daughter of a certain Muhaddith. The Muhaddith however stipulated that he would allow the marriage only if the Faqih conformed to the practices of '*Raf'ul Yadain*' and '*Aameen bil Jahar*'. The Faqih accepted and the couple were married. When the incident was mentioned to a saint of the time, he lowered his head and after a while said, "I fear for his Imaan because he compromised what he was doing as a Sunnah for worldly gain."

If people are allowed to practise *Taqleed Mutlaq*, they would do so for their own ends. For example, if a person with wudhu

started to bleed, he would maintain that his wudhu is no broken in accordance with the view of Imaam Shaafi'ee رَحِمَهُ اللهُ تَعَالَى. If he later happened to touch a woman, he would then say that his wudhu is till not broken because wudhu does not break in this way according to Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى. In such a situation, he neither has wudhu according to Imaam Shaafi'ee رَحِمَهُ اللهُ تَعَالَى as well as according to Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى, even though he will be adamant that his wudhu is intact. People will therefore search for a ruling that appeases their whims and reject whatever does not. Deen will therefore be non-existent and all that will remain will be whimsical fancies.

Therefore, although *Taqleed Shakhsi* was not necessary during the best of times, it is necessary nowadays because of the difference of the people. Although it will not be said that *Taqleed Shakhsi* is Waajib (compulsory) or Fardh (obligatory), it must be noted that it secures the welfare of a person's Deen and without it, his Deen will be destroyed. Therefore, together with such Taqleed securing the safety of one's Imaan, it also makes life much easier.[115]

Even Allaama Ibn Taymiyyah رَحِمَهُ اللهُ تَعَالَى stressed the importance of *Taqleed Shakhsi* when he wrote, "According to their whims, these people sometimes follow an Imaam who permits a marriage and then follow another Imaam who disallows it. Such a practice is not at all permissible."[116]

The Ghayr Muqallidden profess to follow Sheikh Abdul Wahhaab Najdi, but are really stepping ahead of him because even he professes to follow an Imaam. He writes, "By the grace of Allaah, we follow our pious predecessors and are not

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[115] *Ashraful Jawaab* (Vol.2 Pg.89-96).
[116] *Fataawaa Ibn Taymiyyah* (Vol.2 Pg.240).

perpetrators of Bid'ah. We follow the Madh'hab of Imaam Ahmad bin Hambal رَحِمَهُ اللهُ تَعَالَى.[117]

In another book, he writes, "I praise Allaah for being a follower of the pious predecessors and for not being a perpetrator of Bid'ah. My beliefs and Deen are those that conform with the Deen of Allaah. They are those of the Ahlus Sunnah wal Jamaa'ah and the four Imaams and their followers.[118]

Explaining the stance of his father and himself, Sheikh Abdullaah who was the son of Sheikh Abdul Wahhaab Najdi writes, "We follow the Ahlus Sunnah wal Jamaa'ah in the principles of Deen, we follow the ways of the pious predecessors and follow Imaam Ahmad bin Hambal رَحِمَهُ اللهُ تَعَالَى in the derivatives of Deen. We also do not condemn any person following any of the other three Imaams."[119]

The above clearly spells out the stance of both Sheikh Muhammad bin Abdul Wahhaab and Allaama Ibn Taymiyyah رَحِمَهُ اللهُ تَعَالَى, both of whom are revered by our Ghayr Muqallidden brothers. They both regarded Taqleed to be necessary and did not at all refer to it as Shirk or a Bid'ah. However, our Ghayr Muqallidden brothers make no secret of their stance when they say in their book *Fiqh Muhammadi*[120], "Millions of thanks to Allaah for saving us from the Shirk of following a Madh'hab and being either Hanafis, Shaafi'ees, Maalikis or Hambalis. So many people are trapped in this whereas opposing the commands of Allaah and His

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[117] Muhammad bin Abdul Wahhaab by Allaama Ahmad Abdul Ghafoor, published in Beirut.

[118] Muhammad bin Abdul Wahhaab by Allaama Ahmad Abdul Ghafoor, published in Beirut, pgs. 175-176.

[119] *Al Hadiyyatus Suniyyah* pg. 38. These extracts have been quoted from Moulana Muhammad Manzoor Nu'maani's book about the propaganda against Sheikh Muhammad bin Abdul Wahhaab.

[120] Pg.4.

Rasool ﷺ is Shirk according to a verse stating that people take their priests and religious leaders as gods apart from Allaah. The Hadith of Hadhrat Adi bin Haatim رضي الله تعالى عنه also professes the same."

The verse referred to by the author of the above book deduces that Taqleed is Shirk by virtue of the quoted verse of the Qur'aan. The verse however refers to the Jews and Christians who would listen to their priests and Rabbis when these men made lawful that which their religions clearly forbade and which they always knew was unlawful. Hadhrat Adi bin Haatim رضي الله تعالى عنه then asked Rasulullaah ﷺ what the Qur'aan meant by saying that the Jews and Christians took their religious leaders as gods whereas they never worshipped them. Rasulullaah ﷺ explained, "Although they never worshipped them, they regarded something as lawful if these leaders legalised them and regarded things as unlawful when they outlawed them."[121]

The clear difference between Taqleed and the ways of the Jews and the Christians is that Muslims do not regard the Imaams as the law-makers of the Shari'ah as the Jews and Christians did, but as conveyers of the commands of Allaah, as has been already explained. The verse of the Qur'aan therefore has no bearing on Taqleed as we define it. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى sums it up as follows: "While the original command is from Allaah, the ruling of something being Halaal or Haraam is attributed to Rasulullaah ﷺ because his words are a sure indication of the command. They are further attributed to the Mujtahideen of the Ummah because they are reporting from Rasulullaah ﷺ or deriving the rulings from what he said."[122]

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[121] Tirmidhi.
[122] *Hujjatullaahil Baaligha* (Vol.1 Pg.127).

The following is a dialogue between a Sunni Muslim an[d] Ahle-Hadith

S - will refer to the Sunni
G - will refer to the Ahle-Hadith / Ghair muqallid

Greeting with one hand

S - Assalaamu-alaikum! Brother, how are you?

G - Wa-alaikummus-salaam! I am fine, and what makes yo[u] here?

S – You know, I have seen you read namaaz here onc[e] twice. The thought came to mind many times that I shoul[d] and discuss a few things, nevertheless, today I thought le[t] just sit down.

G- You are the king.....Whenever you wish, as long as wish, sit, and do not just discuss a few things, but open to hearts content.

S- Brother, what I would like to say is, I have previously that when you stand to perform namaaz you remove the from the head and leave it aside. You then slap the right over the wrist of the left hand, and then strut your spreading your legs wide apart, you stand. I cannot see[m] understand these things. Could you perhaps explain thes[e] me?

G- These would surely be explained. We do these, for the very reason that people question us and we can thereby free the necks of people from fiqh and bring them onto the Quraan and Hadith.

S- Very well my brother! Before discussing and researching these issues, could you explain extending just one hand, that too, very rigidly when greeting?

G- By all means. Before our discussion, open your ears and listen well, we do not believe in any fiqah shiqah. **All our rulings are taken directly from the Quraan and Hadith**. With great ease we take the saying of a Sahabi or Imam and throw it in the rubbish bin. Neither do we follow any Imam shImam. ["Shiqah and ShImam" – additional non-meaningful words, used to create rhyme.]

S- Very good my brother! What you say is absolutely perfect. The saying of anyone, if contrary to the Quraan and Hadith will not be practiced upon and rejected when it is in conflict with an authentic Hadith or the book of Allaah.

G- The matter regarding greeting which you had brought up before discussing the issue of namaaz, well, to extend both hands is not found in the Hadith, rather wherever the Hadith of greeting or shaking hands appears, the Arabic word "yad" is used, which refers to one hand only. The word for two hands in the Arabic language is, "yadaan".

S- Brother! First of all to say that "yad" refers to just one hand is incorrect, but the word "yad" is a generic noun, and a generic noun could refer to one or many. Anyway, since you have taken the meaning of "yad" as one hand, which word in the Hadith translates as, right hand?

prohibited from washing ourselves in the toilet using t
and eating using our left hand, in the Hadith. Similar
which verse of the Quraan or which Hadith do you pr
you should greet using the right hand, and not the left l
that you can substantiate your claim, and there would
no room for rejection? To imply only one hand and t
right hand from the word "yad", where do you get this f

G- Just show me the words two hands, and only the l
Bukhari, you may not present any other book (as proof).

S- Brother! Why are you getting upset? You have
proved your claim from any book, and here you ask me
proof from Bukhari. Look, if you want me to prove eve
from Bukhari, I would also like proofs from Bukhari c
you derive the entire Deen from Bukhari, then only shou
restrict me to Bukhari.

G- Which ruling is it that we take and practice upon;
that it is not found in Bukhari?

**S- Respected brother! Placing the hands on the
which is a distinctive act of your school of thought,
alone finding it in Bukhari, it is not even found in a
the six authentic books (of Hadith).**

G- How is it possible that a ruling of ours is not found
Hadith, and then, not even in the six books of aut
Ahaadith. Look the Hadith mentioning the placing of the

on the chest could be found in the *maraaseel* of Abu-Dawud, *pg* 6.

S- Brother! The *maraaseel* of Abu-Dawud is not included amongst the six authentic books, but it is a separate booklet of Abu-Dawud, which has been compiled in the same volume as the *Sunan* of Abu-Dawud, due to which you have been mistaken. Similarly *Shamaail e Tirmizi* has been compiled in the same volume as *Tirmizi*, whereas it is a completely separate book. Secondly, a mursal narration is not considered as proof according to the Ghair MuqalliDeen Ulama.

G- Which ruling of ours is not found in Bukhari?

S – :

1. Placing the hands on the chest,
2. Spreading the feet,
3. To stand with haughtiness,
4. Your one rakaat is not in Bukhari, i.e in every salah how many are farz and how many are Sunnah,
5. The faraaiz, wajibaat, makroohat etc. of salah are not mentioned in Bukhari,
6. The details of the janazah salah that you perform are not in Bukhari,
7. The method of performing eid is not in Bukhari,
8. To sit and urinate is not mentioned in Bukhari,
9. You have a sword drawn on your flag and,
10. The kalima written on it. The flag of Nabi ﷺ having a sword drawn on it or the Kalima written on it is not found in any book of the world, leave alone being found in Bukhari. In fact, this is an innovation. When others say the kalima aloud after salah, they are called innovators, and you come up with a new flag and you

"that's it", but there would be detail. Look, we have
prohibited from washing ourselves in the toilet using the
and eating using our left hand, in the Hadith. Similarly
which verse of the Quraan or which Hadith do you prov
you should greet using the right hand, and not the left ha
that you can substantiate your claim, and there would re
no room for rejection? To imply only one hand and tha
right hand from the word "yad", where do you get this fro

G- Just show me the words two hands, and only the bo
Bukhari, you may not present any other book (as proof).

S- Brother! Why are you getting upset? You have n
proved your claim from any book, and here you ask me t
proof from Bukhari. Look, if you want me to prove ever
from Bukhari, I would also like proofs from Bukhari o
you derive the entire Deen from Bukhari, then only shou
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shareef or not. On *pg 926 vol.2* Imam Bukhari establis
chapter titled, "The chapter of shaking hands." Under th
brings the Hadith regarding shaking of hands. Ha
Abdullaah ibn Masood ﷺ says, 'my palm was be
the palms of Rasulullaah ﷺ.

G- You have narrated incorrectly. There is no menti
shaking hands here.

S- I have not narrated incorrectly; Imam Bukhar
mentioned this Hadith under the chapter of shaking the
on *pg 926 vol. 2*.

G- We do not accept any 'baab shaab' (chapter). We
accept the Hadith of Nabi ﷺ

S-Brother! The ruling regarding the recital of surah Fa
which Imam Bukhari has established a chapter on, on *p*
vol. 1, here you readily accept a 'baab shaab' (Chapter)
why do you not accept it for this (the rule on shaking ha
(By not accepting, you are) adopting the way of
mentioned in the verse, 'they bring faith on part of the
and reject parts of it' (This picking and chosing) wa
manner of whom after all? When the Ahlus Sunnah prese
Hadith of drunken horse, to prove the prohibition of
yadain (lifting the hands), then every Ghair Muqallid wah
cries, 'see the chapter in Muslim, *pg 181*'. There, the chap
neither that of Imam Bukhari, nor Imam Muslim, but it
chapter of Imam Nawawi, and it is the chapter regarding

calmed (motionless) in salah. Brother! Here you suddenly see very big 'baabs', and when the baab of Imam Bukhari is used against you, then you do not believe in any 'baab shaab'

G- Okay, I accept baabs, but look, most definitely Nabi ﷺ extended both hands and the Sahabi only extended one, did he not?

S- Brother! Which words indicate/prove that the Sahabi only extended one hand?

G- 'My palm was between the two palms of Nabi ﷺ'

S- My beloved! Would you kindly extend your hand to me? Extend both your hands (please). Look, we are shaking hands. Both your hands are extended to me, though just one is between my two hands, whilst the other is on the outside (of my hand), similarly, only one of my two hands are between both your hands. How then do you prove that the Sahabi extended just one hand? The Sahaba were such that they were prepared to die on **just the indication of Nabi ﷺ, it is an impossibility to expect a Sahabi to extend just one hand, while** Nabi ﷺ **would extend both his hands.** Lets assume for a minute that the Sahabi did extend just one hand, then too we will give preference to the practice of Nabi ﷺ, and on many occasions when the Ahlus Sunnah present the word of a Sahabi, then you immediately reject it saying, **the word of a Sahabi is not proof, we do not accept it.** (Taraweeh, Talaaq, etc.)

G- Should we extend both our hands, this would amount to imitating the Messenger, that is why we extend just one hand.

S- Brother! In that case we are imitating a Sahabi by extending one hand; therefore I think we should just extend our little

just one hand.

S- Brother your taking the meaning of 'yad' is harmful for it is mentioned in the Hadith, 'a Muslim is he, from other Muslims are protected from (the harm of) his tong hand', so in your opinion one should not cause harm w right hand, but it wculd be permissible for him to rob and kill someone with his left hand!

G- O my! This is obviously incorrect, in any case who with one hand?

S- The English do. They say, 'Good morning' and exte hand.

G- Brother, it is even the rule of our army to greet wi hand. Do you not believe in the army?

S- Brother, amongst other rules of the army, this is also of the English; it is not proven from the Quraan or Ah Now you are taking the protection of the army, wherea had said that we would not go beyond the Quraan and Ah Nevertheless, may Almighty Allaah give you the abil accept.

To perform salah bare headed

G- The other question you had asked was why I had ren the topi from my head. My action is precisely in accordar the Sunnat of Nabi ﷺ

S- If reading salah bare headed is proven to be Sunnat, we would also practice. Could you perhaps give the definition of Sunnat?

G- That which Nabi Nabi ﷺ had done is called, Sunnat. To practice on it will earn us rewards.

S- Someone has given you the incorrect definition of Sunnat. That which Nabi ﷺ had done once or twice, or that which Nabi ﷺ had discontinued, will not be termed as Sunnat.

G- Then what is a Sunnat?

S- That which Nabi ﷺ had perpetually done is called Sunnat, while that which he had stopped doing, or had at some point done but never again done, will not be Sunnat.

G- We consider even that which Nabi Nabi ﷺ had done once to be Sunnat.

S- Then you probably consider it Sunnat ***to stand and pass urine***, because it is mentioned in the Hadith that Nabi ﷺ stood and passed urine on one occasion. (Bukhari *pg 35, 36, 336 vol. 1*) And, nowhere in Bukhari Shareef is there any Hadith regarding sitting and passing urine. Not a single place. To make things even better, there is no Hadith regarding sitting and passing urine in Muslim shareef either, but the Hadith of standing and urinating is found there even! (Muslim *pg.133 vol.1*). Nabi ﷺ had also lifted up a little girl whilst performing salah, (Bukhari *pg 74 vol.1* Muslim *pg 205 vol.1*) He had also exposed his shoulder in salah (Abu-Dawud), do you then consider all these to be Sunnat? How many times have you practiced on these Sunnan?

G- These actions are not Sunnat.

actions of Nabi ﷺ; one is a Sunnat, while the other
Similarly, to read the thanaa is Sunnat, but to lift a little
salah) is not Sunnat, whereas he had done both these act
even accept this, and if both these are Sunnat, accord
your explanation (of Sunnat) earlier, then all those
MuqalliDeen coming into the masjid not carrying a littl
are guilty of discarding the Sunnat, and in your word
being deprived of great rewards. You should kindly turn
attention towards this great reward

G- I am able to show you a Hadith wherein Nabi ﷺ had
one cloth and read salah, whilst he placed another c
ground.

S- Brother! The words, one cloth are undoubtedly menti
but this doesn't prove reading bare headed.

G- When one cloth is mentioned, bare headed is already p
by the way. How can the whole body be covered in one cl

S- Brother! To prove reading bare headed from this Had
now forcing the issue. Show me the words, bare he
Wearing one cloth doesn't mean the head is bare head
person can comfortably cover his entire body includin
head in one big cloth.

G- Reading namaaz in one cloth has been proven, you
even accepted it.

S- When there are no other clothes available, it is permissible to wear only one piece of cloth, this was done by Nabi ﷺ to show permissibility.

G- Look I have proven that reading Namaaz in one cloth is Sunnat.

S- Brother! I think you have a bad memory; you had previously accepted that something done once or twice is not a Sunnat, a Sunnat perpetual, not temporary. If namaaz, read in one cloth, is Sunnat, then this Sunnat is being butchered in your Masaajid. Today you should make the announcement, 'all those reading namaaz wearing six pairs of clothes are innovators, because Nabi ﷺ had worn just one cloth.

G- When did we ever wear six pairs of clothes?

S- Brother! You should count trousers, shirt, vest, hat, jacket, socks. You should bring alive a dead Sunnat by asking all those reading namaaz in these clothes, that everyone should remove all their clothes, some leaving just the sock, some the hat, some the shirt, so that all could practice on the words 'one cloth', and firstly, you and your entire family should practice on this. **This rare philosophy of taking one cloth to imply bare headed doesn't make sense to me.** Tomorrow someone will say this implies only to the cloth worn around the waist, are you going to reject this? He will present the same Hadith to you. He may just take it to mean the turban only, what answer are you going to give him?

G- There is a narration in Abu-Dawud that a person by the name of Shuraik placed his topi in front of him and read his namaaz

S- Brother! You had initially said that the proofs would only be from the Quraan and Sunnat, now this Shuraik person, is he some prophet? Never. Is he a Sahabi? Never, He is a tab'i or

something, you would reject even an authentic, Hadith, because its against your ruling, and wh conforming to your ruling, you would go around word of a tab'i or even tab'e tab'i forcing (peop acceptance. Nabi ﷺ was not prepared to reply greeting of a person who was bare headed (Mishkat) he would make masah, he would lift the turban with one hand and make masah with one hand. He like to be bare headed for even that amount of time he could remove his turban placing it on the side an masah, and here the ummati (his follower) reads all the time bare headed. Majority roam in the place bare headed and thereafter call themselve Hadith. Everyone besides them are murtads (ren and open sinners. How then would Nabi ﷺ like person?

G- The namaaz of a person, who intentionally reads without a topi, is it not done? Or is there something wron this?

S- Respected brother! I will answer your 2nd question there something wrong with this? Definitely there is som wrong with it, because you would be imitating the Chri **You may have seen the Christians praying, all of them bare headed.** When there is no clear proof in any aut Hadith to read namaaz bare headed, then too there i something definitely wrong with this. This can be fou Fatawa Ulama-e-Hadith, where it said to be makrooh. N answer the 1st part of your question, whether the nam done or not, if a person reads namaaz bare headed due to

compelled to do so, for example he does not have sufficient clothing, or he has some illness, then his namaaz will be done, and if **he is reading bare-headed due to laziness, then he would imitating the Jews. It is mentioned of the Jews in the Quraan, 'when they stand for salah, they stand lazily'.**

G- Have our Ahle Hadith Ulama written anything in this regard?

S- Brother! At hand I do have Fatawa Ulama-e-Hadith, which I could show you. Here it is, I have in my hand *vol. 4* of Fatawa Ulama-e-Hadith, it is stated, 'due to prejudice, apathy or as a fashion symbol one does this,

Then this is incorrect Nabi ﷺ had not done this. *(pg 281)*

1. I have not come across any authentic, marfoo' Hadith which proves the permissibility of such an action.
(pg 287 vol. 4 Fatawa ulama-e-Hadith)

2. It being Sunnat or mustahab is not apparent
(pg 287. vol.2 Fatawa Ulama-e-Hadith)

3. Hadhrat Umar رضي الله عنه has said, "When Allaah has given ease, then we should exercise ease in salah also."
(pg 287 vol.4 Fatawa Ulama-e-Hadith)

4. In short, it is not proven from any Hadith to make it a habit and read namaaz bare headed without a valid excuse. Just as a bad habit or evil way or laziness, this custom is spreading, and some ignorant people even think it to be a Sunnat. May Allaah protect us.
(pg 288 vol. 4 Fatawa Ulama-e-Hadith)

5. To read namaaz bare headed when clothing is available, is either due to stubbornness or lack of intelligence. (Ibid)

6. This matter has more to do with intelligence and insight, if this delicate matter (the brain) is not deprived of sound

narration which clearly mentions that Nabi ﷺ
Sahaba رضى الله تعالى عنهم had read namaaz bare headed
making it a normal practice. That is why; this evi
which is spreading should be stopped.

(pg291 vol. 4 Fatawa Ulama-

8. If one considers it an act of worship, or a m
concentration and devotion, or (does it) with th
of being humble, then this will amount to imita
Christians. *(pg 291 vol.4 Fatawa Ulama-e-Hadith)*

9. In Islaam to remain bare headed is not a form of
or sign of concentration and devotion, accept
ihram. If it is out of apathy or laziness, this is i
the characteristic of the hypocrites. (Allaah say
they do not come for salah, accept lazily'. In sh
not an appropriate act under all circumstances.
vol.4 Fatawa Ulama-e-Hadith) Well, that is ten in

Look brother! I have quoted ten places for you.

From the above, take note of text no.5, Your Ulama sa
who take it to be a Sunnat, are ignorant.

Text no.6, they say, to read namaaz bare hea
stubbornness and a lack of intelligence.

Text no.7 proves, that to read namaaz bare headed is ma

Text no.8 proves, to read namaaz bare headed is a ba
which is spreading and it needs to be stopped.

Text no.9 proves, it is an act in imitation of the Christian

Text no.10 proves, it is an act in imitation of the hypocrit

Text no.3 proves, to read namaaz bare headed is neither Sunnat, nor mustahab. We have also shown you the text of your Ulama who say that it is not proven that Nabi ﷺ read namaaz bare headed.

When reading namaaz bare headed resembles the Christians or Hypocrites and was not the practice of Nabi ﷺ, why then, do you still do this? Either desist from reading namaaz bare-headed or be prepared to make one of the above titles the crown of your head!

G- We do not believe in these Fatawa Shataria, we only believe in Quraan and Hadith. These Fatawa Shataria are not credible in our opinion. The Quraan and Hadith are sufficient.

S- My brother! Had the Quraan and Hadith been sufficient for every lay man without any teacher, why would your Ulama then write these books? What need was there for them to write these books, when the Quraan and Hadith are available? Are the Quraan and Hadith incomplete?

G- Our Ulama have written no Fatawa, practice on the Quraan and Hadith only.

S- Brother! Your Ulama have written Fatawa Ulama-e-Hadith, which is in front of you. They have even written Fatawa Ahle Hadith, Fatawa Sattaria, Fatawa Thanaaia, Fatawa Barakaatia, Fatawa Nazheeria etc. In fact, there are Fatawa of various Ulama in this Fatawa Ulama-e-Hadith.

G- Fatawa Ulama-e-Hadith is no credible, supported book in our opinion.

S- Dear! This is just an excuse to save your back. Fatawa Ulama-e-hadith is supported and credible (in your opinion). I am able to show you the praises sung by your Ulama, out of joy, at the time of it going to print.

presented the teachings of the Quraan and Hadit
beautiful manner to the public, thus lifting a burd
them.' *(Fatawa Ulama-e-Hadith vol.3 pg16)*

3. 'He in answering the questions, has given proofs di from the Quraan and Hadith.' (Ibid)
4. 'More than enough, well arranged, worthy congratulations' (Ibid)
5. 'We encourage all Ahle Hadith readers to take b from it' (Ibid pg17)
6. 'It proves to be a guiding light for the general pu (Ibid)
7. 'We should seek for the forgiveness of these Ul (Ibid pg11)
8. 'Has presented the rulings without any changes' pg12)
9. 'Ihsan Ali Zaheeri Saheb extends his congratulati (Ibid)
10. For every library to have such books is absolu necessary' (Ibid pg17)

This makes ten in total.

Keep reading and looking at the above references and tell after all these supportive words, Fatawa Ulama-e-Hadith is not credible and supported? A book praised so extensively Ghair MuqalliDeen, how is it still not credible to you?

After all these references, if you go on reading namaaz bare headed, at the least, you cannot be included amongst those who are called Ahle Hadith.

If you do not want to be mine, then do not be. At least be yours!

G- You have really worried me.

S- Brother! In the face of proofs and research, you should bow your head, even though it maybe contrary to your way. If your worry is due to acknowledging your error of having read namaaz bare headed, then such worry and regret is welcome, and if it is due to your proofs being broken, then this is a grave mistake.

Standing, with the legs spread apart (in salah)

G- You had objected to my standing with my legs spread apart.

S- I had only objected to find out the correct ruling, because you were the one who said I should open my heart and speak. My brother! The manner in which you stood for salah, your sleeves rolled up, neck strutted haughtily, legs spread apart, folding your hands on your chest, taking your chest out and bare headed. Honestly speaking, tell me, will any non Muslim looking at you worship take an effect, that here is a slave before his master, or (does it look like) a wrestler who has come into the ring preparing to wrestle?

Brother! Instead of being prejudice, would you kindly think and ponder, is that the manner in which a slave should stand before his master? I think that you would also agree that no noble child would like to stand before his father in this manner, nor would any disciple stand before his spiritual guide in this manner, why then would anyone choose to stand before his Rabb in such a manner?

S- This is a question to you, that how far apart should t
be, two feet, three feet, and this width should be show
the Hadith.

G- The words two feet or three feet are not mentioned
Hadith, but we have heard this much, that the feet sho
spread enough for the shoulders to be aligned.

S- **If you would show me an authentic Hadith,
translate thus, that the feet should be spread enough f
shoulders to be aligned, then I will also practice on thi**

G- Is there no Hadith?

S- Of course, there is not!

G- We have also heard that a person should spread hi
enough for him to stand comfortably.

S- This is also not proven from the Hadith.

G- My! You are asking for a Hadith for everything.
should I bring so many Ahadith from?

S- This is because; it is your claim that you do not go b
the Quraan and Hadith. First you make big claims that
ruling of ours is taken from Quraan and Hadith only. No
ask where I should bring so many Ahadith from. This
that, your very claim is incorrect.

G- I am able to show you many Ahadith in which NabiT himself has commanded us to join at the shoulders and the ankles.

S- My beloved brother! When you do show me the Ahadith, we would gladly practice on them. Our practicing on Ahadith is our victory and not our loss, because, to accept the truth is always victory, and never loss.

G- Do you have (a copy of) Bukhari Shareef with you?

S- Yes I do. Are you okay?

G- Bukhari has the (Hadith with the) command of joining at the ankles, I will soon clarify the matter.

S- Brother! You better stick to your word and show me the command of Nabi ﷺ, fine, I will let you off on that, if Nabi ﷺ himself joined at the shoulder or at the ankle, this too will be taken by us with great respect.

G- Bring the Bukhari quickly.

S- Dear, here we are, this is Bukhari.

G- Look this is **Bukhari** ***pg100 vol.1.*** Imam Bukhari establishes the chapter on joining at the feet and at the ankles. He begins the Hadith which reads, 'Numan says'

S- Dear, this narration has no chain of narrators.

G- The next Hadith has a chain though.

S- But, there is neither any direct command of Nabi ﷺ, nor his practice. What makes things more exciting, is the Arabic word for ankle is, 'k'ab', would you kindly show me the word 'k'ab' in Bukhari shareef.

G- The word 'k'ab' is not there.

find it to have been his practice.

G- Okay it may not be in Bukhari, but it most definite
Abu-Dawud and in Muatta Imam Malik.

S- Brother! It doesn't matter; let us look in Abu-Dawud
and other books. Here we go, this is **Abu-Dawud** ***pg9***
the entire chapter is found here.

It has a narration of Ibn Umar رضي الله تعالى عنه, he says, 'do no
gaps in between for shaytan.'

In the 2nd narration it is said, that Nabi ﷺ would com
saffs (rows) and straighten our saffs by placing his hand
shoulders and chests, aligning them.

In the 3rd narration it said 'stand close to one another an
the necks.'

In the 4th narration it is said 'align the shoulders.'

In these narrations, we find with the words, 'a'na
'manakib', the word 'haazhoo' the meaning of which
keep in line. No person takes 'mahazhat' to mean stick/jo
If you translate 'haazhoo bainal manakib' as, join shou
shoulder, then you would have to translate the words 'ha
bainal a'naq' in narration 3 as, join neck to neck. In tha
no ghair muqallid practices on this. Where you join sho
you should also join necks. Could you perhaps stand u
join neck to neck and show me (how its done).

G- Look, the word ankle is also found in Abu-Dawud. N
Ibn Basheer says, 'I had seen someone join his shoulder,
and knee to the person standing beside him.

S- Okay, let us see how this is done practice on joining these four things, and show us.

G- Which four things? Standing neck to neck, shoulder to shoulder, knee to knee and ankle to ankle? These four could never be joined.

S- My dear! Today at Zuhr in your Masjid, you should look amongst the congregation, and see if you can find anyone joining these four things. You people say this, but practice only (on the narration which mentions the word) shoulders, you do not join at the neck, neither the knee, neither the ankle. **You (also) only join at the small toe, for which there is no Hadith (as proof).**

G- When it is not possible to practice on these four things, why then has the Rasool of Allaah تَبَارَكَ وَتَعَالَى given us the command? Did Nabi ﷺ not have the knowledge, that this cannot be practiced upon, yet he still gave the command to do so? After all, Allaah forbid, was the understanding of Nabi ﷺ lesser than yours?

S- Brother! Nabi ﷺ would never command the Ummat to do something which is impossible to do. Well, the meanings which you have understood from these Ahadith, are incorrect, therefore you are having difficulty practicing upon them. **How can, that which is impossible to put into practice, ever be the command of the master?** Nabi ﷺ was always concerned about that which would be easy for the Ummat. Sometimes he would say, 'if it were not for the fear that it would be difficult on you, I would have commanded you to use the miswaak for every salah, and I would have commanded you to delay the Esha salah. In short, Rasulullaah ﷺ would never give a command, which the Ummat cannot possibly practice on.

..., what else could the meaning of joining the s... neck, knee and ankle be? Could you perhaps explain... me?

S- Now you have mentioned what you ought to. Fi... would take Bukhari, **Ibn Hajar Asqalani has writ... most comprehensive commentary on it. He say... meaning of this is just to emphasize straightening... saff, and filling the gaps in between.'**

G- Ibn Hajar was a Shaafi, and we are ghair muqalli... could his words be proof for us?

S- Whose words are proof for you then?

G- Whatever interpretation the Ahle Hadith Ulama mak... is what I would accept.

S- This is what you call *taqleed*. You ran from *taqleed*, ... you do not have to practice *taqleed*. Have you not now ja... yourself right in *taqleed*?

G- Today your *taqleed* band/rope will also be broken ... We will discuss this too.

S- Insha Allaah we will (discuss it).

G- Nevertheless, as far as the meaning that the Ulama o... Hadith have taken
regarding joining the neck, shoulders, knees and ankles, ... you show me the volume. It seems you have no book whi... Ulama of Ahle Hadith have written regarding this matter.

S- Brother! The promise which I have made, I will definitely fulfill. I will show you the explanations given by the Ahle Hadith Ulama, but the question is, will you accept?

G- Why should I not accept? They only talk about that which is in the Quraan and Hadith.

S- This is Fatawa Ulama-e-Hadith in my hand. I will show you the complete text. Check up vol.3 pg.20/21

'All that remains (to be explained) is, by (the word) ankles, are the ankles, proper, meant or just the foot? The correct intent seems to be the foot, because the ankles cannot join unless the foot is bent, therefore one has to stand bending his feet. This (bending of the feet) has many deficiencies:

1. To stand in this position for long is difficult,
2. The toes do not face the qiblah,
3. One will have to keep moving, which results in lack of concentration,
4. There are many similar deficiencies.
5. That is why the foot is meant and not the ankle. Some people spread the legs and stand due to which the shoulders do not meet, this is incorrect.'

G- Okay, this is an affirmed book of ours, in support of which you have already shown me much. Besides this, have any other Ahle Hadith Ulama said anything regarding this?

S- Yes, I will show you that also. Here is the book Salaatun Nabi ﷺ, written by Moulana Khalid Gujraati at hand. He writes on pg.150 of this book,

'Some people take the inconvenience of trying to join the ankles, so much so, that the very feature of the foot is changed,

Arabic alphabet 'baa' is used to imply straightening a
joining, or else it would have been incumbent, that just
take the inconvenience of joining at the ankles, we shou
at the shoulder, where as it is impossible to join
shoulders. Here, the meaning implied is that the saff sho
straightened and the shoulders and ankles should be align

This text of Gujraati sahib proves the following;

1) To join at the ankles is inconvenient,
2) The feature of the foot is spoilt;
3) The feet are narrowed at the front and spread at the
4) The (general) Ahle Hadith has not understood the
correctly;
5) The objective of the Hadith is, that the saff is
straight;
6) The object of the Hadith is, that the shoulders and
are in line;
7) Here the alphabet 'baa' implies straightening;
8) Here the alphabet 'baa' does not imply joining;
9) The shoulders can never join;
10) All the Ahle Hadith who join at the ankles, are cha
the feature of their feet.

That is ten in total.

G- Is there any other book besides this (which also discusses this subject matter?)

S- Yes! There is the book of Khwajah Muhammed Qassim Gujranwala, who is a ghair muqallid, titled 'Qad qaamatis-salah' I may quote from it also and put you at ease. Khwajah sahib says,

"Some people spread their legs more than necessary, with the result that the ankles meet, but the shoulders do not" *(pg.137)*

"In the narration which mentions joining the ankles, there is a narrator, Zakaria bin Abi Zaaidah, who is a mudallis (one who hides the name of his teacher) and (he) uses the (arabic) word 'un' (from) when narrating." *(pg.136)*

Now, your own Ulama are not willing to accept the narration mentioning the ankles as authentic, what is your decision?

G- My decision is the same as my Ulama. Verily they are more knowledgeable than me and they do not lie. Why should I not accept what they say?

S- Is this not *taqleed*?

Taqleed (following an Imam)

G- Taqleed is what you do, and this is shirk (ascribing partners with Allaah). Every Muslim should abstain from shirk, for a mushrik will not enter Jannah (paradise).

S- My dear! Firstly define shirk, thereafter show me where does taqleed fit in the definition of shirk.

G- The definition of shirk is, to ascribe anything as a partner to Allaah, be it in His being, attributes or knowledge.

S- Brother! Now define taqleed.

G- I have not extracted it from the Hadith, neither is it f
the Hadith. This is just what I have heard from the Ulam
S- Did you verify this definition, or you just accepted it?

G- When the Ulama lecture or give a talk, where does a
stand up during the talk and ask for a Hadith for eve
they mention? What they say, is just accepted as is.

S- When you heard the definition of taqleed, and acce
trusting your Ulama, without having seen it in an
(personally), then this is precisely what taqleed is. Yo
made taqleed of your molwi and we have made taq
Imam-e-a'zam Abu Hanifa رحمه الله تعالى. The question th
beckons is, how is taqleed shirk?

G- Could you also give the definition of taqleed?
S- Taqleed is, "To practice shariat with the guidance
expert in shariat"
G- Your definition is incorrect. Taqleed means to
rope/string, and a rope is strung on the neck of an animal

S- Firstly brother! You passed the verdict of shirk over u
you call us animals and are not even ashamed of it. Wh
you get the meaning of taqleed, to be tying a rope/string?

G- The word taqleed is derived from the word 'qilaada
the meaning of 'qilaadah' is rope/string, and a rope/st
tied around the neck of an animal.

S- **Qilaadah has two meanings; one is in referen
human beings, i.e. Necklace/collar, while the other**

reference to an animal, i.e. rope/string. We take the meaning in reference to human beings, which is necklace.

G- So qilaadah also means necklace, in which Hadith could you show me this?

S- When I asked for a Hadith regarding your definition of taqleed, you were immediately shocked. Now, when I say qilaadah means necklace, you want a Hadith. Well, no problem, we shall fulfill even that request of yours. It is mentioned in a Hadith, 'Aa'isha رضي الله عنها borrowed a necklace from Asma رضي الله عنها (Bukhari vol.1 pg.48, pg.532 & Muslim vol.1 pg. 160). (Here the word qilaadah is also used for necklace)

Here we go; your tall request has been fulfilled. Now I have the right to say that qilaadah means a necklace which adds to the beauty of a person, and enhances ones beauty, and brings a shine to ones beauty.

G- What is the other meaning of qilaadah?

S- 'To tie a rope'. This meaning would be implied in reference to an animal. When used in reference to humans, it would be necklace. Now each one may choose what he desires. Would you choose the (one used for) animals, or the (one used for) humans? Well, we are humans, so we would opt for the one used for humans.

G- Okay, tell me, when the Quraan and Hadith is present in their complete forms, why then does a need remain to follow any Imam? Is there some sort of requirement that still exists even in the presence of the Quraan and Hadith? You have shunned the Hadith of Rasulullaah ﷺ and fallen behind some Imam, whose words are not Deen, and will you not be rewarded for following him, neither will you be sinning if you did not follow him. Look, we only follow that Imam, whom we have been commanded to follow by Allaah, which is

Rasulullaah ﷺ and we (only) accept fiqh. You hav
understood the stand point and objective of the Ahnaaf
you understood it, you would never have any objections.

G- So, besides this, what other object do you have? P
explain so that I may understand.

S- Dear! We, the Ahnaaf first look into the Quraan, if we
the ruling there, all praise be to Allaah, if not, we look int
Hadith, if we find it here then fine, if not, we loo
consensus, if we do not find it in consensus also, then on
we apply *(qiyaas)* shar'i analogy to solve the matter. In
way, fiqh takes 4th place. **With us, even if the Hadith is w
it will be given first choice and preference, not *(qi*
shar'i analogy.**

G- Is the Quraan and the Hadith incomplete or com
without fiqh? If it is complete, what is the need for fiqh w
is the compilation of an Ummati (follower)? If it is incomp
does that then mean that Allaah and his Rasul ﷺ had
Deen incomplete?

S- I would like to ask you as to where you have got
question from.

G- From the Ulama.

S- Never! This is a question that the munkireen-e-Hadith (t
who reject the Hadith) had posed to the Muslims regardin
Hadih of Rasulullaah ﷺ, is the Quraan incomplet
complete without the Hadith? If the Quraan, which is the

of the Creator and is undoubted and Allaah has made its preservation His personal responsibility, is complete, the Hadith which is the word of creation and could be doubted and Allaah has taken no responsibility for its preservation, why then should the word of the chosen (Rasulullaah ﷺ) be accepted and not the Rabb? In the presence of the word of the Creator why the word of the creation should be accepted? In the presence of an undoubted book why the supposed information of an individual should be accepted? In the presence of a protected word why the unprotected Hadith of Rasulullaah ﷺ, which was compiled hundreds of years after him, be accepted?

G- This question of the munkireen-e-Hadith is incorrect, because the Hadith is not contrary to the Quraan; in fact it is an exposition and explanation of the Quraan.

S- So my dear! Just as the objection of the munkireen-e-Hadith against the Hadith is incorrect, your question against fiqh is also incorrect. Because, Just as the Hadith is an exposition of the Quraan, in exactly the same way fiqh is an exposition and an explanation of the Quraan and Hadith. When the Quraan is explained in the words of the Nabi ﷺ , this is termed as Hadith, and when the Quraan or Hadith are explained in the words of an Imam or religious scholar, this is termed as fiqh. Fiqh is not some new, separate entity from the Quraan and Hadith.

G- If fiqh is the explanation of the Quraan and Hadith, every ruling of it should be in conformity to the Hadith. I mean that every minutest aspect of it should be the explanation of either a verse in the Quraan or the Hadith, and then we could accept that okay fiqh is really an exposition of the Quraan and Hadith, but is it such?

S- It is not necessary that every minutest aspect of fiqh will be the precise explanation of the Quraan and Hadith.

from the Quraan?

G- This is very difficult, nay impossible.

S- Therefore in spite of every Hadith not being proven fro[m the] Quraan, it is still the explanation of the Quraan. Simila[rly in] spite of every minutest aspect of fiqh not being expl[icitly] proven from the Quraan and Hadith it is still the explan[ation] and exposition of both. An explanation of anything is al[ways] more extensive than the thing being explained. For exa[mple] someone asks, 'What is the Quraan?' Consider this que[stion] 'What is the Quraan?' The person explaining would ex[plain] thus, 'This is a book which was revealed to the ch[osen] Nabi ﷺ It is a book free of any doubt.' You see the [word] being explained is one word 'Quraan', but its explanati[on is] made up of many words simply so that one may unders[tand] and in many instances an example has to be given for fu[rther] explanation. Now if someone has to ask for every word o[f the] explanation to be shown in that which is being explained, this would be a sign of him lacking intelligence. Therefor[e to] ask for every Hadith to be found in the Quraan is also the [sign] of a lack in intelligence. In exactly the same way, for som[eone] to ask for every minutest aspect of fiqh to be proven from [the] Quraan or Hadith is a sign of him seriously lackin[g] intelligence.

G- Another reason for not accepting fiqh is the differen[ce of] opinion in the matters of fiqh. We do not accept fiqh bec[ause] of the major differences of opinion in the fiqhi rulings.

S- My brother! It seems you have taken the support of theft. This is also a question of the munkireen-e-Hadith. They also said that they do not accept the Hadith because of the difference of opinion regarding Hadith. The Shias say that they do not accept the Sahaba because of the difference of opinion amongst them. The founder of the Paadri said that they do not accept the Quraan because there is a difference of opinion in the manner of its recital, and mister, you say that you do not accept fiqh because of the differences of opinion found therin. So, this is not some new bud (that has sprouted) of yours, but this is the very objection of the Paadris on the Quraan, the Parwez on the Hadith, the Shia on the Sahaba رضي الله تعالى عنهم, and those rejecting fiqh on fiqh. In fact I would like to add that there are differences of opinion regarding the definition of what is termed authentic. Why then do you not discard the authentic Hadith also? When the difference of opinion regarding some matter could be the reason to discard it, then those who reject or discard the Quraan, Hadith and the Sahaba رضي الله تعالى عنهم should not be rebuked, if you are true, they are also true. (Allaah forgive,) and if their rejecting Quraan, Hadith and the Sahaba رضي الله تعالى عنهم is incorrect, then definitely your question is also incorrect.

G- Okay, why are there differences of opinion in fiqh then?

S- In reality, there is no difference, only you seem to see differences. Just as there are two types of recital of the Quraan; one repeated and, the other uncommon. The uncommon ones are not termed as Quraan, while the repeated ones are termed as Quraan. The Paadris always make objections on the uncommon recitals of the Quraan, and we keep telling them, 'that which you are objecting to is the uncommon recitals and it is not the Quraan.'

In a similar manner the Ahadith are of two types; authentic and the other fabricated. Both these types are found in the books.

the Hadith that replaced it, to then say that there is a
or conflict between two sayings of Nabi ﷺ
incorrect.

In a similar way the Hanafi fiqh is of two types; one
(mufta bee he) ruling accepted by the jurists and
being (*ghair mufta bee he)* the ruling not accepte
jurists. The accepted ruling is called the Hanafi fiqh
is no difference or conflict in these rulings. This
conflict is what the Paaris see in the Quraan
munkireen-e-Hadith see in the Ahadith and you are se
fiqh.

G- Today is the first time I am hearing that in fiqh yo
accepted ruling and a non accepted ruling. The truth i
even know what these mean. Do the words *mufta be*
ghair mufta bee he appear alongside every verdict?

S- The words *mufta bee he* are derived from the w
which means firm, strong youngster. Therefore, the m
a *mufta bee he* verdict would be firm points or soli
Ghair mufta bee he means un-firm (unsubstantiated
My friend! You are always making objections on
points and you keep tagging on them. This Allaah
mentioned, that His speech is of two types, *muhkama*
verses the meanings of which are understood to
mutashaabihaat (those verses the meanings of whicl
has kept to Himself and a select few whom He wishes
has ordered us to adhere to the *muhkamaat* and not del
mutashaabihaat. Allaah goes on to say that only thos
hearts are crooked (corrupt) will delve into them. My
you found only the uncommon and unaccepted ver

object on, which we ourselves do not even accept as the Hanafi fiqh? Why do you not object on what really is the Hanafi fiqh and then see?

G- You are answering half my question. I am asking; do you find *mufta bee he* or *ghair mufta bee he* written alongside every fiqhi ruling?

S- Just as in the Quraan you would not find a note with each verse saying that this is a verse from the *muhkamaat* or the *mutashaabihaat* and with each Hadith you would not find a note saying this is an authentic or a fabricated Hadith, similarly you would not find a note with every ruling in fiqh that this is the *mufta bee he* or the *ghair mufta bee he* verdict. Nevertheless, this is decided by the scholars. Likewise the decision of whether a verdict is *mufta bee he* or *ghair mufta bee he* is that of the experts in fiqh.

G- How do we find out if a Hadith is authentic or fabricated, abrogated or not?

S- Just as you would not find a notice on every note, that this R100 note is no longer in circulation, the sign of it would be that you will not find it being used in the market place. In the same way the sign of an abrogated Hadith would be found (by looking at the) era of the Khulafaa-e-RashiDeen. If we find that a Hadith was practiced on in the best of eras, we would know that this Hadith is authentic and we may practice on it, and if we find that a Hadith was not practiced upon in this era, we would understand that this is an abrogated Hadith.

G- Okay tell me, why are you called Hanafi and not Muhammedi? So, are you a Hanafi or a Muhammedi?

S- Today you have mimicked the wahaabis and said good-bye to your brain!

G- How is that?

S- Your question is like my asking you whether it is Saturday or January; or is it Wednesday or February? Any intelligent person would be astounded, for if there were any conflict (in meaning) between January and Saturday, only then would this question be sensible. When today can be the Saturday and also be January then there is no difference between the two. Rather, the question should be, is today Saturday or Sunday? Is it the month of January or that of February? A day will oppose another day, and a month would oppose another month. I can also ask you questions like yours. Are you a ghair muqallid or a human? Are you an Ahle Hadith or a human? Are you Pakistani or Panjaabi? Just as these questions are incorrect in your opinion, the question of being a Muhammedi or Hanafi is incorrect. Should your question be correct, would you kindly answer the above three questions of mine? The answer to such questions would just be swearing.

Now listen, if someone asks as to why you are referred to as Panjaabi or Laahori and not Pakistani, you would say we are referred to as Pakistanis when compared to those living in countries outside Pakistan and as Panjaabis when compared to those living in Sindh or Baluchistan. In the same way when a non-Muslim asks who you are, you would say you are a Muslim and Muhammedi. This means that the words Muslim and Muhammedi are used when compared to non-Muslims, and Hanafi is used when compared with Shafis, Maalikis, etc. You do accept that being called a Panjaabi does not negate being a Pakistani, nor does being an Ahle Hadith negate being a human, why would being a Hanafi negate being a Muhammedi?

G- Should we accept that which the Nabi ﷺ says, or that which an Ummati says?

S- When that which the Ummati says is contrary to that which the Nabi says, then, only that which the Nabi says would be accepted. When that which the Ummati says does not contradict what the Nabi says, but only appears to be contrary, then, you yourself may specify the cure for that. The explanation of this has been given by Shah Waliullah رحمہ اللہ تعالیٰ in the following words;

We do not follow the Imams except for the fact that they are more knowledgeable than us as regards the book of Allaah and the teachings of His Rasul. *(Hujjatullahil-baaligah)*

The munkireen-e-Hadith also ask if one should accept that which the Creator says or that which the creation says? The person answering will definitely say that one should accept that which the Creator says. As soon as he says this, the munkir-e-Hadith will say, Bukhari, Muslim, Abu-Dawud, Tirmizi, ibn-Majah, Nasai are all the works of the slave and the only book of the master is the Quraan, one has to accept it only and practice on it, not on the books of the slaves. My brother, you have now adopted the way and manner of the munkireen-e-Hadith. They confused matters by saying Creator and creation and made the people discard the Hadith of Rasulullaah (ﷺ). You are confusing matters by saying Nabi and Ummati in an effort to make people discard the fiqh of the fuqaha. This is also a question you have stolen from them. You call yourself Ahle Hadith and they call themselves Ahle Quraan.
G- One should follow only and only Nabi ﷺ, not an Ummati, whereas you accept the fiqh of Imam Abu Hanifa رحمہ اللہ تعالیٰ.

S- We follow and obey only Nabi ﷺ but with guidance of Imam A'zam Abu Hanifa رحمہ اللہ تعالیٰ

G- What guidance would that be? Without the guidance of an Imam can one not follow the Rasul of Allaah?

S- No, one cannot. Look, an example of this is salah in congregation where one person is the Imam and the rest are congregation (muqtadis). The Imam says the takbir-e-tahrimah; the congregation also says it, but only after him and in following him. The tahrimah of both the Imam and the congregation is for the sake of Allaah. The Imam stands, the congregation also stands, both are standing for the sake Allaah, but the congregations' standing is in following the Imam. The Imam bows down; the congregation also bows down, both bow for the sake of Allaah, but the bowing of the congregation is in following the Imam. The Imam prostrates, the congregation also prostrates, both prostrate for the sake of Allaah, but the congregation prostrate after the Imam and in following him. When the Imam lifts his head after bowing or prostrating, so do the congregation, but only after the Imam and in following him. Similar is the case of the sitting posture.

In short in congregational salah, the Imam fulfills all the various postures and so does the congregation, but every move of the congregation is after the Imam and never ahead of him. If the congregation moves ahead of the Imam, then according to the Hadith, they will be turned into donkeys. Now if some non-Muslim has to say;

The Imams' tahrimah is for (the pleasure) Allaah, and the congregations' is for the (pleasure of the) Imam;

The Imams' standing is for Allaah, and the congregations' is for the Imam;

The Imams' bowing is for Allaah, and the congregations' is for the Imam;

The Imams' prostrating is for Allaah' and the congregations' is for the Imam;

The Imams' standing between postures and sitting between postures is for Allaah, and the congregations' is for the Imam;

The Imams' sitting is for Allaah, and the congregations' is for the Imam;

The Imams' salaam is for Allaah, and the congregations' is for the Imam.

So, to say that the Imam does everything for Allaah while the congregation does everything for the Imam is certainly incorrect.

This suspicion came to the mind of the non-Muslim due to him seeing that the congregation is following the Imam. (He thought) these people are following the Imam in every action, perhaps they are worshipping him, whereas these poor souls are also worshipping Allaah, but just by following the Imam. We the Hanafis also follow Muhammed ﷺ but with the guidance of an Imam, due to which the ghair muqalliden have accused us of accepting that which Imam a'zam Abu Hanifa رحمه الله تعالى says and not that which Nabi ﷺ says. They accuse us because of being mistaken like the non-Muslim or out of sheer ignorance.

We accept the Sunnat of Rasulullaah ﷺ, but as guided to us by the Imam.
We accept the Shariah of Rasulullaah ﷺ, but with the guidance and in following the Imam.

We adopt the method of performing salah of Rasulullaah ﷺ, but with the guidance of the Imam.

G- Then too the Imam has come in between. You have not accepted that which Nabi ﷺ sincerely.

S- My dear brother! Whenever a Hadith has reached us it has been via the ummat.

G- I take everything direct from Nabi ﷺ I do not know what this Ummat "shummat"(additional no meaning word) is all about.

S- This means that you are claiming to be from amongst the Sahaba رضي الله تعالى عنهم.

G- I am not claiming to be a Sahabi; I was born 1400 years after Nabi ﷺ

S- When you have come 1400 years after Nabi ﷺ, who has then conveyed the sayings of Nabi ﷺ to you?

G- The Muhadditheen.

S- The Muhadditheen were also from amongst the Ummat. What types of Nabi were the Muhadditheen? The conversation has revolved and come back to the very same Ummat "shummat", but Bukhari Shareef or any other book of Hadith for that matter has a chain of narrators before every Hadith. This long list of names is called a sanad and every person in this sanad is an Ummati. You have got to make the Ummati a link to get to the Hadith of Rasulullaah ﷺ.

G- Why do you accept the rulings of Imam Abu Hanifa رحمه الله تعالى and not the other aimmah (Imams)?

S- Had we accepted the rulings of any other Imam also, you would have called it shirk, because taqleed is shirk in your opinion.

G- You should accept all four Imams. Why do you accept only Imam Abu Hanifa رحمه الله تعالى?

S- If the taqleed of just Imam Abu Hanifa رحمه الله تعالى is shirk, then the taqleed of all four Imams would be a greater form of shirk. In fact this would be shirk multiplied four times. Trying to pull me out of shirk, you have involved me in a greater form of shirk. When bowing down to one idol is haraam, how does bowing down to four idols become touheed? Wow! **Your**

philosophy is this; to follow one Imam is shirk and to follow four is touheed!

G- Why do you give preference to the rulings of Imam Abu Hanifa رحمہ اللہ تعالیٰ?

S- My brother. This is because the era of Abu Hanifa رحمہ اللہ تعالیٰ in comparison to the eras of the other Imams, **is closer to that of Nabi ﷺ**. As far as the eras are concerned, Nabi ﷺ has said that the best of eras is mine, then the era after mine, then the era after that. In this way the closest era is that of Imam Sahib, therefore we give him preference.

G- Why do you not follow the Sahaba رحمہ اللہ تعالیٰ?

S- If taqleed itself is shirk then taqleed of the Sahaba رضی اللہ تعالیٰ عنہم is also shirk. How could the taqleed of Imam Sahib be shirk and that of the Sahaba رضی اللہ تعالیٰ عنہم be touheed?

G- Why do you not give preference to the books of Sahaba رضی اللہ تعالیٰ عنہم regarding the rulings (of Islaam?)

S- There is no such book of the Sahaba رضی اللہ تعالیٰ عنہم in which the rulings regarding salah, fasting, zakaat or hajj are all compiled. This Hanafi fiqh is actually a collection of the various rulings of the Sahaba رضی اللہ تعالیٰ عنہم. This fiqh has collected the flowers that were spread all over and presented as a bouquet to the ummat.

G- When your fiqh has the Quraan, Hadith and sayings of the Sahaba رضی اللہ تعالیٰ عنہم in it, why do you then call it Hanafi fiqh?

S- Just as a narration that is found in Bukhari is referred to as a Hadith of Bukhari. Whereas in reality it is the Hadith of Nabi ﷺ The meaning of this is that we have received this Hadith via Imam Bukhari رحمہ اللہ تعالیٰ. This is the Hadith of

Muslim. Whereas it is the Hadith of Nabi ﷺ. Saying that the Hadith is Muslims', means that it reached us via Imam Muslim رحمه الله تعالى. In the very same way to say that this is Hanafi fiqh means, that undoubtedly these are the rulings of the Sahaba رضي الله تعالى, **but they have reached us via Imam Abu Hanifa رحمه الله تعالى.**

G- Why do you divert your link from Nabi ﷺ and attribute it to Imam Abu Hanifa رحمه الله تعالى? In the presence of the biological father to attribute your link to someone else is such a big crime. Nabi ﷺ is the spiritual father yet you call yourself Hanafi instead Muhammedi. The Christians are then better than you, because they make their reference to their Nabi.

S- You do not even love the word Muhammedi as much as you hate the word Hanafi. You are also not called Muhmmedi. Sometimes you are called Ahle Hadith, sometimes salafi, sometimes athari. Who ever does call you Muhammedi? Like a Worthless person sitting and considering himself to be some big police officer in his heart! We have never heard anyone ever call you Muhammedi. What we have heard you being called is wahaabi, salafi, najdi, athari, ghair muqallid etc.

G- Ahle Hadith is our descriptive name, could we not be called that?

S- Is Hanafi not our descriptive name? Could we not be called that? I could also say that the Christians are better than you, because they are called Christians whilst you are called salafi or athari. I would say the Sikh is better than you, because all of them have beards while some of your ulama had beards the length of a barley seed, yet they were senior ulama. Many were considered mountains of knowledge and leaders of your sect. Even your beard is lesser than the Sunnat length.

G- Cutting or trimming the beard was the personal affair of those ulama and it is also my personal affair.

S- Would there be no blame/seizure for personal affairs? How could you absolve yourself by saying it is a personal affair? In that case, was not the claim of being Rabb almighty the personal affair of Pharaoh? A person drinks alcohol, commits adultery, gambles, cuts or trims his beard, steals, does not perform his salah or discards the fast, and then says it is his personal affair, will such a person just be left? Will, the excuse presented before us be acceptable in the court of Allaah? To call someone a Christian or Jew because of the raging fire of hatred and jealousy (in the heart) is very easy and the normal habit of many amongst you. You people keep giving these titles to others. We can also do the same, but it is inappropriate. One has to ponder things with a level head and ask Allaah for ability to carry out good deeds.

G- Is it incorrect to be called Ahle Hadith?

S- Is it incorrect to be called Ahle Sunnat?

G- Ahle Sunnat and Ahle Hadith are both one and the same thing. You cannot separate them.

S- My dear, you cannot make them one thing. There is a difference as vast as the east is from the west between the two. Nabi ﷺ had given us the name Ahlus Sunnah Wal Jamaat and not Ahle Hadith nor did he name us salafi or athari. If Nabi ﷺ has not commanded us to be called Hanafi, when has he commanded (anyone) to be called salafi, najdi, athari, wahaabi or Ahle Hadith?

G- Nabi ﷺ himself having mentioned the words Ahlus Sunnah wal Jamaat, where do you get this from?

S- Let me check up the kitaab and show it to you. Here we are, this is the commentary (of the Quraan) titled Durre-Manthoor. Under the verse; 'on that day when faces of some will be radiant.......' It is mentioned that Nabi ﷺ said, 'Those whose faces will be radiant refers to the ahlus Sunnah wal Jamaat.' There is a similar narration in the commentary of Ibn Katheer.

G- The words Ahle Hadith are also found in many books. The commentators of Hadith sometimes say, 'this is what the Ahle Hadith mention,' these types of phrases are found in abundance. From this we may understand that (the title) Ahle Hadith is found from the era of Nabi ﷺ so how could one say that this is incorrect?

S- You have stumbled or been made to stumble. The word muarrikheen has been used for historians in the books, and the word mufassireen for commentators (of the Quraan). In a similar way the word muhadditheen has been used for the people (commentators) of Hadith, and not for the ghair muqalliDeen. **Would you be able to show me the words Ahle Hadith used in reference to a person that rejects fiqh, in any Hadith or the commentary of any Hadith?** Now if someone has to start a new sect and call it Ahle Tafseer because these words are found in the books, this is incorrect. Or a 2nd person calls himself Ahle Taareekh because these words are found in the books, this is incorrect. Or a 3rd person calls himself Ahle Quraan because our name is found in Thirmizi shareef, this is incorrect. In the same way for those who reject fiqh to say that we are the Ahle Hadith because these words are found in the books is also incorrect. Look, the Parwezis who rejected the Hadith used to call themselves Ahle Quraan and present the following as proof, that in Thirmizi under the chapter of witr there is a Hadith wherin Nabi ﷺ mentions, 'O people of the Quraan perform the witr (salah)'. Those rejecting the Hadith say that this refers to them.

We have exhausted ourselves trying to look everywhere for someone, prior to the English ruling (over the sub-continent), being referred to as the Ahle Quraan, or for a group existing anywhere in the world, who reject the Hadith to be called Ahle Quraan. They had also made the same claim that the Ahle Quraan are in existence since the existence of the Quraan. Therefore, if the Quraan is true the Ahle Quraan are also true. Now you are shouting the same slogan that the Ahle Hadith are in existence since the time of Nabi ﷺ. Ever since the Hadith existed, the Ahle Hadith existed. Therefore, if the Hadith is true the Ahle Hadith are also true, **whereas prior to the English rule there was no group in the world who rejected fiqh to be known as the Ahle Hadith.** Fine, just show me a Hadith wherein those who reject fiqh are called Ahle Hadith.

G- Whether it is Ahle Hadith or Ahlus Sunnah Wal Jamaat, they are both one and the same thing. How many times should I tell you?

S- You have erred or have been caused to err;
A Hadith can be sahih, daeef, hasan, mursal, mudal, munqat'i, marf'oo, mouqoof, maqt'oo, besides these, there are many other categories. I am not sure which one do you accept, sahih Ahle Hadith or daeef Ahle Hadith, mursal Ahle Hadith or hasan Ahle Hadith, mouqoof Ahle Hadith or maqt'oo?

The Sunnat is never daeef (week/un-substantiated), how could Ahle Hadith and Ahlus Sunnah wal Jamaat be the same, when;

1. The ahlus Sunnah follow an Imam; whilst the present day, customary Ahle Hadith considers following an Imam to be shirk.
2. The Ahlus Sunnah considers three talaaq to be three; whilst the Ghair muqallid, customary Ahle Hadith considers three talaaq to be one only, like the Shia

3. The Ahlus Sunnah honor the saints; whilst the ghair muqallid scholars look for useless faults in the saints.
4. The Ahlus Sunnah consider the Sahaba رضي الله تعالى عنهم to be a yardstick for the truth; whilst the Ghair muqallid do not consider the Sahaba رضي الله تعالى عنهم to be a yardstick for the truth.
5. The Ahlus Sunnah consider even the action of a Sahabi رضي الله تعالى عنه to be Sunnat; whilst the ghair muqallid call the first azaan of Jumuah to be an Uthmaani innovation.
6. The Ahlus Sunnah lift their hands after salah and supplicate; whilst the Ahle Hadith do not supplicate and refer to supplication as an innovation.
7. The ahlus Sunnah accept fiqh; whilst the Ghair muqallid reject fiqh.
8. The ahlus Sunnah are of the opinion that there is punishment and reward in the grave; whilst the present day ghair muqallid do not hold this opinion.
9. The Ahlus Sunnah are of the opinion that Nabi ﷺ is alive in his grave; whilst the Ghair muqallid do not hold this opinion.
10. The Ahlus Sunnah do not accept less than twenty rakats taraaweeh; whilst the Ghair muqallid say it is eight rakats.
11. The Ahlus Sunnah say it is an act of reward to visit the mausoleum of Nabi ﷺ; whilst the Ghair muqallid Ahle Hadith says it it is haraam.
12. The Ahlus Sunnah say that Nabi ﷺ is able to hear the salutations being sent to him by those alongside his grave; whilst the Ghair muqallid rejects this.

13. The Ahulus Sunnah consider the slaughtering of buffalo to be permissible; whilst the Ghair muqallid considers it haraam.

14. The Ahlus Sunnah say the slaughtering cᶠ horse is haraam; whilst the Ghair muqallid says it is halaal.

15. The Ahlus Sunnah say it is not permissible to look into the Quraan while in salah; whilst the Ghair muqallid says it okay to do so.

16. The Ahlus Sunnah say that a woman in the state of janaabt (impurity) may not recite the Quraan; whilst the Ghair muqallid says she may recite the Quraan.

17. The Ahlus Sunnah say that a woman becomes haraam on her husband if he engages in any illicit relationship with his mother in law; whilst the Ghair muqallid says she does not become haraam. *(Nauzlul Abraar)*

18. The Ahlus sunnah say the mausoleum of Nabi ﷺ is sanctified place; whilst the Ghair muqallid says it is an innovation and should be broken down. *(Urful Jaadi)*

19. The Ahlus Sunnah perform the janaazah salah silently; whilst the Ghair muqallid perform it in a raised voice.

20. The Ahlus Sunnah say that a person who joins the Imam in the position of ruku has made the rakat; whilst the Ghair muqallid says he has missed it.

(Toudeehul Kalaam)

21. The Ahlus Sunnah leave the hands to the side (of the body) in qauma; whilst the Ghair muqallid Ahle Hadith of Sindh tie it.

22. The Ahlus Sunnah do not practice on the abrogated Ahaadith; whilst the Ghair muqallid consider practicing on it a great form of jihad.

23. The Ahlus Sunnah do not perform any nafal after the Maghrib azaan; whilst the Ghair muqallid who normally is an enemy of nawaafil will make sure he performs nafal at this time.

24. The Ahlus Sunnah stands in salah expressing humility; whilst the Ghair muqallid stands haughtily.

25. The Ahlus Sunnah say there are a few differences in the performance of salah of a woman and a man; whilst the Ghair muqallid says there is no difference.

26. The Ahlus Sunnah say an immature (one who has not reached the age of puberty) may not be appointed as Imam; whilst the Ghair muqallid says he may be appointed as Imam.

27. According to the Ahlus Sunnah surah Faatiha is part of the Quraan; whilst the Ghair muqallid say it is not included in the Quraan.

28. According to the Ahlus Sunnah Tahajjud and Taraaweeh are two separate salahs; whilst according to the Ghair muqallid they are both one salah.

29. According to the Ahlus Sunnah witr is of three rakats; whilst according to the Ghair muqallid it is of one rakat only.

There are many more rulings wherein there are quite a bit of differences between the Ahlus Sunnah and Ghair muqallid. How could the Ahlus Sunnah and Ahle Hadith be one and the same thing? When Hadith and Sunnat cannot be one as it has been previously indicated towards or explicitly proven, how then could Ahle Sunnat and Ahle Hadith be one?

G- Is it permissible to attribute ones link to anyone besides Nabi ﷺ? Has this been proven from the lives of Sahaba رضي الله عنهم?

S- My dear, some Sahaba were known as Alawi and others were known as Uthmaani. (Bukhari pg.433 vol.1) Were it incorrect to be referred to as Hanafi or Shaafi and a link attributed to a non nabi, then those Sahaba رضي الله تعالى عنهم who attributed their link to Hadhrat Ali رضي الله تعالى عنه or Hadhrat Uthmaan رضي الله تعالى عنه were also attributing a link to an ummati, what type of Nabi were they, (Hadhrat Ali and Uthmaan رضي الله تعالى عنه?) How is that correct then? All I can say is that when you have missed the right path you will continue going astray. All you have is objections against the Hanafis and you keep rubbing shoulders (in conflict with them), together with that if most certainly you are passing judgment on the Sahaba رضي الله تعالى عنه, so be it. The Sahaba رضي الله تعالى عنهم would have never chosen a link attributed to Hadhrat Ali رضي الله تعالى عنه or Hadhrat Uthmaan رضي الله تعالى عنه if it was incorrect to attribute a link (to oneself) other than that of Ahle Hadith or Muhammedi.

G- Is there any need for an Imam other than Nabi صلى الله عليه وسلم?

S- Life is always on the move. New questions/problems keep coming up. Who would you have them solved by?

G- Nabi صلى الله عليه وسلم.

S- Nabi صلى الله عليه وسلم is not present.

G- Imam Sahib is also not present.

S- The fiqh of Imam Sahib is.

G- The Ahaadith of Nabi صلى الله عليه وسلم is present. Which Imam of yours is present to solve your contemporary problems?

S- Our Imam-e-A'zam is Imam Abu Hanifa رحمه الله تعالى

G- In the end, how is it that the Deen of Nabi صلى الله عليه وسلم suffices for just hundered years while the fiqh of the Imam suffices till the

Day of Judgment? Was the Hadith of Nabi ﷺ only meant for hundred years?

S- My dear, spit your anger out. The Aimaa did not create any new Deen. Nabi ﷺ had given glad tidings regarding Imam-e-a'zam, who is from the best of eras, that there will soon be a person from Persia who, if imaan had to reach the suraya star, he would bring it from there and present it to the mankind. You would find many (apparent) contradictions in the Ahadith, the reason for this is, at times Nabi ﷺ would give a certain command (regarding a matter, and) later Nabi ﷺ would give a different command (regarding the same matter.) Now both are Hadith. One is in vogue while the other is not. How would we, living in the 15th century, decide as to which one is abrogated and which one is not?

Look, the Sahaba رضي الله تعالى عنهم ate iguana in the presence of Nabi ﷺ, yet in a narration of Abu- Dawud we find that Nabi ﷺ has prohibited us from eating it.

The Hadith mentions that eating something cooked on an open fire breaks the wudhu, yet we find the practice of Nabi ﷺ do be different contrary to this.

Sahaba رضي الله تعالى عنهم's drinking alcohol is proven from the Ahadith itself, yet later on we find the prohibition of consuming alcohol found in Ahadith also.

To make masaah of the head once and thrice, are both found (and proven) in the Ahadith.

Nabi ﷺ used to perform nafal salah after Asr, yet he has also stopped us from performing nafal after Asr.

There are Ahadith which mention gargling and passing water through the nostrils once, and there are also Ahadith which mention that these should be done thrice.

To perform Fajr when the sky is bright (just before the sun rises) is proven from Ahadith, and to perform the same while it is still dark is also proven from Ahadith.

You see, these are all different types of Haadith we find. We are able to present thousands of Ahadith wherein there are (apparent/open) contradictions. Now, these contradictions, as far as which is abrogated and which is not or which was the final practice and which was the initial practice of Nabi ﷺ can only be solved by one who is an expert in Shariat and at the same time a contemporary of the Sahaba رضوان الله تعالى عنهم. We find that Imam Abu Hanifa رحمه الله تعالى is a Taabi'ee and the leader of the Muslims in his era. We take the solutions to our problems from him. He would remove the contradiction from such narrations and put us on to that which was the final practice (of Nabi ﷺ. He would never go against the (ruling) of the Ahadith and force his own opinion.

G- How did Imam Sahib know which was the final practice of Nabi ﷺ?

S- Imam Sahib performed Haij in his childhood. He would go amongst the Sahaba رضوان الله تعالى عنهم and perform his salah with them. He would understand that which the Sahaba رضوان الله تعالى عنهم had done to be the final practice of Nabi ﷺ and record it, and those narrations which the people of the best of eras left out practicing on, he would also not practice on them. For, the beloveds of Nabi ﷺ would surely practice on a narration that is practicable.

G- How do we know that the practice of the Sahaba رضوان الله تعالى عنهم is the differentiating factor between the abrogated Ahadith from the non-abrogated Ahadith?

S- Nabi ﷺ has mentioned that there would be lots of differences after me, you should hold firmly onto My Sunnat and the Sunnat of the Khulafa-e-RaashiDeen. When Nabi ﷺ himself has mentioned, My Sunnat and the Sunnat of the Khulafa-e-RaashiDeen, it is clear that no one has more knowledge as regards the abrogated from the non-abrogated. Therefore, their practice becomes the deciding factor for us in as far as which was the final practice of Nabi ﷺ, and this was the rule/principle Imam Sahib had made for himself. This is why we take the solutions to our problems from him.

G- Is taqleed necessary for everyone, or just the ignorant?

S- Any person who has not reached the status of (ijtihaad) being able to interpret the Islaamic laws will have to make taqleed or else his work would not get done. (He would not be able to arrive at correct conclusions regarding Deen.)

G- I know many Ahadith, after studying all these Ahadith should I also make taqleed?

S- Do you know Arabic?

G- No, I read the translated books.

S- Well those translations are also the work of some Ummati and relying on their translations amounts to taqleed.

G- Only that person who is not acquainted with the Quraan and Ahadith or does not know the Ahadith regarding matters (of Deen) should make taqleed. To force one who has studied the Quraan and Ahadith into making taqleed is not correct.

S- Following an Imam is such a thing that will save a person from many deviations. **I have already told you that it is**

waajib, for a person who is unable to interpret the Islaamic laws, to make taqleed.

Q- Those who compiled the Sihah Sitta (six authentic books of Ahadith), were they muqallids or mujtahids?

S- This is a wonderful question. Look, **Imam Bukhari** رحمہ اللہ تعالیٰ selected certain Ahadith from many hundred thousand Ahadith to compile Bukhari Shareef. He knew many hundred thousand Ahadith by heart, yet he made taqleed of **Imam Shaaf'i** رحمہ اللہ تعالیٰ. We understand from this that a muhaddith like Imam Bukhari رحمہ اللہ تعالیٰ even had no choice but to make taqleed of a mujtahid. Imam Bukhari رحمہ اللہ تعالیٰ would have also been a Ghair muqallid if it were just sufficient to know Ahadith to free oneself from taqleed. Where do you stand.........no matter how a great an aalim of the day you may be? You certainly cannot learn more Ahaadith than Imam Bukhari رحمہ اللہ تعالیٰ. **Imam Muslim** رحمہ اللہ تعالیٰ has listed approximately 4000 Ahaadith which are not repeated (in his compilation). He was also a follower of **Imam Shaaf'i** رحمہ اللہ تعالیٰ. **Imam Abu-Dawud** رحمہ اللہ تعالیٰ has also listed close to 4000 Ahaadith in his Sunan of Abu-Dawud. Despite being such a great muhaddith he followed **Imam Ahmed ibn Hammbal. Imam Thirmizi** رحمہ اللہ تعالیٰ also narrates 4000 Ahaadith in his (book) thirmizi, yet he was also a follower of **Imam Shaaf'i** رحمہ اللہ تعالیٰ. **Ibn Majah** رحمہ اللہ تعالیٰ lists 4341 Ahaadith in his book, yet he too was a follower of **Imam Shaaf'i** رحمہ اللہ تعالیٰ. **Imam Nasai** رحمہ اللہ تعالیٰ has listed approximately 4000 Ahaadith in the Sunan of Nasai, yet he too was a follower **Imam Shaaf'i** رحمہ اللہ تعالیٰ. We would have to make another decision if you know more Ahaadith than those who compiled the sahih sitta, but if you know less Ahaadith than them, you have no choice but to make taqleed.

We would like to ask Imam Bukhari رحمہ اللہ تعالیٰ as to what forced him into making taqleed when he knew so many Ahaadith. We would also like to ask Imam Muslim رحمہ اللہ تعالیٰ

why he chose to make taqleed. Imam Thirmizi رَحِمَهُ اللهُ تَعَالَى should also be asked why he took the road of taqleed. We would ask Imam Nasai رَحِمَهُ اللهُ تَعَالَى if he was short of any hadith for him to have also chosen to follow an Imam. We would like to ask Imam Abu-Dawud رَحِمَهُ اللهُ تَعَالَى why he went to the door of Imam Ahmed ibn Hammbal رَحِمَهُ اللهُ تَعَالَى when he knew so many Ahaadith. We also need to ask Ibn Majah رَحِمَهُ اللهُ تَعَالَى what compelled him to make taqleed.

Would you term these illustrious people as ignorant or as mushhriks? (Those who ascribe partners to Allaah) Whatever judgment you wish to pass on them, you may pass on us. When we are mushriks (in your opinion) by making taqleed, how do our predecessors become muwahhid? (A person who believes in the oneness of Allaah). One needs to be conscious and his senses when passing a judgment.

G- Who did Imam Abu Hanifa رَحِمَهُ اللهُ تَعَالَى, Imam Shaaf'i رَحِمَهُ اللهُ تَعَالَى, Imam Maalik رَحِمَهُ اللهُ تَعَالَى, Imam Ahmed ibn Hammbal رَحِمَهُ اللهُ تَعَالَى follow? If they were muqallids, how do you make taqleed of a muqallid? And, if they were not muqallids, then they are just like us Ghair muqallids.

S- It's a saying of the wise, 'you need *aqal* to make *naqal'* (you need brains to quote). I do not know where you have heard that the four Imams were Ghair muqallids. Your question is like someone saying, I will not follow any Imam in salah. He may go on singing this song. If we were to ask him why (was he) not following the Imam, he would say that we should first show him who the Imam is following. Or, it is like someone who says that he is not an Ummati of Nabi ﷺ because Nabi ﷺ was not the Ummati of anyone, and we should first prove Nabi's ﷺ being an Ummati then only will he be prepared to be an ummati himself. First prove the Imam to be a muqtadi then only will I be a muqtadi or, I am not willing to be a subject of the king, because the king is not a subject to anybody. I am not a muqallid, because the four Imams are not

muqallid. We will affectionately tell a person (who says such things) that the Imam still remains the Imam, the muqtadi will remain the muqtadi, the king cannot be included amongst his subjects, the subjects cannot be the king, the Nabi cannot be an ummati, the mujtahid is a mujtahid, how can he be a muqallid? Only that person who has not reached the status of ijtihaad and is a non-mujtahid will make taqleed. For you to say the a'imah were muqallids (is incorrect). They were neither muqallids nor Ghair muqallids. **They were mujtahids.** The title of Ghair muqallid does not fit them.

A Ghair muqallid is one who himself cannot make ijtihaad nor does he follow a mujtahid, but rather he swears at the fuqahaa and call the muqalliDeen mushriks. Brother! Sometimes you become upset and say that we should not call you Ghair muqallid but Ahle Hadith and at other times you call the four Imams Ghair muqallid. That title which is a cause for embarrassment to you, could it ever be a matter of pride for the Sahaba رَضِيَ اللهُ تَعَالٰى? Never!

Q- This so called Hanafi and Shaaf'i, are they some division/part of Deen?

S- If they are not some part of Islaam, then what, are they some part of kufr? (Allaah forbid) If these are not parts of Islaam, then the Ghurabaa Ahle Hadith, Umaraa Ahle Hadith, Super Ahle Hadith, Muslimeen Ahle hadith, Ulama-e-Ahle Hadith, Lashkar-e-tayyiba, Salafi Ahle Hadith, Athari Ahle Hadith, where do all these get included in Islaam?

Here because of taqleed the Hanafis are labeled mushriks. Why do not you go to Saudi and spread the word that anybody following any Imam is a mushrik? If being a Hanafi or Shaaf'i is incorrect, then surely being a Hammbali is also incorrect. The very same people you perform hajj behind and even go to for your fund raising. This means that every year you perform hajj behind mushriks.

G- All these names you have just mentioned, ghurabaa Ahle Hadith, Super Ahle Hadith, Muslimeen Ahle Hadith, Lashkar-e-Tayyiba, there is only a difference in as far as the names are concerned between these. There is no difference in their rulings and the source of their rulings. All drink from Nabi ﷺ. whatever rulings they pass are directly derived from the Quraan and the Ahaadith, there is no question of difference. A question of difference only comes about where those who leave the Quraan and Ahaadith and run behind an ummati.

S- My dear! This is just your good opinion of them. There are major differences amongst those names which I had mentioned.

G- Would you kindly present them?

S- Listen very well! The ghair muqallid Moulana Abdul Wahhab from Multan claimed to be an Imam;

1. He says, 'I am the Imam of the time'. *(Mazaalim ropari with reference to Ta'aarufe ulama-e-Ahle Hadith pg.56)*
2. The Imam of the time is the deputy of the Nabi. (Same as above)
3. Pledging allegiance to me is the same as that taken with Abu Bakr. *(Ta'aarufe ulama-e-Ahle Hadith pg57)*
4. That person who will not pledge allegiance to the Imam of the time will die a death of ignorance. (Same as above)
5. To purchase 4 to 8 aanaas (a certain small measure of weight) from the market place and distribute it will suffice as sacrifice. (qurbani) (Same as above). It is also permissible to offer an egg as sacrifice.

(Fatawa Sattaaria)

This was the regulation of the leader of the Ghurabaa Ahle hadith. Now listen to the views of other Wahhaabis regarding him in the very same book. The Ghair muqallid Muhammed Mubaarak Sahib says;

1. The foundation of the group of the Ghurabaa Ahle Hadith was based solely on the differences of the muhadditheen.

   (pg.48)

2. Making the English happy was the hidden objective. (Ibial)

3. The group of Ghurabaa Ahle Hadith is a renegade group. (")

4. It is waajib to kill the entire group including the Imam. (")

Now say that there are no differences amongst you all. Listen further, the Ghair muqallideen consider it an innovation to lift the hands after the farz (obligatory) salah and make dua (supplication). In most Masaajid there is a continuous battle regarding this issue. In a state of ecstasy, a Ghair muqallid Molwi (scholar), Basheerur-Rahman Salafi wrote a book against those who do not supplicate after salah. In his book he proves that dua after salah is a Sunnat and not an innovation. He has also given many proofs for this. You may also listen to the verdicts Salafi Sahib has passed over those who do not lift their hands and supplicate collectively;

Their salah has no value, pg.5
These are newly risen Ulama, pg.10
Renegades, pg.11
Ignorant, pg.13
Deviated, pg.17
They are not weary of the Ahaadith, pg.18

Hypocrites, pg.27&28
They have misappropriated a trust, pg.29
Short sighted, pg.29
Fools, pg.30
Have lost their intelligence, pg.30
Crooked thinkers, pg.31
Distanced from Allaah, pg.31
Fallen prey to whatever they read pg39
Dull scholars, pg.40
So called researchers, pg.41&70
Like to have the last say, pg.60
Mischief makers, pg71
Conceited, pg.71
Heroes of Satan pg.51
Worshippers of words, pg.39
Deprived of divine ability, pg.75
Astray from the straight path. Pg.72

Now say that there are no differences amongst you all? Many say dua is an innovation and others swear those who call it an innovation. Professor Abdullah Bahaawalpoori says the slaughtering of buffaloes is forbidden. Moulana Sultan Mahmood Jalaalpoori says it is permissible. Both are known to be Ahle Hadith. Both claim to be eradicating differences of opinion. Both absolve themselves of fiqh. Why then do we see them differ? You say there is no differences amongst you all. Listen further, all Ahle Hadith perform janazah salah in a raised voice, but the Mufti of Lashkare Taiyyaba Mufti Mubashir Sahib says to read it in a soft voice is the stronger view. *(Risaalatud d'awa Sep.1996 pgs.36&37)*

All the Wahaabis say and practice on saying the dua-e-qunoot in Witr, after the ruku, but the Mufti of Lashkare Taiyyaba says that it is better to read it before the ruku. (Risaalatud d'awa April 1993) Now say that there are no differences amongst you all.

G- These are all the new Ahle Hadith who differ. Our pious predecessors had no differences.

S- First you said that there were no differences at all. Now you say that your predecessors had no differences, but the present scholars have differences. The Persian couplet fits you well,

"A wahaabi will never surrender"
Many of your senior ulama of the past had major differences. You may contemplate them.

1. Shokaani Sahib and Nawaab Siddeeq Hasan Khan Sahib, who were both Ghair muqallids, say that Jumuah salah without the khutba is valid. (Roudathun nadiyyah) Waheeduz Zamaan Sahib says that it will not be valid.

   (Hadiyyatul Mahdi)

2. Waheeduz Zamaan says that one has to read Ta'awwuz in every rakat. (Ibid), Nawaab Sahib says it is masnoon at the beginning of the salah only. *(Roudathun nadiyyah)*

3. Nawaab Sahib says the tasbihaat in ruku and sajdah are Sunnat, Waheeduz Zamaan says it is waajib.

4. Nawaab Sahib says that it is permissible to write qibla or k'abaa (as an indicator towards the direction of the qibla). (Alazaabul muheen), Molwi Abdul Jaleel Sahib says its haraam.

5. Molwi Thanaa-ullah says that those who visit the graveyard are accursed, Molwi Sharaf says that women may also visit the graveyard.

   (Fataawa Thanaaiyah pg.315,316)

6. The first azaan of Jumuah is an innovation according to some, According to others it is Sunnat.

   (Thanaayah vol.1 pg.235 & vol.2 pg.179)

7. Molwi Thanaa-ullah says it is correct to make masah over socks, SharfudDeen Sahib says it is incorrect to do so. *(Thanaayah vol.1 pg.441)*

8. The arches built in masaajid are in imitation of the Jews and the Christians, (Thanaayah vol.1 pg. 476), Jonaaghri says writes that it is permissible (to build these arches). (Ibid)

9. To read salah bareheaded is permissible. (Thanaaiyah pg.523), To read salah bareheaded is a manner imitating the Christians and hypocrites.
(Fataawa Ulama-e-Ahle Hadith vol.4 pg.391),

10. The semen is pure. (Ibid), semen is not pure.
(Ibid vol.1 pg.42)

Brother! Think carefully and tell me. All these names of scholars that I have mentioned are names of Ahle Hadith and Ghair muqallid, they all claimed to have knowledge of the Ahaadith and took from the same source, yet we find serious differences of opinion amongst them. They differed in as far as pure and impure was concerned, as far as permissible and impermissible was concerned, at the end, why was this?

All these differences that I mentioned were just an example for you, otherwise if I have to tell you all the rulings wherein they differed, you would get tired just listening, and if one has to collect all these rulings and put them together, it would make up a voluminous book. Just to put you at ease regarding that which you had said, that there are no differences amongst the Ulama who preceded, this much is sufficient.

G- Imam Abu Yusuf رَحِمَهُ اللهُ تَعَالَىٰ and Imam Muhammed رَحِمَهُ اللهُ تَعَالَىٰ were both the students of Imam Abu Hanifa رَحِمَهُ اللهُ تَعَالَىٰ. Both these had many differences with their teacher. When they did not accept what their teacher said, why do you compel me to listen to Imam Sahib? That person whose very students were

not prepared to accept what he said, how could we then accept what he says?

S- Imam Abu Yusuf رحمه الله تعالى and Imam Muhammed رحمه الله تعالى had no differences with their teacher, Imam Abu Hanifa رحمه الله تعالى. They had even taken ouths saying that they had no differences with their teacher. *(Shaami)*

G- In the books of fiqh you would find many a time Imam Sahib رحمه الله تعالى saying something, Imam Abu Yusuf saying something else, and Imam Muhammed saying something else. If these aren't differences, then what do you call differences?

S- My brother! May Allaah give you the ability to sit in the company of the true scholars of Deen and may he give you the ability to respect and honor the scholars of Deen. Whatever you have said is due to the lack of knowledge. The differences which you see in the books of fiqh could be explained thus; a person would come with a question or complicated matter to Imam Sahib رحمه الله تعالى in one of his gatherings. Imam Sahib رحمه الله تعالى would himself give many answers to this question. **From all these answers Imam Abu Yusuf رحمه الله تعالى would give preference to one, while Imam Muhammed رحمه الله تعالى would prefer another.** They would say that they felt the answer they chose was the most correct answer from all the answers their teacher had given. Outwardly it seems as though they differed with Imam Sahib رحمه الله تعالى, but in reality all the answers were Imam Sahibs' رحمه الله تعالى. These are all found in the books of fiqh. The differences you see are in reality no differences at all.

G- When all these were the answers of Imam Sahib رحمه الله تعالى then there is no difference actually. The manner in which you have explained this matter removes all forms of doubt and clears the matter, but there is no proof in the books that there were no differences amongst them, and all were the answers of Imam Sahib رحمه الله تعالى.

S- Uqoodu 'Rasmul Mufti' is a book of Allaamah Ibn AabiDeen رحمہ اللہ تعالیٰ which muftis read and teach. In it he has explained this entire issue in the form of a poem.

G- The Deobandis and the Barelwis are both followers of Imam Abu Hanifa رحمہ اللہ تعالیٰ, but both call the other kaafir and do not read salah behind one another. From these two who is going to enter paradise? One has to be a liar. Who would Imam Sahib رحمہ اللہ تعالیٰ side with?

S- The Jamaa'te Muslimeen Ghair muqalliDeen do not read salah behind other Ghair muqalliDeen, they consider inter marrying with other Ghair muqalliDeen to be forbidden and to read their Janazah salah also to be forbidden.

Now the decision is yours. Both claim to practice on the Quraan and Ahaadith. At the end of the day, one of them has to be lying, which one is going to paradise?

The Ghurabaa Ahle Hadith of Karachi say that it is farz to pledge allegiance to their Imam, and anybody who does not do so would die a death of ignorance, meaning a death of kufr.

On the other hand, other Ghair muqalliDeen say that pledging allegiance to a peer, pious person or spiritual guide, are all acts of innovation. Now the Ghurabaa Ahle Hadith are saying, without pledging allegiance, the other Ghair muqalliDeen are dying deaths of ignorance, while the other Ghair muqalliDeen are saying that the Ghurabaa Ahle Hadith are all innovators. You decide now, as to which group is going to paradise, because both call themselves Ahle Hadith.

Molwi Muhammed Mubarak has passed the verdict that all the Ghurabaa Ahle Hadith have to be killed, as we have previously mentioned, and he even says that these (people) are a group of renegades. Now both these are referred to as Ahle hadith, which one of them are going to paradise and which one to hell?

You decide (regarding them, and) I will make the decision as regards Deobandi and Barelwi.

We seek refuge in Allaah regarding the differences that the Youth Force and Lashkare tayyiba have. The verbal abuse between them (is shocking). When an Aalim of one of the groups is killed, the other group says his body is like a corpse (of an animal). They have gone to the extent of even cursing each other. You make a decision as regards who will go to paradise. I will also make a decision as regards the Deobandis and the Barelwis.

G- Instead of answering my question, you have unceasingly asked me so many questions. Kindly answer my question.

S- The answer to your question is hidden in all my questions. Whatever answers you would give; I would give the same answer. Are not your questions and mine of the same nature?

Nevertheless, those followers (of a mazhab) amongst the Deobandis and Barelwis whose beliefs are correct, will go to paradise, and those whose beliefs are incorrect, for them to be called a follower of Imam Sahib رحمه الله تعالى with certainty, (is not possible), they can only be Ghair muqallids, not Muqallids.
All these customs like, *juloos, meelaad, khatam, 3rd, 7th, 10th, 40th, urs, dhol baajah, qawwaali, to have dancing girls at the mazaars, to have festivals, to prostrate to the peers, to prostrate at the mazaars, to make omens, gyaarwee shareef, slaughtering in thc name of others besides Allaah, to believe in* Nabi ﷺ *being omnipresent, to present ones needs to beings other than Allaah,* if you find them anywhere in the fiqh of Imam Sahib رحمه الله تعالى, then they are staunch followers of him. And, if the above mentioned customs are neither found in the Quraan, nor Hadith, neither is it proven in the Hanafi fiqh, then these (people) have got to be Ghair muqalliDeen. To call them

MuqalliDeen will be incorrect. Nevertheless, you should keep the answers to the above mentioned four questions ready!

G- Look, you and the Shias believe that the Imam is innocent.

S- We do not take him to be innocent.

G- Verbally you do not consider him to be innocent, neither do you say so, but through action you certainly do consider him to be innocent.

S- Look, to speak lies is impermissible according to everyone, but perhaps according to you, when in favor of your teachings then speaking lies is precisely an act of reward.

G- How is that? I have not spoken any lies regarding your teachings and that of the Shias as far as the matter of the Imamat (leader) goes.

S- I will show you later how the Shias and the Wahaabis are like sugar and honey, and in how many matters they think alike. For now let me clarify how much the Ahlus Sunnah and the Shias differ in as far as just the idea of the leader goes;

1. According to the Shias the Imaamat is an explicit injunction of Allaah;
2. While this is not so according to us, rather it is contrary to the Islaamic beliefs.
3. According to the Shias the status of Imaamat is loftier than that of Nabuwaat; *(Hayaatul Quloob)*
4. While we say that this is a tenet of disbelief.
5. The Shias believe that the Imam emanates from the light (noor) of Allaah; *(Usoole Kaafi pg.117 with reference to Irshaadushia)*
6. We say this is a tenet of disbelief and shirk.

7. The Shias believe that the Imam is the owner of both the worlds, and all the powers of Allaah have been handed to the Imam; *(Usoole Kaafi pg.259)*

8. We say that this is a tenet of disbelief and shirk.

9. The Shias say that the Imam has the discretion to make whatever he wishes permissible or impermissible;

10. We say that Allaah alone has this choice.

11. The Shias say, entering a contract of temporary marriage makes one reach the status of Prophethood;

12. We say that temporary marriage and adultery is the same thing.

13. According to the Shias without entering into a contract of temporary marriage one cannot become an Imam;

(Tafseer Manhajus-sawdiqeen with reference to Irshaadushia pg.179)

14. We say that this tenet is one of deviation from top to bottom.

Look there is a world of difference between us and the Shias regarding the belief of Imaamat. You go on speaking lies and thereafter link us to the Shias.

G- Do the rulings of the Ahle Hadith and the Shias have any similarity?

S- O yes!

G- Which ruling of the Ahle Hadith and Shias is the same?

S- Nawaab Noorul Hasan Khan who is a Ghair muqallid says that the saying of a Sahabi رضي الله تعالى عنه is not a valid proof, (Urful Jaadi pg.207 vol.1) and this is precisely what the Shias believe.

Waheeduz Zamaan a Ghair muqallid scholar says it is okay to say 'yaa Ali or yaa Muhammed', (Hadiyyatul Mahdi pg.24) and this is also a Shiite belief.

He also says that there is no consensus on giving preference to Shaikhain (Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه) over all other Sahaba رضي الله تعالى عنه, (Hadiyyatul Mahdi pg.94) this is also a Shiite belief.

To mention the names of the Khulafaa-e-raashiDeen in the (Friday) sermon is an innovation, (Hadiyyatul Mahdi pg.90) this is also a Shiite belief.

The modern Ulama can be superior to the Sahaba رضي الله تعالى عنهم , (Hadiyyatul Mahdi pg.118) this is also a Shiite belief.

According to you, one may commit sodomy with ones wife, (Hadiyyatul Mahdi pg.118) this also a Shiite belief.

(Al-isthibsawr pg.243 vol.2 with reference, Irshaadushia)

According to you three divorces given in one sitting is equivalent to one divorce only, this is neither the belief of Imam Bukhari رحمه الله تعالى nor the four Imams, but it is a Shiite belief.

You reject consensus, and so do the Shias.

You also accept temporary marriages, (Hadiyyatul Mahdi pg.118) this also is a Shiite belief.

Listen further! The Ghair muqallid scholar Waheeduz Zamaan says, 'We are the followers of Ali رضي الله تعالى عنه'

(Hadiyyatul Mahdi pg.100)

Now tell me. Are we and the Shias alike, or you and the Shias? Ask Allaah for guidance and do justice thinking carefully.

G- Look, there are four Imams. We do not accept what the Imam of Kufa has to say, we accept that which the Imam of Madinah has to say and you accept that which the Imam of Kufa has to say.

S- My brother! The name of the Imam of Madinah was Imam Maalik رحمه الله تعالى. You do not even accept what he says. This is just a deception that these people accept the Imam of Kufa, and we accept the Imam of Madinah. I will soon show you how much you differ with the Imam of Madinah; in fact you differ in many ways.

1) You lift your hands at the time of ruku. The Imam of Madinah says he does not even know what is the lifting of the hands (is meant for).
(Mudawwatuhul Kubra, Nadwi pg.168 vol.1)

2) You are in the opinion of making masah on the turban, and the Imam of Madinah does not give permission to do so. *(Muwatta Imam Maalik r.a pg.23)*

3) According to you, one should strike his hands once at the time of tayammum, while the Imam of Madinah says; one should strike the hands twice. *(Muwatta)*

4) You say that the muqtadi should read surah Faatiha in both the silent and the audible salahs. The Imam of Madinah says that the muqtadi will only read surah Faatiha in the silent salahs. *(Muwatta)*

5) According to you, one who joins (the Imam) in the position of ruku has missed the rakat. The Imam of Madinah says that a person has made the rakat.
(Muwatta)

6) You say that it is compulsory to read surah Faatiha in Janaazah salah. The Imam of Madinah says that there is no such practice in the city of Madinah. *(Mudawwanah)*

7) According to you the Janaazah salah read in the Masjid, is permissible. The Imam of Madinah says it is reprehensible. *(Mudawwanah)*

8) According to you the witr salah is of one rakat. According to the Imam of Madinah it is a minimum of three rakats. *(Muwatta)*

9) According to you, the consumption of horse meat is permissible. According to the Imam of Madinah, it is not. *(Muwatta)*

10) According to you, the days of sacrifice (of animals at the time of eid) are four. According to the Imam of Madinah, they are of three days only. *(Muwatta)*

How many a rulings of Deen there are wherein you have even discarded the Imam of Madinah, yet you then go and give people the wrong impression that you accept the Imam of Madinah and whilst we accept the Imam of Madinah. This is absolutely incorrect. In reality you do not accept the Imam of Madinah nor the Imam of Kufa, but you accept Muhammed Jonaagri and Hakeem Sawdiq Siyaalkoti.

G- We only accept those books written in Madinah Shareef. How can we accept books written in Kufa, India or Pakistan?

S- Tuhfatul Ahwazi, Nuzlul Abraar, Badoorul Ahlah, Urful Jaadi, Hadiyyatul Mahdi, Subulas-Salaam, Salaatur-Rasul T, Sabeelur Rasul and Haqeeqat-e-fiqh. When were all these books written in Madinah? These are all the crops of Pakistan and India, and were written after the reign of the English.

G- You have not understood what I said. What I meant was that we accept only the Sihah Sitta, i.e. Bukhari, Muslim, Abu Dawud, Thirmizi, Ibn Majah and Nasai.

S- These books were also not written in Madinah. They were written in different areas of Russia.

G- Then which book was written in Madinah?

S- My brother! Someone has mis-informed you that Bukhari and Muslim were written in Madinah. The book which was written in Madinah was the Muwatta of Imam Malik رَحِمَهُ اللهُ تَعَالَى, the very book with which you have serious differences. The other book of fiqh which was written in Madinah is an authentic Hanafi book, Durre Mukhtaar, by Allaama AllaudDeen رَحِمَهُ اللهُ تَعَالَى. He sat beside the mausouleum of Nabi ﷺ and wrote this book. Look, you do not accept the Imam of Madinah or the books of Madinah. You still call yourself Ahle Hadith and a member of Madinh, what a great deception!

G- Why do you discard the fiqh of the other Imams and only give preference to the fiqh of Imam Abu Hanifa رَحِمَهُ اللهُ تَعَالَى?

S- Because the fiqh of Imam Sahib is one that was (compiled after much) consultation and deliberation. Imam Sahib had established a panel of consultants made up of Ulama. Whenever any question arose, he would present it to this panel. Whatever decision this panel would make and whatever ruling they would agree upon, would then be recorded. This was not the case of the other Imams. Their fiqh was not one that was mutually consulted upon. Each one in his own capacity sat and wrote/compiled (his fiqh).

G- Okay, you accept the fiqh of Imam Abu Hanifa رَحِمَهُ اللهُ تَعَالَى and practice on it, but why do you call him Imam-e-a'zam? You see, the meaning of Imam-e-a'zam is, greatest leader, just as the meaning of Allaahu Akbar is, Allaah is the greatest. Well, Muhammed ﷺ is the greatest leader. To call Imam Abu Hanifa رَحِمَهُ اللهُ تَعَالَى Imam-e-a'zam amounts to equating him to the status of Muhammed ﷺ.

S- Wow……what a deceptive way to deviate people.

G- How is it deceptive? Do you not call Imam Sahib Imam-e-a'zam?

S- We do call him Imam-e-a'zam, but in comparison to the other Imams. We do not call him Imam-e-a'zam in comparison to the Sahaba رضي الله تعالى عنهم even; leave alone in comparison to Nabi ﷺ, Allaah forbid. If the words Imam-e-a'zam could only be used for Nabi ﷺ, and using it in reference to anyone else is a sin, then Farouq-e-a'zam would have to be Nabi according to you and not, Umar رضي الله تعالى عنه. Siddeeq-e-akbar would not be Abu Bakr رضي الله تعالى عنه, but, Nabi ﷺ. Qaaid-e-a'zam would also be Nabi. Munaazir-e-a'zam would not be Ropari Sahib, Munaazir-e-a'zam would be Nabi ﷺ. Khateeb-e-a'zam would not be Shaikhupoori Sahib, but only Nabi. Peeran-e-peer wouldn't be Shaikh Abdul Qadir Jailaani, but Peeran-e-peer would have to be Nabi ﷺ. Shaikhul-kul fil-kul would not be Nazeer Dehlawi Sahib, but Shaikul-kul fil-kul would have to be Muhammed ﷺ.

When Allaah takes the intelligence away, stupidity certainly sets in
By cursing the aimah, deviation certainly sets in

Damage is not created by just the word Imam-e-a'zam. In that case, all the titles the ummat have adopted would have to be incorrect.

G- What is the meaning of Imam-e-a'zam then?

S- You have either understood the wrong meaning, or you have taken the route of sheer ignorance. Look, Farouq-e-a'zam is used on the level of the Sahaba رحمهم الله تعالى, and not in comparison to the Ambiyaa عليهم الصلاة والسلام. Siddeeq-e-akbar is used on the level of Sahaba رضي الله تعالى عنهم, and not in comparison to the Ambiyaa عليهم الصلاة والسلام. When Munaazir-e-a'zam or Khateeb-e-a'zam are used on the level of their contemporaries, it has no comparison to the Ambiyaa عليهم الصلاة والسلام. The title Shaikhul-kul fil-

kul used in comparison to the ulama of the same era would have no comparison to Nabi ﷺ. Similarly, Imam-e-a'zam is used in comparison to the ulama of the era after Sahaba رضي الله تعالى عنهم and has no comparison to Nabi ﷺ.

G- Imam Abu Hanifa رحمه الله تعالى may have been the Imam of fiqh, but he has no popularity as far as Ahadith are concerned. Imam Bukhari رحمه الله تعالى and other aimah of Ahadith embarked on arduous journies to acquire Ahadith, but Imam Abu Hanifa رحمه الله تعالى did not embark on any journey to acquire the Ahadith of Nabi ﷺ.

S- This is also a deception that Imam Sahib did not embark on any journey to acquire Ahadith. In reality this was a question asked by Yusuf Jaipoori in the book, Haqeeqat-e-fiqh, and this is an absolute lie. The fact of the matter is that Imam Sahib resided in Kufa, where many great muhadditheen and mujtahiDeen were also present. It was to these very same people, which others from outside of Kufa would come to for the purpose of acquiring Ahadith.

Imam Bukhari رحمه الله تعالى traveled from Bukhara to Egypt covering all the towns in between just to acquire Ahadith. He traveled twice to the Arabian Peninsula, four times to Basrah; he lived in Arabia for six years. Inspite of all this, he showed such importance to Baghdad and Kufa, that he would even say, that he cannot count how many times he had to travel to Kufa and Baghdad with the muhadditheen. **Under these circumstances, it was not required of Imam Sahib to first of all even leave Kufa to acquire Ahadith, for everything was available in Kufa itself. Nevertheless it has been proven from the books of history that Imam Sahib had embarked on many other journies to acquire Ahadith, (Hadith and The Ahle Hadith, pgs.56 & 57.)** No sensible person besides a Ghair muqallid would negate the knowledge of a person living

in Lahore who acquired knowledge and Ahadith from Moulana Moosa Khan Sahib (d.b) and other scholars of that area, and not from the scholars of Karachi.

G- The people of Saudi are also Ahle Hadith. They do not follow any Imam. They financially contribute to us and not you. We can understand from this that they are ours, Ghair muqallids, and not yours, muqallids or Hanafis or Shafis. When the Haramain Sharifain are pure of taqleed, why should any other place need taqleed, that too, the taqleed of Kufa a place which we never hear any good being spoken about? How could we ever expect any good from those who assassined Imam Husein رضي الله تعالى عنه?

S- My dear! This is also a deception which you have fallen into that the Saudis are Ahle Hadith/Ghair muqallids. Never, they are followers of the Hambali mazhab.

1. The Saudis are Muqallids, while you are Ghair muqallid;
2. The Saudis read twenty rakats taraweeh, while you read eight;
3. The Saudis perform the Janazah Salah silently, while you perform it audibly;
4. The Saudis consider three (talaaqs) divorces to be three, while you consider it to be one;
5. The Saudis do not lift the hands for the third rakat, while you do so;
6. The Saudis are in the opinion of sending peace and salutations at the graveside, while you reject this;
7. The Saudis accept fiqh, while you are an enemy to fiqh;
8. The Saudis respect all four Imams, while your molwis sermon cannot be complete without cursing the Imams.

Now tell me, are they yours or ours? Let us look at it from another perspective. Let us both go to the Imam of the K'aba. I

will tell him that I am a follower of Imam-e-a'zam Imam Abu Hanifa رحمة الله تعالى, and you tell him that anyone who follows any of the four Imams is a mushrik and one who is deviated. For, to follow any of the four Imams is complete deviation. We will then see whose hand this Imam of the K'aba kisses, and whose head he hits with a shoe. We would then know whether the Saudis are with us or with you.

In the same manner in which you write a pamphlet regarding eight rakats taraweeh and send it out in Pakistan challenging those who perform twenty rakats, why do you not send one out to the Saudis? We would very easily come to know then, whether they are with you or us. We would also see if they give charities or not. Tafseer-e-Uthmaani is a commentary written by Allaamah Shabir Ahmed Uthmaani Deobandi. King Fahad had it printed and distributed through out the world. Had he been (a member of) yours he would have distributed your Tafseer and not (the tafseer of) a Deobandi.

G- Look, the people of Kufa killed Imam Husein رضي الله تعالى عنه. How can we take their word?

S- What a dull and stupid question. Wherever a pious person is killed, the word of all the other pious people living there will not be practiced on? In that case, Hadhrat Uthmaan رضي الله تعالى عنه was matyred in Madinah, therefore the word of those residing in Madinah becomes unworthy of being practiced upon.

G- You are enforcing onto me such things which are not even the command of Allaah and his Rasul ﷺ.

S- What have I enforced onto you?

G- Taqleed.

S- Allaah and his Rasul ﷺ have commanded (us to make) taqleed.

G- Where have they commanded us?

S- It is stated in the Quraan, 'if you do not know, ask those who have knowledge.' To ask someone and thereafter accept, is what taqleed is all about. At another place it is stated, O those who have brought belief, obey Allaah, and obey his Rasul ﷺ and the mujtahiDeen'

G- You have incorrectly translated 'ulil amr' as mujtahiDeen. The translation of this is, the rulers or kings.

S- The kings of the world are need of the kings of Deen when it comes to the matters regarding Deen. The kings of Deen are the mujtahiDeen. The words 'ulil amr' in the Quraan, mean Ahle istinmbaat. *(Surah Nisa verse 83)*

G- The word taqleed is not found in the Quraan, so of what benefit is taqleed?

S- The word Janazah is not found in the Quraan, therefore there is no benefit in Janazah. You do not need to worry; we will bury you without Janazah.

G- When taqleed is a command found in the Quraan, why did Shah Waleeullah Muhaddith Dehlawi رحمه الله تعالى say that taqleed begun in the 14th century and he would also stop (people) from taqleed?

S- This is an accusation and rumour which has spread regarding Shah Sahib. Shah Sahib has neither prevented from taqleed nor has he said that it had begun in the 14th century. **Shah Sahib has mentioned two types of taqleed in his book,** "Aqdul Jayyid"; 1.Impermissible 2.Compulsory.

To follow evil people in their evil ways is impermissible, and to follow righteous people in good is compulsory. In the same book on pg.69 Shah Sahib says **that taqleed is found with continuity from the era of Nabi ﷺ.** Look up pg.53 of the same book. He writes that not to follow an Imam leads to great mischief/corruption. On pg.56 he writes, to leave (following) the Imams, is to leave the large group (which Nabi ﷺ had made reference to). Shah Sahib had actully instructed to make taqleed (and not prevented from it). He has termed those who do not make taqleed to be out of the large group (refered to by Nabi ﷺ and has called them mischief makers. What accusations have you begun to make on Shah Sahib, claiming that he had prevented from taqleed. All your questions seem to be of the same kind.

G- You prove every question of mine to be a lie. If the Ahle Hadith were wrong, Shaikh Abdul Qadir Jailani would not have been an Ahle Hadith. He used to make raf'e yadain (lifting the hands between different postures of salah). Does there still remain any doubt about him being an Ahle Hadith?

S- To call Shaikh Abdul Qadir Jailani an Ahle Hadith is another lie just like all the other lies. Shaikh sahib was a follower of Imam Ahmed ibn Hambal رحمه الله تعالى, (Ghunyatut-taalibeen pg.431) whereas you refer to taqlid as shirk. He considered making Nabi ﷺ a waseelah (means to gain from Allaah) permissible, (pg.34) whereas you are an enemy to the act of waseelah. To make a verbal intention (for salah) according to him is better and more virtuous, (pgs.20 & 55) whereas you read salah without intention and say that to make a verbal intention is an act of innovation. He says that the person behind the Imam (in salah) should remain silent when the Imam is reciting the qiraat, (pg.431) whereas you reject this. He says that taraweeh is of twenty rakats, (pg.294)

whereas you say this is an innovation. He acknowledges that the dead can hear, (pg.457) wheras you reject this.

Now you tell me, was Shaikh Abdul Qadir Jailani a Sunni or a Ghair muqallid wahhaabi? What does remain is whether one becomes a Ghair muqallid just because he makes raf'e yadain? Well, in that case all the Shia Rafidis are Ghair muqallids, because they make raf'e yadain at more instances than you (in salah).

The outcome of not making taqleed. (following an Imam)

G- At the end of the day, what harm is there in not making taqleed?
Brother! By not making taqleed one gets absolutely deviated. He will translate any Hadith or verse of the Quraan however he so wishes. Whatever translation comes to his mind, he will make. He will reject the translation of others and say, 'since when do I follow anyone?' Those who reject the Hadith, the Parwezis, the Moudoodis, and the Mirzaais are all the fruits of not making taqleed.

G- Was Mirza Qaadiyaani a Ghair muqallid?

S- Yes.

G- Impossible, he was a Hanafi.

S- Had he been a Hanafi, he would not have claimed Nabuwaat. Where in the fiqh of Imam Sahib do we find it written that the claim of nubuwat can be made by anyone? It is quite certain that his claim of nubuwat was the direct result of shunning the Hanafi fiqh and taqleed. Had he beautified himself with the garland of Imam Sahib رحمه الله تعالى, he would never have claimed nubuwat.

G- I have heard that he was a Hanafi.

S- Here we go again, wrong information. Let me tell you. His nikah was performed by the Ghair muqallid aalim, Sayyid Nazeer Husein Dehlawi. He took a prayer mat and five rupees as payment for performing the nikah. His wife was the Ahle Hadith, Nusrat Baigham. (Raees Qaadiyaan)

1. He held the view point of eight rakats taraweeh. (Seerat-e-mahdi pg.13 vol.2) This is also your view point.
2. Mirza held the view point of making masah on socks. (Seerat-e-mahdi pgs.26 & 29) This is also your view point.
3. He held the view point of joining two salahs in the time of one salah just as you also do.
4. Mirza held the view point that one may eat iguana, and this is in accordance to your teachings.
5. Mirza says that the hands should be tied on the chest (in the standing posture of salah) just as you also say.

(Refer to Alkalaamul mufeed pg.186)

Now tell me if Mirza Qaadiyaani was a Hanafi or Ghair muqallid? The Ahle Hadith gave him a woman to marry, an Ahle Hadith performed the nikah, you and him think alike as far as the matters pertaining to Deen are concerned, then too he is not a Ghair muqallid, what is he then?

G- When taqleed is so essential, whose taqleed did the Sahaba رضي الله تعالى عنهم make?

S- Some Sahaba رضي الله تعالى عنهم were mujtahids while others were ghair mujtahids. The (ghair mujtahids) amongst them would follow (make taqleed of) the mujtahids. During the very time of Nabi صلى الله عليه وسلم those in Yemen would follow Hadhrat Muaaz رضي الله تعالى عنه. Shah Waleeullah Muhaddith Dehlawi رحمه الله تعالى

writes in his book 'Alinsaaf' that the Sahaba رضي الله تعالى عنهم had spread out to various cities. In every city a certain Sahabi رضي الله تعالى عنه would be followed. Hadhrat Ibn Abaas رحمه الله تعالى was followed in Makkah, Hadhrat Zaid ibn Thabit رضي الله تعالى عنه, in Madinah, Hadhrat Abdullah ibn Masood رضي الله تعالى عنه in Kufa, and Hadhrat Anas رضي الله تعالى عنه in Basrah.

G- When Shah Sahib also says that taqleed is found with continuity from the time of Nabi صلى الله عليه وسلم, and that some Sahaba رحمه الله تعالى would follow others who were mujtahids, why is it that our Ahle Hadith are so angry with the idea of taqleed? This seems to be something beyond my understanding.

S- Now this is what you ought to have asked, but much earlier, you have delayed. The Ghair muqallids also make taqleed my dear, but they do not accept the fact (that they do so.) The difference is just this much. We pray for those whom we derive the rulings regarding the injuctions which are not explicitly mentioned (in the Quraan or Ahaadith), whereas the Ghair muqalliDeen swear those whom they derive their rulings from.

G- Which are those rulings where we make taqleed of anyone?

S- :

1. The consumption of buffalo meat and milk is a ruling found in fiqh not in the Ahaadith. The Ghair muqallids make taqleed here, but would not accept it.
2. There are two Sunnats and two farz in the Fajr salah. This is found in fiqh, not in the Ahaadith. The Ghair muqallid makes taqleed of the muqallid here.
3. The number of rakats, and how many are farz, how many Sunnat etc. in Zuhr, Asr, Maghrib and Esha salah are not foud in Ahaadith, but this distribution (of rakats) are found in fiqh. The Ghair muqallid in accepting this distribution of fiqh, are (in reality) making taqleed of fiqh.

4. The Ahle Hadith lift their hands and make dua in the witr salah. They are following Imam Shafi رحمه الله تعالى in this ruling, as it is not found in Ahaadith.

5. The Ahle Hadith follow Ibn Taimiyyah in the ruling regarding divorce.

6. To read the thanaa and ta'awuz silently at the beginning of the salah is a ruling of fiqh. The Ahle Hadith follow the scholars of fiqh in this ruling.

7. The Imam has to say the takbeer-e-tahreemah loudly and the muqtadi has to say it silently. This is a ruling found in fiqh, not in Ahaadith.

8. The Imam should say the salaam loudly and the muqtadi should say it softly. This is a ruling found in fiqh, not in Ahaadith.

9. One should read the tasbeehat of ruku and sajdah silently. This is a ruling found in fiqh, not in Ahaadith.

10. The Sunnat salahs are performed individually. Only the farz salahs may be performed in congregation. This is a ruling found in fiqh, not in Ahaadith.

11. The muqtadi should say the ameen in Fajr, Maghrib and Esha aloud; whilst in Zuhr and Asr he will not say it. This is not a ruling found in the Ahaadith.

12. Will the salah of one who misses out the thanaa or ta'awuz be valid or not? This is a ruling of fiqh, not Ahaadith.

13. As far as where a person should place his hands in the posture between the two sajdahs, could be found in fiqh, not Ahaadith.

14. To leave the hands to the sides whilst in the standing posture between ruku and sajdah is not a ruling of the

Ahaadith. The Ahle Hadith follow the ruling of fiqh in this matter.

15. The conditions laid down by the Ghair muqalliDeen for salah are not found in the Ahaadith. They follow the conditions laid down by the Ahnaaf.

16. The intention that the Ghair muqalliDeen make for salah is not found in the Ahaadith.

17. The Ghair muqalliDeen follow Ibn Hajar رَحِمَهُ اللهُ تَعَالَى when it comes to the art determining the authenticity of the chain of narrators.

18. Fasting and sacrificing of animals have been made compulsory. These words (of compulsion) are not found in the Ahaadith. They follow the Ahnaaf in this matter.

19. The method in which the Ghair muqalliDeen perform their Janaza salah is not found in the Ahaadith. What I mean by this is, after the first takbeer to read five things (thanaa, ta'awuz, tasmiyyah, fatiha and a surah). To read Durood-e-Ebrahim after the second takbeer, to read 12/13 duaas after the third takbeer. This method of performing the Janaza salah is not proven from any authentic Hadith.

20. The claim of the Ghair muqallideen, that making dua after the farz salah is an innovation, is not proven from the Ahadith.

I will suffice on these, for if I have to begin counting such rulings wherein the Ghair muqalliDeen have no Hadith as proof, but follow someone and someone or at the very least they use analogy (to arrive at their ruling), this will become a voluminous book.

G- Actually (what had happened was,) I was working with a few Ghair muqalliDeen youngsters. These youngsters gave me

a few books. I had no knowledge of what was written in these books. After having read these books I began lifting my hands (at various points in sasalah), I began to stand (in salah) with my legs spread apart, I began to place my hands on my chest (in salah) etc. You have answered all my questions with proofs and have explained things very well to me. Now I am at ease. What remains, is that I have been affected by a few books. Could you perhaps do something about that?

S- Which books have they given you? Could you show them to me?

G- "Salatur Rasool" and "Sabeelur Rasool" both by, Hakeem Sawdiq Siyaalkoti and "Haqeeqatul-fiqh" by Yusu Jaipoori.

S- Brother! These are the very three books which the Ghair muqalliDeen give to people in an attempt to deviate them. They move people away from following Imam Sahib رَحِمَهُ اللهُ تَعَالَىٰ, and make them follow an ignorant Siyaalkoti. What a fraud! They create a dislike towards taqleed, and put a person back onto taqleed (in another form).

G- Is there anything wrong with the content of those books?

S- Is it possible to be a Ghair muqallid and not speak lies? Let us take a close look at some of Hakeem Sawdiq Sahibs lies. Here is the book, Salatur rasool;

On pg.131 he writes the azaan and gives reference of Bukhari and Muslim, whereas this is not a narration of Bukhari. This is an accusation against Imam Bukhai رَحِمَهُ اللهُ تَعَالَىٰ

On pg.161 he states that the hands should be raised up to the shoulders or the ears and gives reference of Bukhari and Muslim, whereas these words are not found in Bukhari.

He has mentioned a Hadith on pg.179 under the chapter regarding masnoon Qiraat and has given the reference of Muwatta Imam Malik. This is also a lie.

He has written the azaan mentioning Allaahu Akbar four times, on pg.135 and gives reference of Muslim, whereas this too is a lie.

He mentions the words 'laa yastadir' on pg.134 and gives the reference of Bukhari and Muslim, whereas this belies both books.

The lies found in Sabeelur rasool;

1) He narrates a Hadith thus, 'the best of deeds is the perfoming of salah in its initial time' and gives reference of Bukhari. This is an open lie.

2) He mentions a narration regarding three talaaq (divorce) and gives the reference of Bukhari, whereas this is not in Bukhari.

3) In similar manner he has added the words, all of a sudden, in the translation of the Hadith regarding three talaaqs, which is either a black or white lie.

4) He gives reference to Ibn Majah and Muwatta Imam Malik when mentioning the incident that occurred at the time of Fajr regarding the recital of surah Fatiha behind the Imam. This is a false claim, as this Hadith is not mentioned in both these books.

Now you tell me, when Sawdiq, "truthful" speaks so much lies, what will the condition of the rest be? The lies mentioned in the book, 'Haqeeqatul-fiqh' are countless. Nevertheless, I will make mention of a few so that the importance of this book becomes known to you.

1) The Hadith which tells us to tie the hands bellow the navel is a weak Hadith. He gives the reference of Hidaayah for this.

2) The Hadith which tells us to tie the hands on the chest is an authentic Hadith. He gives the reference of Hidaayah for this.

3) To read "allaahumma baa'id baini" is more correct than reading "subhanakAllaahuma" (as thanaa in the beginning of salah.) He gives the reference of Sharhe-Wiqayah for this.

4) The Hadith which mentions not to read surah Faatiha behind the Imam is a weak Hadith. He gives reference of Sharhe-Wiqayah for this.

5) The Hadith "izaa kabbaral Imamu fa kabbiroo bi he" is a weak Hadith. He gives reference of Sharhe-Wiqayah for this.

6) The saying of ameen is a stamp of acceptance. He gives reference of Sharhe-Wiqayah for this.

7) The muqtadi should say ameen upon hearing the Imam's ameen. He gives reference of Durre Mukhtar for this.

8) The Hadith (in which we are told to make) raf'e yadain as compared to the one (which tells us) not to make, is stronger. He gives reference of Hidaayah for this.

9) All the Ahadith which mention not to make raf'e yadain are weak. He gives reference of Sharhe-Wiqyah for this.

10) To dispute/wrangle with the person who makes raf'e yadain is permissible. He gives reference of Hidaayah for this.

All this is pure lies. The original text of the book should be presented. The Ghair muqalliDeen scholars will never ever present the original text.

These are the three books which have had an effect on you without any reason, my brother.

The result of this conversation

G- I will never lay my hands on such books which have so many lies in them. I seek refuge from (joining) such a sect in the future, which speak so many lies. You have put me at ease as far as every matter of mine. The truth of the matter is that we (only) learn a few Ahadith, and then fall behind (attacking) those who have (actually) dedicated their lives for the course of Deen. We have no knowledge whatsoever as far as which (Hadith) is abrogated, and which (Hadith) has replaced it. We should be praying for those who have sacrificed their lives in the preservation and presentation of all the rulings of Deen for us. At the times of difficult we go to them for the solution, and (at other times) we swear at them, this is sheer treachery. I am going to re-invite all those whom I have encouraged to read salah bare-headed, and make salaam with one hand. I am also going to bring back those whom I have made to stand with their feet spread apart in salah. The very first lesson of those friends who had put me on this (path of Ghair muqalliDeen) was, not to go and question those who have knowledge regarding the Ghair muqalliDeen, but to go to the uneducated and those who have made no research, and pester them. I have joined forces with them and ridiculed my father on numerous occasions. I will seek forgiveness from him too. Today only have I realized how these people speak lies using the name of the Quraan and Hadith. They call everything Hadith. What will the condition of the general masses amongst them be, when the ulama amongst them speak so many lies? May Allaah protect every Muslim from speaking lies and may He guide one and all to follow in the footsteps of the pious predesessors. Ameen.

Translation Edited by: Mufti A H Elias
(May Allaah protect him)
Shawaal 2029 – October 2008

"QIRA'AAH KHALFAL IMAAM"

Reciting Qiraa'ah While Following The Imaam

Question: The Ghayr Muqallideen regard Qiraa'ah Khalfal Imaam as Fardh (obligatory) and prove their point by quoting the Hadith: "There is no salaah for the one who does not recite the opening of the Kitaab (Surah Faatiha)." They claim that the Hanafis oppose this Hadith and also say that one cannot contradict a Hadith that appears in Bukhaari and Muslim. People are now in doubt. We would therefore appreciate a detailed reply in the light of the Qur'aan and the Ahadeeth, especially quoting the proofs of the Hanafis and their replies to the others. Your reply will be a cause of guidance and will Inshaa Allaah dispel the wrong notions of the masses.

Answer: This issue is a point of great contention and difference of opinion. One cannot prove himself by presenting only a portion of a Hadith because a decision can be made only by studying all the various Ahadeeth.

The Hadith you quoted refers to the salaah of a person performing salaah by himself (and applies also to an Imaam). It does not refer to the salaah of a Muqtadi. The following is an extract from Sahih Tirmidhi from the famous Muhaddith and Mujtahid Imaam Ahmad bin Hambal رحمه الله تعالى:

"Imaam Ahmad رحمه الله تعالى states that when Rasulullaah ﷺ said, "There is no salaah for the one who does not recite the opening of the Kitaab" he was referring to the person performing salaah by himself. He proves this point by quoting a Hadith in which Hadhrat Jaabir رضى الله تعالى عنه said, "Whoever performs a Rakaah without reciting the mother of the Qur'aan

(Surah Faatiha) has performed no salaah unless he is behind an Imaam." Here we have a companion of Rasulullaah ﷺ interpreting the words "There is no salaah for the one who does not recite the opening of the Kitaab" as a person performing salaah individually.[1]

Although this narration quotes the words of Hadhrat Jaabir رضي الله عنه, a narration of Tahaawi[2] quotes the words from Rasulullaah ﷺ himself. Imaam Abu Dawood رحمه الله تعالى has reported that even according to Hadhrat Sufyaan bin Uyayna رحمه الله تعالى, the Hadith refers to a person who performs salaah by himself.[3] The stance of the Hanafis therefore conforms with the Ahadeeth and the narrations of the Sahabah رضي الله عنهم and Taabi'een.

The Qur'aan states: **"When the Qur'aan is recited, then listen attentively to it and remain silent so that mercy may be shown to you."**[4]

The chief of the Mufassireen Hadhrat Abdullaah bin Abbaas رضي الله عنه and Hadhrat Abdullaah bin Mughaffal رضي الله عنه both state that this verse refers to the Fardh (obligatory) salaah.[5] Allaama Ibn Kaatheer رحمه الله تعالى adds further that the same interpretation has been stated by Hadhrat Mujaahid رحمه الله تعالى, as quoted by Hadhrat Sufyaan Thowri رحمه الله تعالى and several other scholars. In fact, the same opinion is shared by Hadhrat Sa'eed bin Jubayr رحمه الله تعالى, Hadhrat Dahhaak رحمه الله تعالى, Hadhrat Qataadah رحمه الله تعالى, Hadhrat Ibraheem Nahka'ee رحمه الله تعالى, Hadhrat Sha'bi رحمه الله تعالى Hadhrat Suddi. رحمه الله تعالى and Hadhrat Abdur Rahmaan bin Zaid bin Aslam رحمه الله تعالى.[6]

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[1] Tirmidhi (Vol.1 Pg.42).
[2] Vol.1 Pg.107.
[3] Abu Dawood (Vol.1 Pg.126).
[4] Surah A'raaf, verse 204.
[5] The *Tafseer* of Ibn Katheer (Vol.3 Pg.623).
[6] The *Tafseer* of Ibn Katheer (Vol.3 Pg.623).

Ma'aalimut Tanzeel[7] states, "Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that this verse was revealed because some Sahabah رضي الله تعالى عنهم used to recite loudly when they followed Rasulullaah ﷺ in salaah ... When Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard some people reciting as they followed the Imaam, he turned to them after the salaah and said, "Has the time still not arrived for you to understand the verse: ' **When the Qur'aan is recited, then listen attentively to it and remain silent so that mercy may be shown to you'**". Hadhrat Hasan رحمه الله تعالى, Hadhrat Zuhri رحمه الله تعالى and Hadhrat Ibraheem Nakha'ee رحمه الله تعالى have stated that this verse refers to salaah."

Imaam Ahmad رحمه الله تعالى has stated, "People are unanimous about the fact that this verse refers to salaah."[8] Imaam Zaid bin Aslam رحمه الله تعالى and Hadhrat Abul Aaliya رحمه الله تعالى said, "Because some Sahabah رضي الله تعالى عنهم used to recite loudly when they followed Rasulullaah ﷺ in salaah, Allaah revealed the verse: **When the Qur'aan is recited, then listen attentively to it *(stop talking)* and remain silent so that mercy may be shown to you."**[9]

The *Tafseer* of Ibn Katheer (Vol.3 Pg.623) also quotes a narration stating that when Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه heard some people reciting as they followed the Imaam, he turned to them after the salaah and said, "Has the time still not arrived for you to understand the Allaah's command when He says: ' **When the Qur'aan is recited, then listen attentively to it and remain silent so that mercy may be shown to you'**".

The following is stated in the book *Al Ikhtiyaar*[10]: "A Muqtadi will not recite Qiraa'ah during the salaah because Allaah states:

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[7] *Ma'aalimut Tanzeel* with the *Tafseer* of Ibn Katheer (Vol.3 Pg.623).
[8] *Al Mughni* (Vol.1 Pg.601).
[9] *Al Mughni* (Vol.1 Pg.601).
[10] Vol.1 Pg.52.

'When the Qur'aan is recited, then listen attentively to it and remain silent so that mercy may be shown to you.'". This is because Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and many Mufassireen state that the verse was revealed when some Sahabah ﷺ used to recite loudly when they followed Rasulullaah ﷺ in salaah.

The book *Zujaajatul Masaabeeh* (Vol.1 Pg.241) also quotes several narrations in this regard. All of the above make it clear that the Muqtadi should remain silent while the Imaam is reciting the Qiraa'ah in both audible and silent salaahs. The verse of the Qur'aan gives two explicit commands. The first is the command to listen attentively (to the recitation of the Imaam), which refers especially to the audible salaahs. The second is the command to remain silent (while the Imaam is reciting), which refers to both silent and audible salaahs.[11]

Ahadeeth on the subject

1. Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه says, "Rasulullaah ﷺ delivered a sermon in which he explained the Sunnah to us as well as the manner of performing salaah. He said, 'When you stand up for salaah, form your rows with one of you as the Imaam. When he calls out the Takbeer Tahreema, you also follow suit, but when he recites, you remain silent. Then, you say 'Aameen' when he recites:

غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّينَ

This Hadith is narrated in Muslim (Vol.1 Pg.174). When one of Imaam Muslim رحمه الله تعالى's students asked him whether the narration of Imaam Sulaymaan Taymi رحمه الله تعالى was authentic, which states that Rasulullaah ﷺ added, "When he (the Imaam) recites, then you (the Muqtadi) remain silent." To this, Imaam Muslim رحمه الله تعالى replied, "Do you wish to know of someone with a memory better than Sulaymaan's?" This

[11] *Fat'hul Qadeer* (Vol.1 Pg.342).

indicates that even though Imaam Sulaymaan رحمه الله تعالى was the only one to narrate the addition, his narration is perfectly authentic.[12]

In reality, however, there are other narrations of reliable narrators that are the same as that of Hadhrat Sulaymaan Taymi رحمه الله تعالى. Moulana Zafar Ahmad Thanwi رحمه الله تعالى has narrated a report from Sahih Abu Awaana, which is narrated from Abdullaah bin Rushayd, who then narrates from Abu Ubaydah (Mujaa'ah bin Zuhayr Atki), Qataadah, Yunus bin Jubayr, Hattaan bin Abdullaah Raqaashi and then Hadhrat Abu Moosa Ash'ari رضي الله تعالى عنه. This narration also states that Rasulullaah ﷺ said, "but when the Imaam recites, you remain silent. Then, you say 'Aameen' when he recites:

غَيرِ المَغضُوبِ عَلَيهِمْ وَلاَ الضَّالِّين

The narrator Abu Ubaydah رحمه الله تعالى is a reliable narrator and *Ansaab Sam'aani* states that the narrations of both Abdullaah bin Rushayd رحمه الله تعالى and Abu Ubaydah رحمه الله تعالى are reliable.

Daar Qutni has also reported the narration in his Sunan. In his narration, Umar bin Aamir and Sa'eed bin Abu Urwa رحمه الله تعالى have narrated from Qataadah رحمه الله تعالى a report like that of Sulaymaan Taymi رحمه الله تعالى. This narration also adds: "...but when the Imaam recites, you remain silent." Imaam Muslim رحمه الله تعالى narrates from Umar bin Aamir رحمه الله تعالى as well as from his student Saalim bin Nooh رحمه الله تعالى. Apart from Imaam Muslim رحمه الله تعالى, Imaam Aby Khuzaymah رحمه الله تعالى and Ibn Hibbaan رحمه الله تعالى also narrate from him. The belief of certain Muhadditheen that only Sulaymaan Taymi رحمه الله تعالى has reported the addition is therefore wrong. It has also

[12] Muslim (Vol.1 Pg.174).

been reports from three students of Qataadah رحمه الله تعالى, all of whom are reliable narrators.

2. The following is quoted from Nasa'ee: "Interpreting the verse '**When the Qur'aan is recited, then listen attentively to it and remain silent so that mercy may be shown to you.**'", Hadhrat Abu Hurayrah رضي الله تعالى عنه said, 'Rasulullaah ﷺ said, 'The Imaam has been appointed to be followed, so call out the Takbeer Tahreema when he does, be silent when he recites the Qiraa'ah and say "اللهم ربنا لك الحمد" when he says "سمع الله لمن حمده",'"[13]

3. Ibn Maajah narrates: "Hadhrat Abu Hurayrah رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, ", 'The Imaam has been appointed to be followed, so call out the Takbeer Tahreema when he does, be silent when he recites the Qiraa'ah, say "آمين" when he says "غَيرِ المَغضُوبِ عَلَيهِمْ وَ لا الضَّالِين" and say "اللهم ربنا لك الحمد" when he says "سمع الله لمن حمده",'"[14]

   Both the narrations of Nasa'ee and Ibn Maajah are authentic. When a student of Imaam Muslim رحمه الله تعالى called Abu Bakr رحمه الله تعالى and asked him about the narration of Hadhrat Abu Hurayrah رضي الله تعالى عنه, he replied that it was authentic.[15] This Hadith makes it clear that the Muqtadi should not recite anything behind the Imaam. It has also become clear that the Hadith clarifies the verse **When the Qur'aan is recited, then listen attentively to it and remain silent so that mercy may be shown to you.'"**

4. Tirmidhi reports that Hadhrat Jaabir رضي الله تعالى عنه said, "Whoever performs a Rakaah without reciting the mother of the Qur'aan (Surah Faatiha) has performed no salaah

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[13] Nasa'ee (Vol.1 Pg.93) and *Mishkaatul Masaabeeh* (Pg.81).
[14] Ibn Maajah (Pg.61).
[15] Muslim (Vol.1 Pg.174).

unless he is behind an Imaam." Imaam Tirmidhi رحمه الله تعالى adds that the narration is *Hasan Sahih*.[16]

5. Imaam Tahaawi رحمه الله تعالى narrates the same Hadith from Rasulullaah ﷺ. He writes, "Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Whoever performs a Rakaah without reciting the mother of the Qur'aan (Surah Faatiha) has performed no salaah unless he is behind an Imaam.""[17]

This narration mentions specifically that it is not Waajib (compulsory) for the Muqtadi to recite Surah Faatiha when following the Imaam.

6. The Mu'atta of Imaam Maalik رحمه الله تعالى states: "Hadhrat Naafi رحمه الله تعالى reports that when Hadhrat Abdullaah bin Umar رضي الله تعالى عنه was asked whether a Muqtadi should recite Qiraa'ah behind the Imaam, he replied, 'When any of you performs salaah behind an Imaam, the recitation of the Imaam suffices for him as well. However, when he performs salaah by himself, he should recite the Qiraa'ah.' Hadhrat Abdullaah bin Umar رضي الله تعالى عنه himself would not recite any Qiraa'ah when following an Imaam.[18]

Zujaajatul Masaabeeh (Vol.1 Pg.251) states: "Allaama Ayni رحمه الله تعالى said, 'Hadhrat Abdullaah bin Umar رضي الله تعالى عنه would not recite the Qiraa'ah when following an Imaam and he was one who followed most closely in the footsteps of Rasulullaah ﷺ.'"

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[16] Tirmidhi (Vol.1 Pg.42).
[17] Tahaawi (Vol.1 Pg.107).
[18] *Mu'atta* of Imaam Maalik (pg.29) and *Mu'atta* of Imaam Muhammad (pg.75).

7. Ibn Maajah[19] reports from Hadhrat Jaabir رضي الله تعالى عنه that Rasulullaah ﷺ said, "If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well."

8. The *Musnad* of Imaam Abu Haneefah رحمه الله تعالى states[20]: "Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ said, 'If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well.'"

9. The Mu'atta of Imaam Muhammad رحمه الله تعالى states[21]: "Imaam Abu Haneefah رحمه الله تعالى reported to us from Abul Hasan Moosa bin Abu Aa'isha رحمه الله تعالى, from Hadhrat Abdullaah bin Shaddaad رحمه الله تعالى, from Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه that Rasulullaah ﷺ said, "If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well."

10. *Zujaajatul Masaabeeh* (Vol.1 Pg.248) states: "Hadhrat Jaabir رضي الله تعالى عنه reports that Rasulullaah ﷺ said, 'If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well.' This has been narrated by Imaam Muhammad رحمه الله تعالى, Daar Qutni رحمه الله تعالى and Bayhaqi رحمه الله تعالى from our Imaam Abu Haneefah رحمه الله تعالى, a chain of narrators that is most authentic. In fact, Allaama Ibn Humaam رحمه الله تعالى has asserted that the narration conforms with the standards of authenticity used by Imaam Bukhaari رحمه الله تعالى and Imaam Muslim رحمه الله تعالى. Allaama Ayni رحمه الله تعالى says, "The narration is authentic. As for Imaam Abu Haneefah رحمه الله تعالى, he was after all, Imaam Abu Haneefah رحمه الله تعالى. Moosa bin Abu Aa'isha رحمه الله تعالى is amongst the reliable and dependable narrators from whom Bukhaari and Muslim narrate. Hadhrat Abdullaah bin Shaddaad رحمه الله تعالى was amongst the leading and most

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[19] Pg.61.
[20] Pg.133.
[21] Pg.77.

dependable scholars of Shaam. The narration is therefore Sahih."

11. The Mu'atta[22] of Imaam Muhammad رحمہ اللہ تعالیٰ quotes another narration as follows: "Hadhrat Abdullaah bin Shaddaad رحمہ اللہ تعالیٰ reports that Rasulullaah ﷺ once led the Sahabah رضی اللہ تعالیٰ عنہم in Asr salaah. When one of the Sahabah رضی اللہ تعالیٰ عنہم started to recite Qiraa'ah, the Sahabi رضی اللہ تعالیٰ عنہ beside him indicated to him to remain silent. When the salaah was over, the Sahabi رضی اللہ تعالیٰ عنہ asked, 'Why did you indicate to me to remain silent?' The other replied, 'Rasulullaah ﷺ was in front of us and I did not want you to recite behind him. Overhearing this conversation, Rasulullaah ﷺ then said, 'If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well.'"

12. *Kitaabul Aathaar*[23] contains the following: "Hadhrat Jaabir رضی اللہ تعالیٰ عنہ reports that Rasulullaah ﷺ was leading the salaah when a Sahabi رضی اللہ تعالیٰ عنہ started to recite Qiraa'ah. Another Sahabi رضی اللہ تعالیٰ عنہ stopped him from reciting Qiraa'ah in salaah and a dispute arose between the two, with the first saying, 'Why do you prevent me from reciting Qiraa'ah behind Rasulullaah ﷺ?' When their dispute reached Rasulullaah ﷺ's ears, he said, 'If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well.' Imaam Muhammad رحمہ اللہ تعالیٰ says, 'It is this practice that we follow and such is the opinion of Imaam Abu Haneefah رحمہ اللہ تعالیٰ.

13. *Zujaajatul Masaabeeh* (Vol.1 Pg.250) reports from Hadhrat Ali رضی اللہ تعالیٰ عنہ that someone once asked Rasulullaah ﷺ, "Should I recite Qiraa'ah behind the Imaam or should I

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[22] Pg.78.
[23] Pg.23.

remain silent?" "No," Rasulullaah ﷺ replied, "you should remain silent because his Qiraa'ah suffices for you."

14. *Zujaajatul Masaabeeh* (Vol.1 Pg.250) reports another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه in which Rasulullaah ﷺ said, "The Qiraa'ah of the Imaam suffices for you, whether he recites silently or audibly." This narration is from Daar Qutni.

15. Muslim[24] reports from Hadhrat Abu Hurayrah رضي الله تعالى عنه that Rasulullaah ﷺ said, "When the Qaari (reciter of Qiraa'ah, viz. the Imaam) says, "غيرِ المَغضُوبِ عَلَيهِمْ وَ لا الضّالِين" and those following him say, "آمين", all their previous sins are forgiven if their "آمين" corresponds with the "آمين" of the angels."

    This Hadith refers to performing salaah in Jamaa'ah and refers only to the Qiraa'ah of the Imaam, making it apparent that it is only the Imaam who needs to recite. Had it been necessary for the Muqtadi to recite Qiraa'ah, the Hadith would not have spoken about the Qiraa'ah of the Imaam only. The Hadith also indicates that the responsibility of reciting Surah Faatiha is that of the Imaam.

16. A narration of Bukhaari[25] reports from Hadhrat Abu Hurayrah رضي الله تعالى عنه that Rasulullaah ﷺ said, "When the Qaari (reciter of Qiraa'ah, viz. the Imaam) says 'Aameen', you also say 'Aameen' because the angels also says 'Aameen' and all the previous sins of a person are forgiven when his 'Aameen' corresponds with that of the angels."

[24] Vol.1 Pg.176.
[25] Vol.2 Pg.947.

In this Hadith as well, the Qaari refers to the one who recites the Qiraa'ah, which is the Imaam only. If everyone needed to recite Qiraa'ah, Rasulullaah ﷺ would have said, "When you all say, "غَيرِ المَغضُوبِ عَلَيهِمْ وَ لا الضَّالِين", then say, "آمين".

Apart from the above, there are several statements of the Sahabah رضي الله تعالى عنهم and Taabi'een and reports about them to support the stance of the Hanafis. We shall now present these.

Reports from the sahabah رضي الله تعالى عنهم

Hadhrat Moosa bin Aqaba رحمه الله تعالى says that Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه all prevented people from reciting Qiraa'ah when following the Imaam.[26]

Another narration from a Taabi'ee states that Hadhrat Umar رضي الله تعالى عنه took a pledge from the people that they would not recite Qiraa'ah when following the Imaam.[27]

About Hadhrat Ali رضي الله تعالى عنه

Hadhrat Ali رضي الله تعالى عنه said, "The person who recites when following the Imaam is not upon *Fitrah*."[28]

Hadhrat Ali رضي الله تعالى عنه also said, "The one who recites when following the Imaam conflicts with *Fitrah*."[29]

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[26] Abdur Razzaaq (Vol.2 Pg.139), as quoted in *Zujaajatul Masaabeeh* (Vol.1 Pg.250).
[27] Abdur Razzaaq (Vol.2 Pg.138), as quoted in *Zujaajatul Masaabeeh* (Vol.1 Pg.251).
[28] Tahaawi (Vol.1 Pg.107) and *Zujaajatul Masaabeeh* (Vol.1 Pg.251).
[29] Abdur Razzaaq (Vol.1 Pg.137).

About Hadhrat Abdullaah Bin Mas'ood رضي الله تعالى عنه

A man once approached Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and asked, "Should I recite Qiraa'ah when following an Imaam?" Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه replied, "Remain silent because there are other things to occupy you when performing salaah (such as contemplating about the commands, promises and warnings in the Qur'aan). The Imaam will do the recitation for you."[30]

Hadhrat Alqama bin Qais رحمه الله تعالى reports that Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه would not recite Qiraa'ah when following an Imaam, regardless of whether the salaah was silent or audible and whether it was the first two Rakaahs or the second two Rakaahs. However when he performed salaah by himself, he would recite both Surah Faatiha and a Surah in the first two Rakaahs and only Surah Faatiha in the second two Rakaahs.[31]

About Hadhrat Abdullaah Bin Abbaas رضي الله تعالى عنه

Hadhrat Abu Hamza رحمه الله تعالى reports that he once asked Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه whether he should recite any Qiraa'ah when following the Imaam. "No," came the reply.[32]

About Hadhrat Abdullaah Bin Umar رضي الله تعالى عنه

1. Hadhrat Ibn Seereen رحمه الله تعالى reports that he once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه whether he should recite any Qiraa'ah when following an Imaam. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه replied, "You seem to have a

[30] Abdur Razzaaq (Vol.2 Pg.138) and the *Mu'atta* of Imaam Muhammad رحمه الله تعالى (Pg.78).
[31] The *Mu'atta* of Imaam Muhammad رحمه الله تعالى (Pg.78).
[32] Tahaawi (Vol.1 Pg.108).

large belly. The Qiraa'ah of the Imaam will suffice for you."[33]

2. Hadhrat Zaid bin Aslam رحمه الله تعالى says that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to prevent people from reciting Qiraa'ah when following the Imaam.[34]

3. Hadhrat Naafi رحمه الله تعالى reports that when someone asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه about reciting Qiraa'ah behind the Imaam, he replied, "The Qiraa'ah of the Imaam will suffice for you."[35]

4. When someone once asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه about reciting Qiraa'ah behind the Imaam, he replied, "The Qiraa'ah of the Imaam will suffice for you."[36]

About Hadhrat Zaid Bin Thaabit رضي الله تعالى عنه

Hadhrat Ataa bin Yasaar رحمه الله تعالى narrates that when Hadhrat Zaid bin Thaabit رضي الله تعالى عنه was asked about reciting Qiraa'ah behind the Imaam, he replied, "Under no circumstances must a person recite when following an Imaam." Imaam Muslim رحمه الله تعالى has also reported this narration.[37]

Hadhrat Dhakwaan رحمه الله تعالى reports that both Hadhrat Zaid bin Thaabit رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to prohibit people from reciting Qiraa'ah behind the Imaam.[38]

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[33] Abdur Razzaaq (Vol.2 Pg.140).
[34] Abdur Razzaaq (Vol.2 Pg.140).
[35] The *Mu'atta* of Imaam Muhammad رحمه الله تعالى (Pg.76).
[36] The *Mu'atta* of Imaam Muhammad رحمه الله تعالى (Pg.77).
[37] *Zujaajatul Masaabeeh* (Vol.1 Pg.251) and Muslim (Vol.1 Pg.251).
[38] Abdur Razzaaq (Vol.1 Pg.140).

Hadhrat Ataa bin Yasaar رحمه الله تعالى reports that he heard Hadhrat Zaid bin Thaabit رضي الله تعالى عنه say, "In no salaah should one recite Qiraa'ah behind the Imaam."[39]

About Hadhrat Jaabir Bin Abdullaah رضي الله تعالى عنه

Hadhrat Jaabir said, "Qiraa'ah behind the Imaam should neither take place in audible or silent salaahs."[40]

Hadhrat Ubaydullaah bin Muqsim رحمه الله تعالى asked Hadhrat Abdullaah bin Umar رضي الله تعالى عنه, Hadhrat Zaid bin Thaabit رضي الله تعالى عنه and Hadhrat Jaabir رضي الله تعالى عنه about reciting Qiraa'ah behind the Imaam. They all told him that in no salaah should a person recite Qiraa'ah behind the Imaam.[41]

When Hadhrat Ubaydullaah bin Muqsim رحمه الله تعالى asked Hadhrat Jaabir رضي الله تعالى عنه whether he recited Qiraa'ah behind the Imaam in the Zuhr and Asr salaahs, he replied in the negative.[42]

About Hadhrat Alqama Bin Qais رحمه الله تعالى

Hadhrat Ibraheem Nakha'ee رحمه الله تعالى reports that Hadhrat Alqama bin Qais رحمه الله تعالى said, "I would prefer biting on a burning charcoal rather than reciting Qiraa'ah behind the Imaam."[43]

Hadhrat Ibraheem Nakha'ee رحمه الله تعالى reports that Hadhrat Alqama bin Qais رحمه الله تعالى never recited Qiraa'ah behind the Imaam regardless of whether the salaah was silent or audible,

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[39] Tahaawi (Vol.1 Pg.108).
[40] Ibn Abi Shaybah, as quoted in *Zujaajatul Masaabeeh* (Vol.1 Pg.251).
[41] *Tahaawi (Vol.1 Pg.107).*
[42] Abdur Razzaaq (Vol.2 Pg.141).
[43] The *Mu'atta* of Imaam Muhammad رحمه الله تعالى (Pg.78).

whether it was the second two Rakaahs, whether it was Surah Faatiha or any other Surah.[44]

About Hadhrat Muhammad Bin Seereen رضی اللہ تعالیٰ عنہ

Hadhrat Muhammad bin Seereen رحمہ اللہ تعالیٰ said, "As far as I know, reciting Qiraa'ah behind the Imaam is not Sunnah."[45]

About Hadhrat Suwayd Bin Ghafala رضی اللہ تعالیٰ عنہ

Hadhrat Waleed bin Qais رحمہ اللہ تعالیٰ reports that when he asked Hadhrat Suwayd bin Ghafala رحمہ اللہ تعالیٰ (an eminent Taabi'ee whom some even regard as a Sahabi) about reciting Qiraa'ah behind the Imaam in the Zuhr and Asr salaahs, he replied that it should not be done.[46]

About Hadhrat Ibraheem Nakha'ee رحمہ اللہ تعالیٰ

Hadhrat Mansoor رحمہ اللہ تعالیٰ reports that Hadhrat Ibraheem Nakha'ee رحمہ اللہ تعالیٰ said, "The first person to read Qiraa'ah behind the Imaam was someone against whom many accusations have been levelled (someone not perfectly reliable)."[47]

Moulana Zafar Ahmad Thanwi رحمہ اللہ تعالیٰ writes that Hadhrat Ibraheem Nakha'ee رحمہ اللہ تعالیٰ was amongst the leading Fuqahaa of Kufa and the first person to start reciting Qiraa'ah behind the Imaam was most probably some Khaariji or Qadri. Whereas the people of Kufa always followed the teachings of Hadhrat Abdullaah bin Mas'ood رضی اللہ تعالیٰ عنہ and would not recite Qiraa'ah behind the Imaam, it was this person who introduced it to the people of Kufa. The statement of Hadhrat Ibraheem Nakha'ee رحمہ اللہ تعالیٰ does not however mean that the people of

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[44] *Kitaabul Aathaar* (Pg.22).
[45] Ibn Abi Shaybah (Vol.1 Pg.377).
[46] Ibn Abi Shaybah (Vol.1 Pg.377).
[47] The *Mu'atta* of Imaam Muhammad رحمہ اللہ تعالیٰ (Pg.78)

Makkah and Hijaaz who recited Qiraa'ah behind the Imaam were perpetrators of Bid'ah and people who stood accused of wrong.[48]

Apart from the above, there are many other narrations, which we have omitted.

Zujaajatul Masaabeeh states that the verse of the Qur'aan gives two explicit commands. The first is the command to listen attentively (to the recitation of the Imaam), which refers especially to the audible salaahs. The second is the command to remain silent (while the Imaam is reciting), which refers to the silent salaahs. It is this practice that has been adopted by Imaam Abu Haneefah رحمه الله تعالى and his companions and has been stated by Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه, Hadhrat Zaid bin Thaabit رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Sufyaan Thowri رحمه الله تعالى, Hadhrat Sufyaan bin Uyayna رحمه الله تعالى, Hadhrat Ibn Abi Layla رحمه الله تعالى, Hadhrat Hasan bin Saalih رحمه الله تعالى, Hadhrat Ibraheem Nakha'ee رحمه الله تعالى and the students of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, together with other eminent Sahabah رضي الله تعالى عنهم and Taabi'een رحمهم الله تعالى. This has been stated by Ibn Abdul Birr in his *Istidhkaar wat Tamheed*. Allaama Ayni رحمه الله تعالى has also reported that more than eighty eminent Sahabah رضي الله تعالى عنهم have prohibited people from reciting Qiraa'ah behind the Imaam and their names have bee cited by the Muhadditheen. Amongst them are Hadhrat Ali رضي الله تعالى عنه and the three Abdullaahs (Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه). It has also been stated that more than eighty people issued Fataawaa to this effect during that period of time and their unanimity is on the status of Ijmaa. Imaam Abdullaah bin Ya'qoob Haarithi Sabdhoomi رحمه الله تعالى writes in his book *Kashful Asraar* that Hadhrat Zaid bin Aslam رضي الله تعالى عنه

[48] *Faatihatul Kalaam* (Pg.41).

said, "Ten Sahabah رضي الله تعالى عنهم of Rasulullaah صلى الله عليه وسلم vehemently prohibited people from reciting Qiraa'ah behind the Imaam. They were Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه, Hadhrat Uthmaan رضي الله تعالى عنه, Hadhrat Ali رضي الله تعالى عنه, Hadhrat Abdur Rahmaan bin Auf رضي الله تعالى عنه, Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه, Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Zaid bin Thaabit رضي الله تعالى عنه, Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه."[49]

The book *Ikhtiyaar* states "A Muqtadi will not recite Qiraa'ah during the salaah because Allaah states: '**When the Qur'aan is recited, then listen attentively to it and remain silent so that mercy may be shown to you.**'". This is because Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه and many Mufassireen state that the verse was explicitly revealed when some Sahabah رضي الله تعالى عنهم used to recite loudly as they followed Rasulullaah صلى الله عليه وسلم in salaah. It has also been reported from Hadhrat Abu Hurayrah رضي الله تعالى عنه that Rasulullaah صلى الله عليه وسلم said, 'The Imaam has been appointed to be followed, so be silent when he recites the Qiraa'ah.' Rasulullaah صلى الله عليه وسلم also said, 'When a person follows an Imaam, the Qiraa'ah of the Imaam suffices for him.' Imaam Sha'bi رحمه الله تعالى has also reported that Rasulullaah صلى الله عليه وسلم said, 'No Qiraa'ah should be recited when following an Imaam.'"[50]

***Rasaa'ilul Arkaan* (Vol.1 Pg.101) states that the Qiraa'ah of the Imaam suffices for the follower according to the Hanafi, Hambali and Maaliki schools of jurisprudence.** The proof stems from the Hadith of Hadhrat Jaabir رضي الله تعالى عنه in which Rasulullaah صلى الله عليه وسلم said, "When a person has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well." This Hadith is *Sahih* (authentic) and has been narrated by Imaam Abu Haneefah رحمه الله تعالى. Imaam Muhammad رحمه الله تعالى has stated in his *Mu'atta* that Imaam Abu Haneefah رحمه الله تعالى has

[49] *Zujaajatul Masaabeeh* (Vol.1 Pg.242).
[50] *Al Ikhtiyaar Lita'leelil Mukhtaar* (Vol.1 Pg.50).

reported it to him and Ibn Adi رحمه الله تعالى has also reported it through his own chain of narrators from Imaam Abu Haneefah رحمه الله تعالى. Allaama Ibn Jowzi رحمه الله تعالى has ruled that the narration is *Sahih*. The details have been elaborated upon in *Fat'hul Qadeer* together with the chains of narrators. Both chains of narrators end at Rasulullaah صلى الله عليه وسلم, the one from Imaam Abu Haneefah رحمه الله تعالى being the more authentic of the two. Our practice in this matter has proven from the practices of eminent Sahabah رضي الله تعالى عنهم.

Haafidh Ibn Taymiyyah رحمه الله تعالى, whom the Ghayr Muqallideen claim to follow, writes, "The issue is a bone of contention from both camps, but those who prohibit reciting Qiraa'ah behind the Imaam are the majority of scholars form the past and the present. They have the Qur'aan and authentic Ahadeeth to back their claim whereas those who claim that it is Waajib (compulsory) for the Muqtadi to recite Qiraa'ah behind the Imaam have in their support Ahadeeth that the *A'immah* have declared to be weak."[51]

Tafseer Haqqaani reports a narration from Hadhrat Abu Hurayrah رضي الله تعالى عنه stating that after leading the salaah on one occasion, Rasulullaah صلى الله عليه وسلم asked the Sahabah رضي الله تعالى عنهم if anyone had recited Qiraa'ah behind him. When the Sahabah رضي الله تعالى عنهم replied that someone did, Rasulullaah صلى الله عليه وسلم remarked, "I did feel that someone was wrestling with me in reciting." From that day onwards, the Sahabah رضي الله تعالى عنهم no longer recited Qiraa'ah behind Rasulullaah صلى الله عليه وسلم in the audible salaahs. Tirmidhi has declared the Hadith as *Hasan*. The same type of narration has been reported from Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Imraan bin Husayn رضي الله تعالى عنه and Hadhrat Jaabir bin Abdullaah رضي الله تعالى عنه.

Muslim has also reported a narration in which Rasulullaah صلى الله عليه وسلم said, "The Imaam has been appointed to be followed..." This Hadith adds that Rasulullaah صلى الله عليه وسلم also said, "...so be silent

[51] *Tanawwu'ul Ibaadaat* (Pg.86)

when he recites the Qiraa'ah." Furthermore, Hadhrat Jaabir رضي الله تعالى عنه said, "Whoever performs a Rakaah without reciting the mother of the Qur'aan (Surah Faatiha) has performed no salaah unless he is behind an Imaam." This Hadith has been declared to be *Hasan Sahih*. Imaam Tahaawi رحمه الله تعالى has reported these words from Rasulullaah صلى الله عليه وسلم and several Muhadditheen including Imaams Ahmad رحمه الله تعالى and Maalik رحمه الله تعالى have also reported it.

Apart from the above, there are sevral other narrations from Imaam Muhammad رحمه الله تعالى and Ibn Abi Shaybah رحمه الله تعالى substantiating the view that reciting Qiraa'ah behind the Imaam is prohibited. It is in view of all of this that Imaam Abu Haneefah رحمه الله تعالى has instructed Muqtadis to remain silent when following the Imaam. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, Hadhrat Jaabir رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه also did not recite Qiraa'ah behind the Imaam.

Imaam Shaafi'ee رحمه الله تعالى and other Muhadditheen have emphasised the recitation of Surah Faatiha. **However, they say that the Muqtadi will recite it only when the Imaam pauses after reciting it first.** They prove their opinion by quoting a Hadith in which Rasulullaah صلى الله عليه وسلم said, "Whoever performs salaah without reciting the mother of the Qur'aan, his salaah will be incomplete." However, the Muhadditheen, especially Imaam Ahmad رحمه الله تعالى who is the Imaam of Muhadditheen state that this Hadith refers to the person who is performing salaah by himself and is not following an Imaam. When this is the meaning of the Hadith, it will therefore be implausible to assert that it restricts the purport of the verse of the Qur'aan, especially when Imaam Bayhaqi رحمه الله تعالى has stated that the verse was revealed with reference to salaah.[52]

Sheikhul Islaam Hadhrat Moulana Husayn Ahmad Madani رحمه الله تعالى says that there are several apparent points of

[52] Tafseer Haqqaani (Vol.4 Pg.182).

rationale making the Hanafi point of view evident. The first is that there are no narrations stating without ambiguity that it is Waajib (compulsory) to recite Qiraa'ah behind the Imaam. Since this is an act that happens ever so often and is of such importance, the absence of a clear narration makes it evident that it is not Waajib (compulsory) for the Muqtadi to recite Qiraa'ah behind the Imaam.

The second point is that if reciting Qiraa'ah behind the Imaam was Waajib (compulsory), there needs to be a time within the salaah when he ought to be reciting. The Imaam would then be instructed when to pause his Qiraa'ah so that the Muqtadi may recite. There is however no such instruction mentioned. This proves that Qiraa'ah is not Waajib (compulsory) for the Muqtadi because why would the time not be mentioned for something that is compulsory when times are mentioned for things that are Mustahab, such as saying "ربنا لك الحمد" and "آمين".[53]

1. With regard to the Hadith of Hadhrat Ubaadah رضي الله تعالى عنه, Imaam Sufyana bin Uyaynah رحمه الله تعالى and Imaam Ahmad رحمه الله تعالى both state that it does not refer to the Muqtadi. The Hadith therefore does not apply to all people performing salaah and regarding it to be such will result in contradicting narrations such as "unless he is behind an Imaam" and "If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well." Adopting the approach of the Hanafis will prevent assuming such a contradiction because each Hadith will have an independent application; one referring to the Muqtadi and the other to the Munfarid.

2. Most of the Sahabah رضي الله تعالى عنهم and all of the A'immah maintain that the person who joins the Imaam only in Ruku has made it for the Rakaah. This is also established from a Hadith in which Rasulullaah ﷺ said, "If you come for

[53] *Ma'aarife Madaniyyah* (Vol.5 Pg.106).

salaah and find us in Sajdah, make the Sajdah but do not count it. As for the one who makes it for the Ruku, he has made it for the Rakaah."[54] Now the person joining only in the Ruku does not recite Surah Faatiha, yet even those who claim that Qiraa'ah behind the Imaam is Waajib say that the person has made it for the Rakaah. They are constrained to say this because of this clear-cut Hadith.

3. While people use the Hadith "There is no salaah for the one who does not recite the opening of the Kitaab (Surah Faatiha)" to substantiate their claim, this Hadith is reported with the addition of the words "and more". This means that there is no salaah for the one who does not recite Surah Faatiha and more (additional verses of the Qur'aan). This addition has been narrated by Imaam Muslim رحمه الله تعالى *(Vol.1 Pg.169)*[55].

Although some Muhadditheen say that the narrator Hadhrat Ma'mar رحمه الله تعالى is the only one who has reported the addition, they are mistaken because other reliable narrators have also reported it. Examples of such narrators are Hadhrat Sufyaan bin Uyayah رحمه الله تعالى in a narration of Abu Dawood, narrating from Imaam Zuhri رحمه الله تعالى. Hadhrat Saalih bin Kaysaan رحمه الله تعالى , Imaam Awzaa'ee رحمه الله تعالى, Hadhrat Abdur Rahmaan bin Is'haaq رحمه الله تعالى and others have also reported the same addition as Hadhrat Ma'mar رحمه الله تعالى.[56]

This addition is also substantiated in other Ahadeeth, such as a narration from Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه in which he states, "Rasulullaah صلى الله عليه وسلم instructed us to recite Surah Faatiha and whatever else of the Qur'aan that is easy for us." Another narration states that Rasulullaah صلى الله عليه وسلم said, "There is no salaah for the one who does not recite the

[54] Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.102).
[55] *Mishkaatul Masaabeeh* (Pg.78)
[56] *Faatihatul Kalaam pg.58.*

opening of the Kitaab (Surah Faatiha) and some more.'"[57]
The following narrations also reinforce this:

Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ instructed him to announce that there is no salaah for the one who does not recite the opening of the Kitaab (Surah Faatiha) and some more.[58]

Hadhrat Abu Sa'eed Khudri رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "There is no salaah for the one who does not recite Surah Faatiha and a Surah in every Rakaah of the Fardh (obligatory) and other salaahs."[59]

The above narrations tell us that the recitation of Surah Faatiha together with another few verses of the Qur'aan should be Fardh (obligatory), whereas this is not the case even according to those who claim that reciting Qiraa'ah behind the Imaam is necessary. Now why would they practise on one part of the Hadith and forsake the other without any justification? This reinforces the viewpoint of the Hanafis that reciting Qiraa'ah is not necessary for the Muqtadi, but it is Waajib (compulsory) for the Imaam and the Munfarid to recite Surah Faatiha together with a Surah or a few verses of the Qur'aan.

The gist of it all is that it is wrong to claim that it is Waajib (compulsory) for the Muqtadi to recite Qiraa'ah behind the Imaam because just as the Sutrah of the Imaam suffices for the Muqtadi, so too does the Qiraa'ah of the Imaam suffice for the Muqtadi whether it be during audible or silent salaahs. It is therefore clear that it is wrong to claim that the view of the Hanafi Madh'hab is wrong.

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[57] Abu Dawood (Vol.1 Pg.125).
[58] Abu Dawood (Vol.1 Pg.125).
[59] Ibn Maajah (Pg.61).

It is believed that Hadhrat Imaam Shaafi'ee رحمه الله تعالى was of the opinion that it is Waajib (compulsory) for the Muqtadi to reciting Qiraa'ah behind the Imaam in all types of salaah. However, in his final and famous work *Kitaabul Umm*, he has the following to say: "It is Waajib (compulsory) for the Munfarid and the Imaam to recite Surah Faatiha in every Rakaah. No other Surah will suffice in its place. I also prefer that a verse or more of the Qur'aan be recited with it. I shall soon mention the ruling with regard to the Muqtadi, Inshaa Allaah."[60]

He then states the ruling of the Muqtadi in volume 7 when he says, "We state that the Muqtadi should reciting Qiraa'ah behind the Imaam in every salaah in which the Qiraa'ah of the Imaam cannot be heard."[61]

This statement of Imaam Shaafi'ee رحمه الله تعالى makes it apparent that it is incorrect for the Muqtadi to recite Surah Faatiha behind the Imaam when performing the audible salaahs. He has specified that Qiraa'ah be recited behind the Imaam only in the silent salaahs.

To compete the above reply, it is appropriate to cite the words of Hadhrat Moulana Idrees Kandhalwi رحمه الله تعالى , which will shed further light on the issue. While I had originally intended to give a brief reply to this question, the reply has become lengthy and although the following would add to the body of the reply, I have decided to include it because it is so beneficial. Had I seen this earlier, I would have sufficed by quoting it after a brief reply.

Hadhrat Moulana writes that according to Imaam Abu Haneefah رحمه الله تعالى, it is not permissible for the Muqtadi to recite Qiraa'ah behind the Imaam regardless of whether the

[60] Vol.1 Pg.93.
[61] *Kitaabul Umm* (Vol.7 Pg.153).

salaah is silent or audible. It is by their deduction that Imaams Ahmad رحمه الله تعالى and Maalik رحمه الله تعالى differentiate between the silent and audible salaahs. As has been stated, the verse of the Qur'aan (**"When the Qur'aan is recited, then listen attentively to it and remain silent"**), it refers to both silent and audible salaahs. The Ahadeeth of Rasulullaah ﷺ exhorting silence and attentive listening do not differentiate between silent and audible salaahs. Rasulullaah ﷺ expressed displeasure at the Sahabah رضي الله تعالى عنهم's recitation behind him when it occurred during the Fajr salaah and also during the Zuhr salaah. He used the word "wrestling" as well as "confusing" when admonishing the Sahabah رضي الله تعالى عنهم for reciting Qiraa'ah behind him. **There was no differentiation between silent and audible salaahs.**

In fact, a report states that Rasulullaah ﷺ once led the Sahabah رضي الله تعالى عنهم in the Asr salaah. When one of the Sahabah رضي الله تعالى عنهم started to recite Qiraa'ah, the Sahabi رضي الله تعالى عنه beside him indicated to him to remain silent. When the salaah was over, the Sahabi رضي الله تعالى عنه asked, 'Why did you indicate to me to remain silent?' The other replied, 'Rasulullaah ﷺ was in front of us and I did not want you to recite behind him. Overhearing this conversation, Rasulullaah ﷺ then said, **'If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well.'"**[62]

This means that there is no need for the Muqtadi reciting Qiraa'ah because the Imaam is already doing so. This is similar to the verse of the Qur'aan in which Allaah says: **"Does it not suffice for them that We have revealed the Book to you."** This tells us that when the Qur'aan suffices to guide mankind, there is no need for another scripture.

The above narration makes it evident that reciting Qiraa'ah behind the Imaam is an act that is disliked since

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Rasulullaah ﷺ endorsed the words of the Sahabi رضي الله تعالى عنه. This incident took place during the Asr salaah, which is a silent salaah, making it clear that the ruling does not change from salaah to salaah.

It is this what Hadhrat Jaabir رضي الله تعالى عنه stated in a Hadith that is authentic without any doubt. The same has been stated by Hadhrat Abu Dardaa رضي الله تعالى عنه when he quotes that Rasulullaah ﷺ said, "When the Imaam recites Qiraa'ah, it will certainly suffice for the Muqtadi."[63]

THE KHULAFAA RAASHIDEEN: Hadhrat Moosa bin Aqaba رحمه الله تعالى says that Rasulullaah ﷺ, Hadhrat Abu Bakr رضي الله تعالى عنه, Hadhrat Umar رضي الله تعالى عنه and Hadhrat Uthmaan رضي الله تعالى عنه all prevented people from reciting Qiraa'ah when following the Imaam.[64] Haafidh Ayni رحمه الله تعالى states that this narration is authentic.

HADHRAT UMAR رضي الله تعالى عنه: Imaam Muhammad رحمه الله تعالى quotes Hadhrat Umar رضي الله تعالى عنه as saying, "I wish that stones could be filled into the mouth of the person who recites Qiraa'ah behind the Imaam."

HADHRAT ALI رضي الله تعالى عنه: Hadhrat Ali رضي الله تعالى عنه said, "The one who recites when following the Imaam conflicts with *Fitrah*."[65]

We have thus far concentrated on research findings and examining narrations of Ahadeeth because the nature of the subject is one dealing with Fiqh and Ahadeeth.

The following is quoted from Nasa'ee: "Interpreting the verse **'When the Qur'aan is recited, then listen attentively to it**

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[63] Tabraani. The chain of narrators is authentic.
[64] Abdur Razzaaq (Vol.2 Pg.139), as quoted in *Zujaajatul Masaabeeh* (Vol.1 Pg.250).
[65] Ibn Abi Shaybah and Abdur Razzaaq (Vol.1 Pg.137).

and remain silent so that mercy may be shown to you.'", Hadhrat Abu Hurayrah رضي الله تعالى عنه said, 'Rasulullaah ﷺ said, 'The Imaam has been appointed to be followed, so call out the Takbeer Tahreema when he does, be silent when he recites the Qiraa'ah and say "اللهم ربنا لك الحمد" when he says " سمع الله لمن حمده","'[66] This Hadith makes it clear that it is Waajib (compulsory) for the Muqtadi to remain silent and to listen attentively to the recitation of the Imaam and it does not specify the silence for the Surah only.

A FINE POINT: A fine line of difference between the verse of Surah A'raaf and the Hadith is that while the Hadith speaks about remaining silent, the verse of the Qur'aan speaks about both remaining silent as well as listening attentively. This is because the Qur'aan is sometimes recited silently and sometimes audibly. The ruling when the Qiraa'ah is audible is to listen attentively and when it is silent, the ruling is to remain silent. The purpose of the verse is to expound the rulings applicable to Qiraa'ah, whereas the purpose of the Hadith is to expound the ruling with regards to the Muqtadi. It instructs the Muqtadi to remain silent regardless of whether the Qiraa'ah of the Imaam is audible or not and whether the Muqtadi is listening attentively or not. The Hadith therefore mentions only the instruction to remain silent, without any reference to attentive listening.

In fact, from the very beginning when salaah was made Fardh (obligatory) up to the time that Rasulullaah ﷺ passed away, it has always been the practice for the Imaam to recite the Qiraa'ah and for the Muqtadi to listen in silence. When some Sahabah رضي الله تعالى عنهم decided to recite Qiraa'ah behind Rasulullaah ﷺ out of their own discretion, they were prevented from doing so by the revelation of the verse **"When the Qur'aan is recited, then listen attentively to it and**

[66] Nasa'ee (Vol.1 Pg.93) and *Mishkaatul Masaabeeh* (Pg.81).

remain silent so that mercy may be shown to you". Even when Rasulullaah ﷺ went to Masjidul Aqsa before leaving for the Mi'raaj, all the Ambiyaa عليهم السلام and the high-ranking angels waited for him to lead the salaah and none of them recited Surah Faatiha as Rasulullaah ﷺ recited the Qiraa'ah in salaah.

When someone did reciting Qiraa'ah behind Rasulullaah ﷺ, he asked, "It appears that some of you are reciting Qiraa'ah behind your Imaam?" It is therefore evident that Rasulullaah ﷺ never instructed or encouraged reciting Qiraa'ah behind the Imaam.

When Rasulullaah ﷺ was suffering his final illness, he had instructed Hadhrat Abu Bakr رضي الله تعالى عنه to lead the salaahs. As Hadhrat Abu Bakr رضي الله تعالى عنه was leading the Fajr salaah, Rasulullaah ﷺ was feeling a bit better and arrived in the Masjid. Hadhrat Abu Bakr رضي الله تعالى عنه then stepped back and Rasulullaah ﷺ proceeded to lead the salaah, continuing the Qiraa'ah from where Hadhrat Abu Bakr رضي الله تعالى عنه had left off.[67] Hadhrat Abu Bakr رضي الله تعالى عنه was then busy reciting a Surah. Rasulullaah ﷺ therefore did not recite Surah Faatiha in this final salaah that he led or any of the Qiraa'ah that Hadhrat Abu Bakr رضي الله تعالى عنه has already recited.

The Qiraa'ah of Hadhrat Abu Bakr رضي الله تعالى عنه sufficed for all, just as Rasulullaah ﷺ said, "If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well." There are therefore two types of Qiraa'ah according to this Hadith; *Qiraa'ah Haqeeqi* (actual Qiraa'ah) and *Qiraa'ah Hukmi* (Qiraa'ah that is not actual Qiraa'ah, but in shares the same status).
Therefore, if it is assumed that Rasulullaah ﷺ referred to both the Imaam and Muqtadi when he said, "There is no salaah

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[67] Ahmad (Vol.1 Pg.632) and Daar Qutni (Pg.153) in a narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنهما.

for the one who does not recite the opening of the Kitaab", then it will be necessary to assume that it also refers to both the types of Qiraa'ah. According to this interpretation, the Qiraa'ah of the Muqtadi in this Hadith with refer to the *Qiraa'ah Hukmi* because Rasulullaah ﷺ said, "If one has an Imaam, then the Qiraa'ah of the Imaam is his Qiraa'ah as well." This *Qiraa'ah Hukmi* takes place when the Muqtadi remains silent and listens attentively to the Imaam. By remaining silent, the Muqtadi will therefore be practising on both the verse of the Qur'aan enjoining silence as well as the Hadith invoking *Qiraa'ah Hukmi*. As for the person who recites Qiraa'ah behind the Imaam, he will be guilty of acting in conflict with the verse of the Qur'aan as well as *wrestling* with the Imaam, which Rasulullaah ﷺ prohibited. Had Rasulullaah ﷺ ever instructed the Sahabah رضي الله عنهم to reciting Qiraa'ah behind the Imaam, he would never have reproached the Sahabi رضي الله عنه in question.

UPON FURTHER DELIBERATION: The purpose of Qiraa'ah is either to listen to the commands of Allaah or to engage in conversation with Allaah. If the former is the purpose, then the Imaam is Allaah's ambassador to convey the commands to the people and if it is the latter, then the Imaam is the people's representative before Allaah, who will present the supplications of the people to Him. It is obvious that an ambassador or a representative can be one person only. He will be the Imaam and the Muqtadis will say *Aameen* to his Qiraa'ah. As for the etiquette of worship which includes the Ruku, Sajdah, Tasbeeh and the other postures and acts of the salaah, these are necessary for both the Imaam and the Muqtadis. Representation is not applicable here because the purpose of these acts is to revere Allaah, which is incumbent on every individual. The plea for guidance to the straight path that is stated in Surah Faatiha is adequately presented by the Imaam who represents the entire congregation.

FURTHERMORE: A study of the Qur'aan and Ahadeeth will reveal that the salaah in Jamaa'ah is really a single salaah, which is the salaah of the Imaam. The salaah of the Muqtadis

fall within his salaah. It is for this reason that if the Imaam's salaah is nullified, the salaah of the Muqtadis will be nullified, whereas an act on their part nullifying the salaah will not nullify the Imaam's and their salaah. Similarly, the Sutrah of the Imaam will suffice for the Jamaa'ah and preceding the Imaam in any posture is prohibited.

In fact, when the Qur'aan refers to salaah in Jamaa'ah, it refers to one salaah. Examples of this are the verses: **"When they stand up for salaah, they stand up lazily"** and **"When you present yourselves for the salaah, do not approach it in a drunken state"**. The singular use of the word salaah indicates that the salaah in Jamaa'ah is one. Therefore, if every Muqtadi has to reciting Qiraa'ah behind the Imaam, the salaah will not be one, but it will be several people performing their individual salaahs in one place. This then cannot be termed salaah in Jamaa'ah.

A narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه [68] states that when Rasulullaah ﷺ used to lead the Sahabah رضي الله تعالى عنهم in salaah during their stay in Makkah, he would recite the Qur'aan loudly, hearing which the Mushrikeen used to swear at the Qur'aan and the One who revealed the Qur'aan. It was then that Allaah revealed the verse "**Do not recite** *(the Qur'aan)* **loudly in your salaah, nor softly, but seek a path in between these** *(two extremes)*". This verse instructs the Imaam to recite in a manner that the Muqtadis can hear because it is their duty to listen and not to recite.

Explaining The Hadith Of Hadhrat Ubaadah رضي الله تعالى عنه

The strongest proof for reciting Qiraa'ah behind the Imaam (as stated by Imaam Shaafi'ee رحمه الله تعالى) is the Hadith of Hadhrat

[68] Bukhaari.

Ubaadah رضي الله تعالى عنه stating, "There is no salaah for the one who does not recite the opening of the Kitaab *(Surah Faatiha)."*

In response, the reply from Imaam Abu Haneefah رحمه الله تعالى will be that the Hadith in question does not specify the Muqtadi. On the other hand, the verse of Surah A'raaf (**When the Qur'aan is recited, then listen attentively to it and remain silent so that mercy may be shown to you**) was revealed with explicit reference to the Muqtadi. Furthermore, those Sahabah رضي الله تعالى عنهم who reciting Qiraa'ah behind Rasulullaah صلى الله عليه وسلم were reprimanded.

Now it is a principle with Imaam Shaafi'ee رحمه الله تعالى that a verse of the Qur'aan with an unspecified meaning may be made specific with a solitary narration of Hadith. It will therefore be obvious that a solitary narration of Hadith with an unspecified meaning may be made specific with a verse of the Qur'aan.

Furthermore, there are also several Ahadeeth that refer specifically to the Muqtadi. Amongst these is the Hadith 'When any of you performs salaah behind an Imaam, the recitation of the Imaam suffices for him as well." This narration is authentic and complies with the standards of authenticity as specified by Imaams Bukhaari رحمه الله تعالى and Muslim رحمه الله تعالى. It is therefore Apparent that the Hadith of Hadhrat Ubaadah رضي الله تعالى عنه refers to the Imaam and the Munfarid, as stated by the teacher of Imaam Shaafi'ee رحمه الله تعالى, Hadhrat Sufyaan bin Uyaynah رحمه الله تعالى and reported in the Sunan of Imaam Abu Dawood رحمه الله تعالى. Emphasising the same is the narration of Tirmidhi in which Hadhrat Jaabir رضي الله تعالى عنه said, "Whoever performs a Rakaah without reciting the mother of the Qur'aan (Surah Faatiha) has performed no salaah unless he is behind an Imaam."

Imaam Tirmidhi رَحِمَهُ اللهُ تَعَالَى states that according to Imaam Ahmad رَحِمَهُ اللهُ تَعَالَى (who taught Imaam Bukhaari رَحِمَهُ اللهُ تَعَالَى), the Hadith of Hadhrat Ubaadah رَحِمَهُ اللهُ تَعَالَى does not refer to the Muqtadi but to the person performing salaah by himself. He proves this by citing the above narration of Hadhrat Jaabir رَحِمَهُ اللهُ تَعَالَى, which explains that Surah Faatiha is not to be recited if one is following an Imaam.

"Imaam Ahmad bin Hambal رَحِمَهُ اللهُ تَعَالَى said, 'We have never heard anyone from the people of Islaam state that the Muqtadi's salaah is invalid when he does not recite Qiraa'ah as the Imaam does in the audible salaahs. This has never been stated by Rasulullaah ﷺ, the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم, the Taabi'een, Imaam Maalik رَحِمَهُ اللهُ تَعَالَى from the people of Hijaaz, Imaam Thowri رَحِمَهُ اللهُ تَعَالَى from the people of Iraq, Imaam Awzaa'ee رَحِمَهُ اللهُ تَعَالَى from the people of Shaam or Imaam Layth bin Sa'd رَحِمَهُ اللهُ تَعَالَى from the people of Egypt. None has ever stated that the salaah of the follow is invalid when he does not recite Qiraa'ah."[69]

It has therefore been noted that none of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم, Taabi'een or pious predecessors advocated reciting Qiraa'ah behind the Imaam in audible salaahs. In fact, Imaam Tirmidhi رَحِمَهُ اللهُ تَعَالَى notes that Imaam Shaafi'ee رَحِمَهُ اللهُ تَعَالَى had swayed too much to the extreme when he declared it Waajib (compulsory) for the Muqtadi to recite Qiraa'ah behind the Imaam. Even Imaam Ibn Taymiyyah رَحِمَهُ اللهُ تَعَالَى has emphasised that it is not permissible and Haraam for a Muqtadi to recite Qiraa'ah behind the Imaam during audible salaahs. Those people in today's times who claim to be followers of the Ahadeeth (*Ahle Hadith*) should study the Fataawaa of Allaama Ibn Taymiyyah رَحِمَهُ اللهُ تَعَالَى.

[69] *Al Mughni* (Vol.1 Pg.564). See also (Vol.1 Pg.606) and *Fataawaa Ibn Taymiyyah* (Vol.2 Pg.141-150)

In a nutshell

The opinion of Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى is extremely well substantiated by the Qur'aan and Ahadeeth. It also appeals perfectly with logic and common sense. One may refer to the detailed commentaries of *Hidaayah* and Bukhaari for the details.

WHERE DO PIOUS WOMEN PERFORM THEIR SALAAT

BY

Hadhrat Moulana Mufti Kifaayatullaah Dehlevi
(May Allaah have mercy on him)
Grand Mufti of Hind.

"And (O Muslim Women) remain steadfast in your homes." (Surah Ahzaab)

"A woman is 'Aurah' when she emerges (from her home) shaitaan (lays in ambush) and surreptitiously follows her." (Tirmidhi)

A few days prior to the first of September 1997 someone sent a question to the Daarul Iftaa at Daarul Uloom Deoband:

"What is the Shar`i ruling regarding women performing Salaat in the Masjid with congregation? Is it permissible or not? Or do the Ulama-e-Kiraam merely prohibit it because of some cogent or underlying reason?"

The Daarul Iftaa had replied to the question according to their normal practice, but it appears that this reply of theirs did not

suit the needs of the questioner. Either he or someone else had edited and doctored the original fatwa and published it. In fact, they had altered the fatwa to include the word *'Haraam'*. This gave rise to a furious debate and point of discussion in the local papers.

Many people asked me regarding the ruling of whether it is Haraam or not for women to come into the Masjid. I had replied: *No! There are many instances where women come and go through the Masjid, whilst in the state of cleanliness.*

The people then asked me regarding the fatwa which prohibits women from entering the Masjid. I informed them that this fatwa relates to the five times daily Salaat and specifically to women attending the Masjid at night-time. This prohibition has been issued in order to prevent fitnah.

My 'interrogators' then stated that the Masjid is a place of sanctity and there can be no fear of fitnah therein. I informed them that the fitnah is not in the Masjid but rather when they leave their homes and whilst they are on the road. There is especially a greater fear if the Masjid is far away and if they have to walk at night. It is also virtually impossible that each woman who attends the Masjid is able to have a *mahram* to accompany her for all Salaats.

Salaat which is a great institution in Islaam needs to be protected and safeguarded, hence this fatwa and ruling has been transmitted throughout the ages by none other than the Sahaabah رضي الله تعالى عنهم. This is no new ruling in Islaam.
Since the original fatwa of Daarul Uloom Deoband had not been properly afforded its due justice and the people have been left in a quandary regarding its actual purport, it is only proper that we apprise the public regarding the true facts and the proper Shar`i ruling regarding this matter.

Besides the fatwa in question the Daarul Uloom had also issued another more detailed fatwa on this issue, which we deem appropriate to publish.

Besides the fataawa of the Daarul Uloom, there is an excellent treatise on this subject by Mufti Kifaayatullah Saahib Dehlwi, entitled *Salaatus Saalihaat* (the Salaat of the pious women), which we have also included in our distribution drive.

In this little booklet of ours which is now in your hands, we have firstly written the two current fatwas of Daarul Uloom Deoband and after that the treatise by Mufti Kifaayatullah Sahib.

We have entitled the entire booklet, *Where Pious Women Perform Their Salaat.*

We trust that this treatise will enlighten all the readers to properly understand the situation at hand, thereby getting a clear understanding of the Shar`i viewpoint regarding the Salaat of women.

May Allaah Ta`ala make this booklet beneficial to all and make this a means of closing all doors to a pending fitnah.

Was Salaam
(Moulana) Marghoobur Rahmaan
Principal of Daarul Uloom Deoband
25 Jamaadul Ula 1418

The First Fatwa Of Daarul Uloom Deoband
(number 680)

Question: *What is the Shar`i ruling regarding women performing Salaat in the Masjid with congregation? Is it permissible or not? Or do the Ulama-e-Kiraam merely prohibit*

it because of some cogent or underlying reason? Kindly furnish us with a detailed reply. Was Salaam

Reply (no. 527): Bismillahir Rahmaan nir Raheem

1. The wife of Hadhrat Abu Humaid Sa`idi رضي الله تعالى عنه, Hadhrat Umme Humaid رضي الله تعالى عنها came in the presence of Nabi ﷺ and asked, *"O Rasulullaah ﷺ! I desire to perform Salaat behind you (in congregation) in the Masjid (-e-Nabawi)."* Nabi ﷺ replied, *"You desire to perform Salaat behind me, whereas your Salaat in the innermost corner of your home is better than your Salaat in your room, and your Salaat in your room is better than your Salaat in your courtyard and your Salaat in your courtyard is better than your Salaat in the Masjid of your village and your Salaat in your local Masjid is better than your Salaat in my Masjid (i.e. Masjid-e-Nabawi).* "Thereafter she made herself a place for performing her Salaat in the darkest and innermost corner of her home. *[Ahmad / Ibn Hibbaan / Ibn Khuzaima / Targheeb wa Tarheeb, page 58]*

2. Hadhrat Umme Salma رضي الله تعالى عنها reports that Rasulullaah ﷺ said, *"A woman's Salaat in the inner most corner of her house is better than her Salaat performed in her room and it is better for her to read in her room than in her veranda and it is better for her to read Salaat in her house than in her local Masjid." [Ibid]*
3. Hadhrat Aaishah رضي الله تعالى عنها reports that if Rasulullaah ﷺ had seen the condition of the women after his passing away then he would surely have prevented them from attending the Masjid just as the women of Bani Israeel were prevented from entering the Masjid. *[Muslim Shareef, vol.1 page 183]*

4. Hadhrat Abu Amr Shaibaani رحمه الله تعالى reports that he personally witnessed Hadhrat Abdullah ibn Mas'ood

> رضي الله تعالى عنه ejecting women from the Masjid on the day of Jumu'ah, saying to them, *"You people go and read Salaat in your homes. Your Salaat performed at home is better for you."* [Tibraani / Majmauz Zawahid, vol.1 page 156]

All four of the above narrations are authentic and it is clear from them that although the reward of performing Salaat in Masjid-e-Nabawi is fifty thousand times greater, the Salaat of a woman performed in her local Masjid warrants greater reward for her, and her salaah performed in her own home is more rewarding than even this. Furthermore, her Salaat which she performs in the innermost corner of her house bears more reward for her than that Salaat which is performed in the veranda or any room in her house.

Added to this are the explicit prohibitions of women performing Salaat in the Masjid which is borne out by the narration of Hadhrat Aaishah رضي الله تعالى عنها and the action of Hadhrat Abdullah ibn Mas'ood رضي الله تعالى عنه where he had ejected women from Masjid-e-Nabawi.

Another point to remember is that Allaah Ta`ala has excluded women from leadership posts, Imaamat, Prophethood, Khilaafat and congregational Salaat. All these posts are exclusive to men. From these Ahaadith it is abundantly clear that Salaat in congregation has not been ordained for women, however, if a woman performs Salaat behind a man her obligation of Salaat will be fulfilled. For example the Shariah has not ordained that women go for Hajj without a mahram, but if a woman does go for Hajj without a mahram then the Fardh obligation of Hajj will be fulfilled.

Similarly if a woman attends her local Masjid for Salaat then although she will be deprived of great rewards, the obligation of Salaat will be fulfilled. The Fuqahaa have ruled that it is Makrooh-e-Tahrimi for women to attend the Masjid to perform Salaat.

Nevertheless, this prohibition has been passed so that women not be deprived of full reward. Another wisdom is that they be saved from *fitnah and fasaad* which is inherent with their emergence from the home, because as soon as a woman leaves the bastion of her home shaitaan lays in ambush and surreptitiously follows her around. This is according to the blessed words of Nabi ﷺ.

Was-Salaam
Habeebur Rahmaan
(May Allaah Ta`ala have mercy on him)
29th Rabiuth Thaani 1418

The Second Detailed Fatwa Of Daarul Uloom Deoband

[No. 781]

Question:

Is it obligatory or Sunnatul Muakkadah for women nowadays to attend a Masjid for congregational Salaat with the men? Kindly reply in the light of the Qur`aan Majeed and Hadith.

Answer No *[631]*:

Bismillahir Rahmaanir Raheem
It is neither Fardh, Waajib, nor Sunnat-e-Muakkadah for women to attend the Masjid for the five times Salaat in congregation with men. **The fact of the matter is that there exists not even the weakest of weak Ahaadith which exhorts and encourages women to attend the Masjid.** In fact, the Shariah has not made it binding upon women to attend the Masjid like it has for men. Like it is narrated in Musnad Ahmad bin Hambal رحمه الله تعالى from Hadhrat Abu Hurairah رضي الله عنه that Nabi ﷺ said, *"Had it not been for the*

women and children in the homes, I would establish the Esha Salaat and instruct the youth to burn down those homes of the men who are not in the Masjid."

This Hadith clearly proves that women are not ordained by the Shariah to attend the Masjid for Salaat, otherwise they would also have been included in Nabi's ﷺ chastisement like the men in the aforementioned Hadith. In fact, had it not been because of them (women) and children, the houses whose male occupants do not attend the Masjid for Salaat would have been burnt down.

Also, it has been reported in many Ahaadith that the Salaat of women in the innermost corner of their houses are the best. To such an extent that Nabi ﷺ even stated in one Hadith that the Salaat of women in their homes is better than their Salaat in Masjid-e-Nabawi. Ibn Khuzaimah has established a chapter specifically discussing this issue in his Saheeh, and he has made it crystal clear that the reward for Salaat performed in Masjid-e-Nabawi is reserved for men and not women.

[See Ibn Khuzaima, vol. 3, page 94, chapter 177]

The reward for women is proportionate to the extent of their seclusion and concealment from men.However there are such narrations wherein Nabi ﷺ said that if women request permission to attend the Masjid then they should not be prevented. There are also Ahaadith wherein Nabi ﷺ said that if women request attending the Musaajid at night (for Esha Salaat) then they should not be prevented. Some narrations state that when women emerge then they should not wear perfume. There are those who, when their eyes fall on such narrations, jump about and celebrate, and classify the attendance of women in the Masjid as being Sunnat-e-Muakkadah. This they do even if they do not practice upon it. **Such narrations merely grant consent and show some level of permissibility for women to attend the Masjid for Salaat.**

They do not receive any special reward neither are they exhorted to attend.

This consent was also only restricted to the need of the time, so that the women also perform Salaat behind Nabi ﷺ and be eye-witnesses to his manner of conduct. This has been stated so in *Ash-atul Lam`aat*, the *Sharah* of Mishkaat. (This motivation - for women to attend the Masjid - no longer exists).

Now have a look at those narrations which are the cause of the majority of the Fuqahaa of Islaam ruling that women are not allowed to attend the Masjid for congregational Salaat. That is, the initial consent and permissibility that existed during sacred the era of Nabi ﷺ no longer exists.

In this regard, Hadhrat Aishah رضي الله عنها states: *"Had Nabi ﷺ witnessed the condition of the women (today—i.e. during her era), he would most certainly have prohibited them from the Masaajid like the women of the Bani Israeel were prohibited."*

[Bukhaari Shareef]

This Hadith is accepted by all the Muhadditheen as being authentic. This makes clear that immediately after the era of Nabi ﷺ, the condition of the women deteriorated considerably, such that if he had been alive, he would most certainly have prevented women from attending the Masjid like the women of the Bani Israeel were prevented from attending the Masaajid when the evil habits, practices and immorality became rampant.

This ruling, albeit directed at the women of the Bani Israeel, has not been abrogated in our Shariah. The prohibition of women attending the Musaajid can thus be taken to be from Allaah Ta`ala and His Rasool ﷺ, because the present-day immorality and mischief far supersedes that of the former times. This fact cannot be disputed by anyone. This is

the very reason why the Sahaabah رضي الله تعالى عنهم prevented the women from attending the Musaajid, because they saw the immorality creeping in. They then, introduced the un-abrogated ruling which pertained to the women of the Bani Israeel. Therefore the prevention of women from attending the Musaajid, which was ruled by the Sahaabah رضي الله تعالى عنهم, was done in accordance to the desire of Allaah Ta`ala and according to the teachings of His Rasool ﷺ.

All the four Imaams of Fiqh, all the Muhadditheen and Fuqahaa, in fact, the majority of the Ummat are unanimous that due to the present-day immorality and mischief, it is impermissible for women to attend the Musaajid for the Fardh Salaat. And Allaah Ta`ala knows best.

Habeebur Rahmaan
(May Allaah Ta`ala have mercy on him).
17/05/1418

[This Fatwa was attested to by the following Muftis: Nizaamuddeen, Muhammad Zafeerud Deen, Mahmood Bulandshari. Muhammad Abdullah Kashmeeri, Kafeelur Rahmaan]

THE TREATISE ON THE SALAAT OF PIOUS WOMEN

Bismillahir Rahmaanir Rahim

In Sha'baan 1334 A.H. someone presented a question to this insignificant writer asking whether it is permissible or not for women to attend lecture gatherings.

The questioner was a Hanafi, therefore we have replied in accordance to the Hanafi Math-hab. We deem the presentation of the Hanafi Fuqaha texts as being sufficient. As it is the answer is fairly lengthy. This is the reason why it has been prepared into the form of a treatise, entitled, كف المومنات عن حضور الجمعاعات *"The prohibition of women attending public lectures and gatherings."* Haaji Abdurrahmaan Saheb has kindly printed and distributed the same [The original Urdu Kitaab was printed in 1334 A.H. and is extremely scarce. Their exists only one copy in the library of Darul Uloom Deoband – *Translator's note: The English translation of this Kitaab is presently available*.]

I would like to clarify at this juncture that I have not prepared the treatise of كف المومنات on the basis of any anmity or animosity. In fact I do not waste my time in getting myself involvled in unnecessary arguments and debates which eventually leads to animosity. I had been asked a question and simply replied it in the light of the Hanafi Math-hab citing various Hanafi references.

However today, on the 11th of Zul-Qa'dah 1334 A.H. I was made aware of a treatise entitled *Eid Ahmedi*. Its author is some Molvi Abdus Sattaar Saheb Kalaanuri, who has not only criticized and severely disparaged the author of كف المومنات, namely this humble writer, but also our great Ulama such Allaamah A'ini and other senior Hanafi Aimmah. He accused all of them as having acted contrary to the Hadith, he claimed that they did not understand the import of the Ahaadith, that they slandered Hadhrat Aishah رضي الله تعالى عنها, etc., etc.

All said and done, if one merely peruses the book *Eid Ahmedi* from beginning to end then you will not find any such single line or argument worthy of an intelligent reply to what we have written in كف المومنات.

Although the Ahle-Ilm regarded *Eid Ahmedi* as being worthless and not of any consideration, nevertheless, in order to save the Muslim public from being ill-informed and labour under the misconception that the Hanafi stance on the issue of the prohibition of women emerging from their homes being a baseless issue and not one enjoined by the Shariah, I deemed it appropriate to clarify this mas'alah in greater detail, by presenting clear and authentic proofs from the Ahaadith of Nabi ﷺ, the Sahaabah رضي الله عنهم and the Salf-e-Saaliheen.

I had prepared this treatise in order to clarify the actual mas'alah. I have hope that the Ahle-Ilm and intelligent people benefit from it and become informed and aware of the reality.

It is clear that the Hanafi Aimmah do not dispute the fact that during the era of Rasulullaah ﷺ the women would attend the Masjid for the five daily Salaat and the Eid Salaat. They would announce acceptance of this fact from the rooftops. It would however not be of any benefit to debate and oppose the Hanafi Fuqaha by only citing the Ahaadith pertaining to this issue which occurred during the era of Nabi ﷺ.
The issue at hand and the point of contention is whether this ruling still applies at this day and age or not? We have written this treaty and discussed the issue in separate chapters.

Chapter One

Has the Shariah emphasized the attendance of women for congregational Salaat as it has done for men?

There is no Hadith which can be presented that may establish congregational Salaat as being emphasized for women. We have studied and scanned through many Ahaadith Kitaabs and their commentaries and have not found any such Hadith which exhorts and emphasizes women to attend congregational Salaat.

In fact we have come across narrations which teach the contrary.

Hadith 1

Hadhrat Abu Hurairah ﷺ reports that Rasulullaah ﷺ said, ***"Had it not been for the women and children in the homes, I would establish the Esha Salaat and instruct the youth to burn down those homes of the men who are not in the Masjid."*** *[Ahmed / Mishkaat]*

Nabi ﷺ issued this warning referring to those men who do not attend the Esha Salaat with Jamaat. Every intelligent person will understand from this Hadith that Nabi ﷺ was referring to only the men who do not attend congregational Salaat. The only factor preventing Nabi ﷺ from instructing the burning of the homes was the fact that there were women and children in the homes.

The mentioning of women by Nabi ﷺ in this Hadith only proves and substantiates the contention that women are not obligated by the Shariah to attend congregational Salaat. Otherwise there would have been included in Nabi's ﷺ chastisement.

Their presence in the home would not have been a barrier against Nabi ﷺ carrying out his threat. Since they are not enjoined by the Shariah to attend congregational Salaat in the Masjid like the men, they were not regarded as offenders against the Shariah by not being in the Masjid.

Similarly, all the Ahaadith which appear in chapter two prove the point that it is not necessary or incumbent for women to attend the Masjid for congregational Salaat.

Chapter Two

Is it more virtuous and rewarding for women to perform Salaat in their homes or in the Masjid?

Hadith 2

Hadhrat Umme Salmah رضي الله تعالى عنها reports from Nabi ﷺ that he said, *"The best Musaajid for women are the innermost corner of their homes."*

[Imaam Ahmad / Baihaqi / Kanzul Ummaal]

Hadith 3

Hadhrat Umme Salmah رضي الله تعالى عنها reports that Nabi ﷺ said, *"A woman's Salaat in the* ***innermost corner*** *of her house is better than her Salaat performed in* ***her room*** *and it is better for her to read in her room than in* ***her veranda*** *and it is better for her to read Salaat in her house than in* ***her local Masjid.****"*

[Tibraani / Kanzul Ummaal / Targheeb]

Hadith 4

It is reported from Umme Humaid, the wife of Abi Humaid As-Saa`idi from Nabi ﷺ that he said to her, *"I have been informed that you like to perform Salaat behind me, but your Salaat in* ***the innermost corner*** *of your house is better than your Salaat performed in* ***your room*** *and it is better for you to read in your room than in* ***your veranda*** *and it is better for you to read Salaat in your house than in your local Masjid and your Salaat performed in your local Masjid is better than your Salaat performed* ***in my Masjid.****"*

[Imaam Ahmad / Ibn Hibbaan / Kanzul Ummaal]

Hadith 5

This Hadith has been cited in *Majma`uz Zawaahid* by Haithami and the following had been added: *She ordered (her house-people) to build for her a place to perform Salaat in the darkest and innermost corner of her home. She would perfrom*

her Salaat therein, until she met Allaah Ta`ala. Haithami adds, *The narrators in this Hadith are all authentic, except for Abdullaah bin Suwaid Al-Ansaari, however Ibn Hibbaan had authenticated him.*

Hadith 6

Hadhrat Abdullaah ibn Mas'ood رضي الله تعالى عنه reports that Rasulullaah ﷺ said, *"The Salaat of a women in the corner of her home is better than her Salaat in her room. And her Salaat in the chamber (smallest room) is better than her Salaat in the corner of her house."* *[Abu Dawood]*

Hadith 7

Hadhrat ibn Mas'ood رضي الله تعالى عنه states, *"The Salaat of a women in the corner of her house is better than her Salaat in her room and the Salaat in her room is better than the Salaat in the courtyard and the Salaat in her courtyard is better than the Salaat anywhere else (beyond the confines of the home)."* He further stated, *"Indeed when a women emerges from her home, shaitaan surreptitiously pursues her."* Reported by Tibraani in Kabir and all the narrators are authentic. *[Majma'uz Zawaahid]*

Hadith 8

It is also reported from Hadhrat Ibn Mas`ood رضي الله تعالى عنه that he takes an oath, a firm oath, saying, *"There is no better place to perform Salaat for a woman than the corner of her home, except Hajj and Umrah, besides for that woman who has lost hope on a husband, and she is 'munqaleen'"* someone asked him what *'munqaleen'* meant, to which he replied, *"An old, weak and stumbling woman."* Tibraani reports this narration in Kabeer and all the narrators are authentic.

[Majmauz Zawaahid]

Hadith 9

Hadhrat Ibn Mas`ood رضي الله تعالى عنه also stated, *"No woman performs a Salaat more beloved to Allaah Ta`ala than (the*

Salaat which she performs) in the darkest corner of her home." Tibraani reports this narration in Kabeer and all the narrators are authentic. *[Majmauz Zawaahid]*

Hadith 10

Hadhrat Abdullaah Ibn Mas`ood رضي الله تعالى عنه reports that Nabi ﷺ said, *"Women are aurah (objects of concealment). Indeed when they emerge (from their homes), shaitaan (lies in ambush and) surreptitiously follows her. Indeed, she is closest to Allaah Ta`ala in the innermost corner of her home."* Tibraani reports this narration in Kabeer and all the narrators are authentic. *[Majmauz Zawaahid]*

Hadith 11

It has been reported from Hadhrat Abdullaah Ibn Mas`ood رضي الله تعالى عنه that he said, *"Indeed women are aurah. Indeed that woman who emerges from the home who has no flaw, shaitaan surreptitiously follows her, saying: 'You will not pass by anyone except that they will admire you.' When a woman dons her clothing and it is asked of her: 'Whither are you off to?' She will reply: 'I am going to visit the ill, or attend a burial or perform Salaat in the Masjid.' No woman can worship her Rabb better than in her home."* Tibraani reports this narration in Kabeer and all the narrators are authentic.

[Majmauz Zawaahid]

The following salient points are clearly gleaned from the above-mentioned Ahaadith:

1. **There is no emphasis in the Shariah for women to attend the Masjid for congregational Salaat.** In fact, the contrary holds true that their Salaat performed at home is more virtuous. [Have a look at all the above Ahaadith.]
2. The attendance of women in the Masjid during the era of Nabi ﷺ **was primarily due to consent and**

permissibility, and not owing to any virtue, emphasis or *istihbaab* (being Mustahab). [Look at Hadith no. 4 and 5]

3. Notwithstanding the consent granted to women to attend the Masjid, Nabi ﷺ actually **exhorted and taught that it is better and more virtuous that they perform their Salaat at their homes.** He would greatly encourage this and extol the virtues thereof. [See Hadith 4]

4. The addition which appears in Hadith 4 by Haithami, clearly indicates that Hadhrat Umme Humaid رضي الله تعالى عنها practiced on the advice of Nabi ﷺ and performed her Salaat in the corner of her home for the rest of her life. This was true obedience to the guidance of Nabi ﷺ and fulfilment of his wishes.

5. Hadith 10 clearly establishes the fact that Nabi ﷺ **deemed the emergence of women from their homes as an avenue and opening of *fitnah*,** and that their isolation in the innermost corners of their homes as being proximity to Allaah Ta`ala. This is the reason why Hadhrat Ibn Mas`ood رضي الله تعالى عنه takes a firm oath that the Salaat of women in the corners of their homes is the most virtuous.

6. The statements of Nabi ﷺ in Hadith 2, 3 and 4 clearly indicate that the Salaat of women in the remote corners of their homes is better than their Salaat in their rooms, and their Salaat in their rooms is better than their Salaat in their courtyards, and their Salaat in their courtyards is better than their Salaat in their local Masjid and their Salaat in their local Masjid is better than their Salaat in Masjid-e-Nabawi ﷺ. Keeping these Ahaadith in before us, it is clear that the attendance of women for

congregational Salaat in the Masjid during the era of Nabi ﷺ was not due to any virtue or greater reward, rather it was based on mere consent and permissibility. How sad then is the state of those people who call women to the Musaajid and encourage them to perform their Salaat in congregation. **They are actually exhorting opposition to the teachings and wishes of Nabi ﷺ.** To further exacerbate the issue they deem this a Sunnat, and they regard their actions as being a revival of the Sunnat! If it had been Sunnat for women to attend the Masjid for congregational Salaat, why then did Nabi ﷺ teach that a woman's Salaat in her local Masjid is better than her Salaat in Masjid-e-Nabawi and that her Salaat in her home is better than her Salaat in her local Masjid? It is obvious then that a woman's Salaat performed in isolation in her home would be an omission of the Sunnat. Is the reward in practising a Sunnat greater or omitting it? It will then be as though Nabi ﷺ is encouraging an omission of a Sunnat by encouraging women to perform their Salaat in their homes! It is as though these people (who clamour for women attending the Masjid) regard themselves as being more virtuous than Nabi ﷺ and that their Musaajid hold greater virtue than Masjid-e-Nabawi!

7. One Salaat performed in Masjid-e-Nabawi is, according to the narration of Hadhrat Anas رضي الله عنه, equal to the reward of 50 000 Salaat (performed any ,here else, besides the Haram).

Hadith 12

Hadhrat Anas bin Maalik رضي الله عنه reports that Rasulullaah ﷺ said, *"The Salaat of a man in his house is equal to a single Salaat...and his Salaat in my Masjid is equal to 50 000 Salaats."* *[Ibn Majah / Mishkaat Shareef]*

Notwithstanding the great reward of performing Salaat in Masjid-e-Nabawi, the Salaat of women performed in their local Musaajid is more rewarding for them, and their Salaat performed in the courtyard of their homes is more rewarding than even their Salaat in their local Musaajid. Their Salaat in their rooms holds more virtue for them than their Salaat in their verandas and their Salaat in the remote corner of their homes bears more reward for them than their Salaat in their rooms.

This much is abundantly clear that as a woman sheds her concealment, her reward is proportionately decreased. Why is this?

The reason is simple – the further a woman goes from her home, the greater the possibility of fitnah increases. There is no other reason for the decrease in reward for women. Just take a look…when a man travels further from his home, his reward increases, because there is no fear of fitnah in his emergence from the home.

Hadith 13

Hadhrat Abu Moosa Ash`ari رضي الله عنه reports that Rasulullaah ﷺ said, *"Those who receive the greatest reward for their Salaat are those who travel the furthest (to the Masjid) and more than them are those who travel an even greater distance."* *[Bukhaari Shareef / Muslim Shareef]*

Hadith 14

Hadhrat Jaabir رضي الله عنه reports that Rasulullaah ﷺ said to Bani Salmah who intended moving closer to the Masjid, *"Remain in your places. You are being rewarded for every step you take (towards the Masjid). Remain in your places. You are being rewarded for every step you take (towards the Masjid)…"* *[Muslim Shareef]*

The consent and permissibility granted to women to attend the Masjid was not without conditions. They were forbidden from wearing perfume, donning gaudy clothing, excessive jewellery, etc.
Refer to the following Ahaadith:

Hadith 15

Hadhrat Zainab Thaqafiya رضي الله تعالى عنها reports that Nabi ﷺ said, *"When a woman emerges for Esha Salaat, then she should not apply scent."* *[Ibn Hibbaan]*

Hadith 16

Hadhrat Zainab Thaqafiya رضي الله تعالى عنها further reports that Nabi ﷺ said, *"When any of you women present yourself for Esha Salaat, then you should not don perfume that night."* *[Muslim]*

Hadith 17

Hadhrat Zainab رضي الله تعالى عنها, the wife of Abdullaah reports that Nabi ﷺ said to the women, *"When any of you present yourself in the Masjid, then you should not don perfume."*
[Muslim Shareef]

Hadith 18

Hadhrat Abu Hurairah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, *"Do not prevent the female slaves of Allaah from attending the Masjids of Allaah, but they should emerge (from their homes) in the state that their bodies are pungent."*
[Abu Dawood]

The Arabic word, *tafilaat* which is used in this Hadith means unscented. A woman is described as *tafilatun* when her body exudes an unscented (pungent) odour. This has been stated by Ibn Abdil Barr, etc. Shaukaani states that the word *tafila* refers to a stench. A woman who is described as *imra`atun tafilatun*

means that she is unscented. [Aunul Ma`bood] All such factors are included under the term scented which leads to attraction, like smart gaudy clothing, external display of jewellery, and a pompous exhibition of beauty. *[ibid.]*

All these narration clearly show that women were permitted to attend the Masjid, provided they adhered to these conditions. It is also clear that if they do not practice on these advices they are acting contrary to the injunctions of Nabi ﷺ.

Can it honestly be said that the women of today who may attend the Masjid for the five daily Salaat or for the Eid Salaat, would adhere to these conditions? Will they not come out in their splendour and beauty? Will they not wear and make a display of their jewellery? Will they ever be able to come in their scruffy unscented clothes?

If anyone, for argument sake, says that a woman can adhere to all these conditions, in present times, then we would kindly refer our readers to peruse chapter 3 in this treatise.

Summary

Any intelligent person who studies all these narrations will have no doubt that the attendance of women in the Masjid during the time of Nabi ﷺ was merely due to consent and permissibility. It was not because of any special virtue or reward.

Nevertheless, the so-called adherents of the Hadith who have sprung up in recent times, understand that women are supposed to attend the Masjid for congregational and Eid Salaat. They deem it a Sunnat, nay Sunnat-e-Muakkadah!

Everyone is well aware that one who omits a Sunnat-e-Muakkadah is worthy of censure and one who continuously omits it is liable for punishment. Just like it is Sunnat-e-Muakkadah for men to attend the Masjid for congregational Salaat and if any man does not go to the Masjid, he will be censured. If a man persists in his abandonment of congregational Salaat in the Masjid, then he is liable for punishment (in an Islamic State).

Rasulullaah intended to incinerate the homes of those men who do not attend the Esha Salaat in the Masjid. Why was this? Because these people had become habituated to missing the Esha Salaat in the Masjid with congregation.
Therefore if congregational Salaat in the Masjid was binding on women, then Hadhrat Umme Humaid, who had continued performing her Salaat in the remote corner of her home until she died, would have been liable for punishment.

In fact, if congregational Salaat for women in the Masjid was (even) Mustahab or more rewarding, then Nabi would never have encouraged Hadhrat Umme Humaid to perform her Salaat at home, considering the fact that she was desirous and eager to perform her Salaat behind Nabi.

We will now present some of the narrations cited by the so-called followers of the Hadith, which they harp on and use as proof to exhort women to attend the Musaajid and which they claim are proofs that this is Sunnat. We will explain the import of these narrations and place them in proper context.

Hadith 19

Do not prevent women from attending the Masjid if they ask for permission from you.

Hadith 20

A man should not prevent his womenfolk from attending the Masjid. [Ahmad]

Hadith 21

Do not prevent your womenfolk from the Masjid. [Abu Dawood]

Hadith 22

If the wife of any of you requests permission to attend the Masjid, you should not prevent her.

[Bukhaari Shareef / Muslim Shareef]

These narrations are written such in *Eid Ahmedi*. We have transcribed them here verbatim. What do these narrations actually say? **They are mere advices to the men not to prevent their womenfolk from attending the Masjid.** These narrations most certainly do not prove that the attendance of women in the Masjid for congregational Salaat is Mustahab or Sunnat-e-Muakkadah.

Since there was consent and permission for the women during the era of Nabi ﷺ to attend the Masjid for congregational Salaat, they therefore had the prerogative to practice on their rights. The men were therefore advised not to prevent them, which would have deprived them (the womenfolk) of what they were permitted to do.

Another point is that during that era there was a need for the women to attend the Masjid because they were **all in need of education.** There was the need that they attend the Masjid and **witness the actions of Nabi ﷺ and learn from him directly.** If they need to know anything, they could ask for themselves. This is the reason why the men were told not to

prevent the women from attending the Masjid. [As stated by Muhaddith Dehlwi رحمة الله تعالى]

Thirdly, the era of Nabi ﷺ **was free from immorality and fitnah,** so the prevention of women from attending the Masjid was not done because of fear of fitnah but would have been **done to exercise authority and supremacy, displaying pride.** This is another reason why Nabi ﷺ advised men not to prevent the womenfolk from attending the Masjid. [As stated in Hujjatullaahi Baaligha]

Nevertheless, these narrations do not prove or indicate that congregational Salaat in the Musaajid for women is Mustahab or Sunnat.

Hadith 23

Hadhrat Ibn Umar رضي الله تعالى عنهما reports that Rasulullaah ﷺ said, *"Give consent to your women to attend the Masjid **at nights.**"* ***[Bukhaari Shareef]***

Hadith 24

Hadhrat Ibn Umar رضي الله تعالى عنهما reports that Rasulullaah ﷺ said, *"If your women request permission to attend the Masjid at night, then grant them permission."* ***[Bukhaari Shareef]***

All these Ahaadith only denote the permissibility of women attending the Masjid. Haafidh Ibn Hajar رحمة الله تعالى states that if it was necessary and binding on women to attend the Masjid for congregational Salaat, then there would be no need or point in their requesting permission. [Fath-hul Baari]. Because there is no question about requesting permission from anyone to perform an obligatory act of ibaadat. This does not also prove *istihbaab*, as we have explained previously.

Hadith 25

Hadhrat Ibn Abbaas رضي الله عنه reports that Rasulullaah ﷺ would take his wives and daughters with him for the Eid Salaat. [Baihaqi / Ibn Majah]

This narration also only proves that it was permissible for the women to attend the congregational Salaat during the era of Nabi ﷺ, so Nabi ﷺ would take his family along with him. However, his act of taking them with him does not prove *istihbaab* or Sunnat. An example of this can be seen in the following narration of Hadhrat Aishah رضي الله عنها, which appears in Bukhaari Shareef:

Hadith 26

Hadhrat Aishah رضي الله عنها reports, *"Nabi ﷺ used to kiss his wives whilst in the state of fasting, and he could control his desires better than you people." [Bukhaari Shareef / Muslim Shareef]*

In another narration it is stated, *"Which of you can control his desires the way Nabi ﷺ could control his?"*
Notwithstanding this Hadith being authentic, it does not prove that it is Mustahab or Sunnat to kiss one's wife whilst fasting. In fact, Hadhrat Aishah رضي الله عنها indicates that it is best for others not to do as he ﷺ did, because Nabi ﷺ had full control over his desires and he would not go further than a kiss, whereas there is great possibility that another person would not stop at the kiss, hence it is best to exercise caution.

Hadith 27

Umme Atiyya رضي الله عنها states, *"We were instructed to go out (for the Eid Salaat), and also take those in haidh, the young girls and those in hijaab. As for those women in haidh they would be present for the congregation and dua, but not in the Salaat."*

Hadith 28

Hadhrat Umme Atiyya رضي الله تعالى عنها states that Nabi ﷺ said, *"Take the young girls and those in hijaab to the **Eid Salaat and the dua.** The women in haid should stay clear of the Salaat (area)."* *[Ibn Majah]*

These two narrations are the strongest proofs for the so-called followers of the Hadith, because they contain the explicit terms of command, which denote emphasis or at the very least *istihbaab*. Nevertheless, they misunderstand the import and real meaning of these narrations.

We will explain them in detail:
It is widely accepted that the expression of *amr* (positive command) is used in **three instances:** sometimes it expresses an denotes a **compulsion,** like *'Establish Salaat!'*, sometimes it denotes ***istihbaab*,** like *'And eat therefrom and feed the poor and beggars..."* and sometimes it denotes **permissibility,** like *'When you become Halaal (from ihram) then (you may) hunt'*, and *'Eat and drink...'*.
Although the actual application of *amr* is compulsion, but when it is established from the context that compulsion is not the intention, then we will turn our attention to *ibaahat* (permission) or *istihbaab*.

We will now consider the objective of the usage of *Amr* in calling the women out to the Eid Salaat. It should be kept in mind that **compulsion is most certainly not the intention because there is nothing which indicates towards this,** that it is Fardh for women to attend the Eid Salaat. The Eid Salaat and **attendance of the Eid Gah is not even Fardh on men, how then can it ever be Fardh for women?**

And since those who are inviting towards practice of this Hadith, themselves do not claim it to be Fardh, there is therefore no need for us to explain any further.

Now remains the matter as to whether it is Mustahab or not. We say that it is not Mustahab and cite the following reasons in substantiation:

Firstly, consider the statement of Rasulullaah ﷺ where he had clearly stated that the Salaat of women in the innermost corner of their homes is better than their Salaat in the Masjid. We have explained in detail regarding this issue. Nabi ﷺ had clearly stated that the Salaat of women in their homes is more virtuous than their Salaat in Masjid-e-Nabawi (which boasts the reward of fifty thousand Salaat as compared to any Salaat performed elsewhere). We have also learnt that the reward for women decreases in proportion to their abandonment of concealment (see Hadith 3, 4, 5 and 6).

These factors (of abandonment of concealment) are clearly present on the occasion of Eid where they will be attending a large congregation, where their gazes will fall on the men and they will be outside in broad daylight. All these factors make it abundantly clear in the light of these narrations that their attendance for the Eid Salaat can never be classified as Mustahab. There is no exception stated in these narrations with regard to the Eid Salaat.

Secondly, is that the Jumuah and five times daily Salaat are Fardh and it is advisable and more virtuous for woman not to attend them in congregation so therefore since Eid Salaat which is not even Fardh it is all the more unadvisable for women to attend.

Thirdly, is that Nabi ﷺ did not mention any virtue or extra reward for women attending the Eid Salaat, wherefrom it can be established that the eid Salaat for women would be *Mustahab* or *Mustahsan.*

Now since we have established the *amr* is not a positive command denoting compulsion neither does it denote *Istihbaab* therefore we say it is only to show consent and permissibility. The actual import and intention of Nabi ﷺ statement is that women be allowed to attend the Eid Salaat and if they wish to go they should not be prevented because it is permissible for them to attend. We also accede to the fact that women used to attend the congregational Salaat during the era of Nabi ﷺ.

Chapter Three

Does the consent and permissibility which existed during the era of Nabi ﷺ for women to attend the congregational Salaat still apply today or not?

It is clear and accepted by all that women were allowed to perform their Salaat in the Masjid during the era of Nabi ﷺ. However the conditions of the society started deteriorating from the era of the Sahaabah رضي الله عنهم, not long after the demise of Nabi ﷺ. Immorality and fitnah started increasing, and the Sahaabah رضي الله عنهم had themselves started preventing women from attending the Masjid. This prohibition of theirs was based on and extracted from the teachings of Allaah Ta`ala and His Rasool ﷺ, as our readers have learnt earlier on.

The Hanafi Ulama have ruled that it is no longer permissible for women to attend the Masjid for congregational Salaat. In fact, for women to perform their Salaat in their homes was preferable and more virtuous during the era of Nabi ﷺ, but today it is necessary and obligatory for them to perform their Salaat at home. The proofs of the Hanafi Ulama are as outlined below:

First Proof:

Hadith 29

It has been reported that Hadhrat Aishah رضي الله تعالى عنها said, *"Had Nabi ﷺ witnessed the condition of women (today-i.e. during the time of Hadhrat Aishah – radhiallahu anha) he would have prevented them from the Masjid just like the women of the Bani Israeel were prevented."* *[Bukhaari Shareef]*

Hadith 30

The women of the Bani Isareel being prevented from the Masjid has been established from the Hadith of Hadhrat Urwah from Aishah رضي الله تعالى عنها *marfoo`an*. Abdur Razzaaq has cited it with an authentic *sanad* and his words are: *She said, 'The women of the Bani Israeel used to make feet (stilts) from wood so they could ogle at the men in the Masjid (owing to their height advantage). Allaah Ta`ala then made their attendance in the Masjid Haraam, and* ***He decreed upon them (subjected them to) haidh.'***

Although this Hadith is *mauqoof* on Hadhrat Aishah رضي الله تعالى عنها, it is nevertheless, classified as *marfoo`*, because such things cannot be said from one's own opinion or *qiyaas*.

Haafidh Ibn Hajar, Qaadhi Shaukaani, Allamah Zurqaani (the commentator of *Muwatta Maalik*), the author of *Aunul Ma`bood* رحمهم الله had all classified Hadith 30 as *marfoo`*. They accepted the Hadith as being authentic. The following salient points are learnt from this Hadith:

1. The women of the Bani Israeel used to attend the Masjid for Salaat. They were permitted to do so.
2. Since we have established from an authentic Hadith that the women of the Bani Isra'eel were prohibited from attending the Masjid owing to immorality which

crept into their societies, it follows that this ruling also applies to the Ummat e Muhammadiyyah and that it is Haraam for women to attend the Masjid because immorality and fitnah have become the order of the day.

3. In Hadith 29, Hadhrat Aishah رضي الله عنها states that the condition of the women started deteriorating after the demise of Nabi ﷺ, and had he witnessed what was happening he would most certainly have prohibited the women from attending the Masjid, just as the women of the Bani Israeel were prohibited.

It has thus been established from the Hadith of Hadhrat Aishah رضي الله عنها that immorality and fitnah had started creeping into the Muslim society, and it has further been established that immorality and fitnah are the reasons for Allaah Ta`ala decreeing the prohibition of women from attending the Masjid, as had been seen regarding the women of the Bani Israeel. It follows then that the ruling of the prohibition of women, of the Ummat of Muhammad ﷺ, from attending the Masjid, is also according to the Desire and Wish of Allaah Ta`ala.

Any ruling which was decreed for the previous Ummats, if it had not been abrogated for our Ummat, its relevance will apply to us as well. Whatever was binding on the previous Ummats (as long as it has not been abrogated for us), will apply to us as well. As Allaah Ta`ala states in the Qur`aan Majeed, addressing Nabi ﷺ, *"And their (the previous Ambiyaa) guidance, you should follow."* *[Surah In`aam, Aayat 90]*

Hadith 31

Hadhrat Ibn Abbaad رضي الله عنه stated, *"Your Nabi ﷺ is amongst those who instructed the obedience to the previous Ambiyaa."* *[Bukhaari Shareef]*

Since the Divine Scriptures which were revealed to the previous Ambiyaa (alaihimus salaam) are non-existent today in their true forms, it is not possible or binding upon us to follow their teachings. There is no certainty that the injunctions which exist today (in the other religious books) are from Allaah Ta`ala, however as for those Divine Commands which were decreed on the previous Ummats as told to us by Nabi ﷺ, they would be binding upon us just as the Commands which were decreed directly upon us, as long as they have not been abrogated.

Since this Hadith which states that the women of the Bani Isra'eel were prohibited from attending the Masjid owing to immorality which crept into their societies, is an authentic Hadith, it follows that this ruling also applies to us and that it is Haraam for women to attend the Masjid because immorality and fitnah have now become the order of the day.

This proof is crystal clear and there is no doubt in it, because it comprises two authentic Ahaadith and one Qur`aanic Aayat. Nevertheless it is possible that some people may object to certain aspects thereof, therefore we will deal with these objections in detail.

Objection 1

The rulings of the previous Ummats would only be binding upon us if no contrary ruling exists in our Shariah. Our Shariah has permitted women to attend the Masjid which cancels and abrogates the ruling of prohibition of the previous Ummats. It is as though you are now proving the matter with an abrogated ruling.

Reply

This notion is incorrect because this Hadith proves that the women of the Bani Isra'eel used to attend the Masjid and they were permitted to do so. However when they begun acting immorally and the *fasaad* started spreading, that is when their attendance was made Haraam. This ruling has not been abrogated in our Shariah.

It should be understood that the permission for women to attend the Masjid applies only on the condition that there is no fear of *fitnah* and *fasaad*, and the permission which was granted to them was done during an era which was free of *fitnah* and *fasaad*. This fact did not abrogate the ruling of prohibition, which was initially promulgated due to *fitnah* and *fasaad*.

The era of Nabi ﷺ was free of *fitnah* and *fasaad,* which was the causative factor in the ruling of prohibition. This is clearly established in Hadith 29 of Hadhrat Aaisha رضي الله عنها where she states, *"Had Nabi ﷺ witnessed the condition of women today* ...this statement of hers clearly implies that the *fitnah* and *fasaad* had not existed during the era of Nabi ﷺ. Therefore the consent which was granted (during the time of Nabi ﷺ) was most certainly in an atmosphere contrary to when the prohibition was decreed (for the Bani Israeel).

Objection two

It will not be correct to say that the era of Nabi ﷺ was free of *fitnah*, because there were some people who would purposely stand in the back rows so that they could ogle the women and there were other pious persons who wish to go to the front so that their gazes do not fall on the women. Regarding them this Aayat was revealed, *"And indeed We are aware of those*

amongst you in the front and indeed We are aware of those who remain behind." *[Surah Hijr, Aayat 24]*

It has been reported in Tirmidhi Shareef that during the era of Nabi ﷺ a Sahaabi once raped a woman, and another man was accused of it. Nabi ﷺ ordered that he be stoned to death. The true perpetrator felt guilty that another person be punished for his crime, so he admitted guilt and was punished accordingly. When such incidents were reported to have taken place during the era of Nabi ﷺ, then how will it be correct to say that the consent (for women to attend the Masjid) was granted because it was an era which was free from *fitnah*, and that because of the *fitnah* which crept in later caused the ruling of prohibition?

Reply 1

The ruling which made it Haraam for the women of the Bani Israeel to attend the Masjid was issued because of the immorality and *fasaad* which crept into the society. The statement of Hadhrat Aaishah رضي الله عنها clearly indicates that new acts of immorality had begun to surface after the demise of Nabi ﷺ. If we combine these two narrations then it becomes abundantly clear that the *fitnah* and *fasaad* which was the causative factor in the ruling of prohibition, was the *fasaad* (mischief) that existed in the intentions of the women. The Aayat and Hadith cited in the objection above relates to and establishes the immorality that existed in the men, not women. Therefore these incidents fall beyond the ambit of this discussion.

The fact of the matter is that if the intentions of women are clean and clear then the harms which result from the immorality perpetrated by men are not as severe as when these immoralities are initiated by the women. This is the reason why the ruling of prohibition for the women of the Bani Israeel was

only decreed when they showed signs of immorality. Similarly, the ruling of prohibition for the women of this Ummat was decreed when the immorality amongst women began.

Reply 2

The occurrence of one or two isolated incidents during the era of Nabi ﷺ does not render the entire era as being one of *fitnah* and *fasaad*. An era will be classified as being one of *fitnah* and *fasaad* when such incidences occur regularly and become the order of the day. It is clearly understood from the Hadith of Hadhrat Aishah رضي الله عنها that such conditions started prevailing after the demise of Nabi ﷺ.

Second Proof:

There is another way of extracting a proof from the Hadith of Hadhrat Aishah رضي الله عنها. She states, *"Had Nabi ﷺ witnessed the condition of women today, he would certainly have prevented them from attending the Masjid."* [Agreed upon]

This narration clearly proves that such immorality as had crept up after the demise of Nabi ﷺ was non-existent during his blessed era. The condition deteriorated after Nabi's ﷺ demise, therefore the import of Hadhrat Aishah's رضي الله عنها statement is that these newly developed conditions render the ruling of prohibition necessary. The use of *laam takeed* in her words denote the emphasis, that is, that Nabi ﷺ would *most certainly* have prohibited women from attending the Masjid.

This statement of Hadhrat Aishah رضي الله عنها proves that the condition of the women deteriorated after the demise of Nabi ﷺ and it also establishes the ruling of prohibition. It follows that when the condition of the women deteriorated, the ruling of prohibition comes into place.

Objection 1

Haafidh Ibn Hajar رحمه الله تعالى objects to this proof in *Fat-hul Baari* by stating that a general prohibition for women cannot be deduced from this narration, because Hadhrat Aishah رضي الله عنها had based the ruling of prohibition on such a condition which did not exist, therefore the ruling of prohibition does not come into existence. It can be said that Nabi ﷺ did not see the condition of the women hence he did not prohibit them, therefore the permission for their attendance in the Masjid still exists.

Reply

Haafidh Ibn Hajar رحمه الله تعالى is correct is stating that Nabi ﷺ did not witness these conditions (of the immorality in women), therefore he ﷺ did not prohibit them. However, his concluding that the ruling of permission still exists, requires some consideration. We had established earlier on that the statement of Hadhrat Aishah رضي الله تعالى عنها established that the deteriorating condition of the women is the causative factor in the ruling of prohibition, so how can Haafidh Ibn Hajar conclude that, notwithstanding the deteriorating condition of women, the ruling of permissibility still prevails?

However if Haafidh Ibn Hajar's view is that the immorality of women does not necessitate their prohibition from the Masjid, then we have two answers for him:

Firstly, is that we intend using the narration of Hadhrat Aishah رضي الله تعالى عنها as our proof. This narrations clearly states the mutual necessity that Hadhrat Aishah رضي الله تعالى عنها regarded the introduction of immorality amongst women as being the causative factor in prohibiting them from attending the Masjid. Haafidh Ibn Hajar does not accept this. We accept the

statement of Hadhrat Aishah رضي الله عنها as opposed to the opinion of Haafidh Ibn Hajar.

Secondly, the ruling of prohibition indicated to by Hadhrat Aishah رضي الله عنها that the immorality in women necessitated their prohibition from the Masjid, was not the result of her opinion, in fact, she deemed it as a Divine Injunction. The Hadith regarding the women of the Bani Israeel, was a strong proof for her. Since it has been established that the immorality of women and the ruling of their prohibition from the Masjid are mutually necessary, how can the averment of Haafidh Ibn Hajar ever be correct that since Nabi ﷺ did not see it he did not rule against it, so the initial permissibility still exists?

A similitude would be that of the case of grape wine. The ruling: *If it intoxicates then its consumption is Haraam*, is completely correct. However if someone says, *If it does not intoxicate then it is not Haraam, therefore this ruling (of it being Halaal) will continue* – how can this ever be correct and acceptable? That is, the ruling of permissibility still exists even after intoxication occurred and the ruling of prohibition does not apply. Thing view is spurious and completely incorrect.

Objection 2

Haafidh Ibn Hajar رحمه الله تعالى had also raised this objection that if the increase in immorality rendered the attendance of women in the Masjid Haraam, then Allaah Ta`ala knew this would happen, so why did He not decree the prohibition in the first place?

Reply 1

Allaah Ta`ala most certainly knew that immorality would increase, nevertheless, it had not yet been prevalent at the time,

so there was no need to issue the prohibition. There is no incumbency to issue a ruling before the needs arises, otherwise Haafidh Ibn Hajar رحمه الله تعالى would not be able to evade the queries which would arise regarding the rulings issued on various relevant occasions. For example, the ruling of tayammum was revealed on the occasion of Hadhrat Aishah رضي الله تعالى عنها losing her necklace on a journey. It occurred in such a place where there was no water. The people became restless and they complained to Hadhrat Abu Bakr رضي الله تعالى عنه, who in turn chastised Hadhrat Aishah رضي الله تعالى عنها. She was greatly grieved. It was on that occasion that the ruling of tayammum was revealed.

Now if anyone were to ask Haafidh Ibn Hajar that since Allaah Ta`ala was aware that such occasions will arise where water will not be available, why did He not reveal the rulings of tayammum before the need arose?

Just like this, there are countless occasions where rulings were issued on the 'spur of the moment' and on specific occasions for specific incidences. If Haafidh Ibn Hajar were to be asked regarding all of them, then whatever reply he offered would also apply to this issue at hand.

Reply 2

Indeed, Allaah Ta`ala was aware that immorality was to become prevalent. He had also issued the ruling of prohibition on a previous occasion for the same thing, when the condition of the women of the Bani Israeel deteriorated. This very same ruling also applies to our Ummat, which applied to the previous Ummat. The fact that Allaah Ta`ala had informed Nabi ﷺ of His decree for the Bani Israeel was sufficient enough for us to deduce the relevance of the ruling for us.

Objection 3

Haafidh Ibn Hajar رحمه الله تعالى had also raised this objection that if the ruling of prohibition followed the introduction of *fitnah*, then this should only apply to those women who are guilty of perpetrating *fitnah* and not to all women in general.

Reply :

When *fitnah* and immorality creeps in to the society, then it becomes very difficult if not impossible to pinpoint the culprits and guilty ones. If only some women are allowed into the Masjid then the others would formulate some plan or the other to get themselves admitted. It will be practically impossible to regulate the flow of women into the Masjid. Can guards be placed at the doors of the Musaajid and be able to sift out the acceptable from the unacceptable? Can anyone look into the hearts and intentions of others? Immorality is something which is not always apparent. It is amongst the hidden traits and only Allaah Ta`ala is *Aaalimul Ghaib* (Knower of the unseen). A **general and blanket prohibition for all women has been decreed so as to close all the doors of *fitnah*.** A similarity of this can be found in the incident in the life of Nabi ﷺ where the munaafiqeen and jews would present themselves in Nabi's ﷺ presence and they would say, *Raa`ina*, which had a derogatory meaning and implication. The Muslims would also say the same word when in Nabi's ﷺ presence, which in their case meant, *Look at us*.

Now since there was no apparent means of knowing who meant what, a general prohibition of the usage of this word was issued by Allaah Ta`ala in the Qur`aan Majeed, *"O You who believe! Do not say, Raa`ina, (but rather) say 'Unzur na' (Look at us)."* *[Surah Baqarah, Aayat 104]*

The same applies here, that since we cannot distinguish between the well-intending women and immoral ones, a general ruling of prohibition was issued. The narration regarding the women of the Bani Israeel also shows that a general prohibition was issued which applied to all the women. This objection of Haafidh Ibn Hajar is also incorrect.

Third Proof:

Hadith 32

Hadhrat Abdullaah ibn Mas'ood رضي الله تعالى عنه reports, *"The men and women of the Bani Israeel used to perform Salaat in congregation. If any of the women had a (male) friend, she would wear stilts so that she could be taller and could see him. Allaah Ta`ala then subjected them (the women) to haidh."* Hadhrat ibn Mas'ood رضي الله تعالى عنه used to say, *"Expel them (i.e. the women) from the Masjid, just as Allaah Ta`ala had expelled the others."* [Majmauz Zawaaid - Haafidh Haithami said that all the narrators are authentic and reliable]

Hadith 33

Hadhrat Abu Amr Shaibaani reports that he saw Hadhrat Abdullaah ibn Mas'ood رضي الله تعالى عنه expelling women from the **Masjid on the day of Jumuah,** saying, *"Go to your homes, it is better for you."* [Majmauz Zawaaid - Haafidh Haithami said that all the narrators are authentic and reliable]

The following points are clear from these narrations:

1. Hadhrat Abdullaah ibn Mas'ood رضي الله تعالى عنه ejected women from the Masjid on the day of Jumuah
2. He would advise the people to eject the women from the Masjid.

3. Citing the incident of the women of Bani Israeel that they were expelled from the Masjid because of their immorality and *fasaad* he instructed the Muslims to do likewise.

Hadith 33 of Hadhrat ibn Mas'ood رضي الله تعالى عنه is *marfoo'*, its *sanad* is reliable and it is similar in meaning to the narration of Hadhrat Aaishah رضي الله تعالى عنها, therefore it is clearly established from these two narrations that it is the will and decree of Allaah Ta`ala that women be banned from the Masjid when they engage in immoral acts and *fasaad* increases. Their attendance in the Masjid would be Makrooh-e-Tahrimi.

We now take a look at those Sahaabah رضي الله تعالى عنهم, Taabieen, Mujtahiddeen and Muhadditheen رحمهم الله تعالى who regarded the attendance of women in the Masjid as being Makrooh after the demise of Rasulullaah ﷺ.

Hadith 34

Hadhrat ibn Umar رضي الله تعالى عنه reports, *"The wife of Umar رضي الله تعالى عنه used to attend the Fajr and Esha Salaat in congregation in the Masjid. It was said to her, 'Why do you come out of the house when you know that Umar dislikes it.' She replied, 'What prevents him from stopping me?' They told her, 'The statement of Rasulullaah ﷺ: 'Do not prevent the female slaves of Allaah Ta`ala from the Musaajid of Allaah Ta`ala.'''"*

[Bukhaari Shareef / Ibn Abi Shaibah / Kanz]

From this narration we understand that Hadhrat Umar رضي الله تعالى عنه regarded the attendance of women for Fajr and Esha Salaat in the Masjid as Makrooh. His reason was that there was a fear of *fitnah.*

This narration appears thus in Muwatta Imaam Maalik that when this wife of Hadhrat Umar رضي الله تعالى عنه requested his consent to attend the Masjid, he remained silent.

However, the narration in Bukhaari Shareef makes it clear that the silence of Hadhrat Umar رضي الله تعالى عنه was not one of consent, in fact it was one of abomination and distaste. Allaamah Zurqaani states regarding this silence of Hadhrat Umar رضي الله تعالى عنه in the commentary of Muwatta, *"He remained **silent because he disliked her emergence for Fajr and Esha Salaat.**"*

The objection may be raised that if Hadhrat Umar رضي الله تعالى عنه disliked his wife's emergence then why did he not prevent her. The reason for this is that this wife of Hadhrat Umar رضي الله تعالى عنه was Aatika, the daughter of Zaid and at the time of her Nikah with Hadhrat Umar رضي الله تعالى عنه, she made the condition that he not prevent her from attending the Masjid for congregational Salaat. This is the reason why he did not prevent her, lest it be a breach in his agreement. Nevertheless, this did not prevent him from disliking her action or his regarding it as Makrooh. Someone may say that since he regarded this as Makrooh, then why did he agree to this condition in the first place when he made the Nikah?

The reply to this objection is that at the time of his making Nikah, the condition of women had not deteriorated to the low ebb which warranted their prohibition from the Masjid, hence at that time he did not regard their attendance in the Masjid as Makrooh. It was only later that the condition of women deteriorated that he deemed their emergence as Makrooh, but owing to his initial agreement with her, he did not wish to breach his contract.

As for the reason cited for his not preventing his wife from attending the Masjid being the statement of Nabi ﷺ, it is not proven that this was his reason. This was merely the opinion of the people around him. Another point is that if this was his reason, then how is it that he regarded the emergence of women to the Masjid as Makrooh, when Nabi ﷺ had allowed their attendance?

His regarding the attendance of women in the Masjid as Makrooh was because of the rise and preponderance of *fitnah* and *fasaad*, and his not preventing his wife was in fulfilment of his agreement with her. To regard it as Makrooh because of the *fitnah* and *fasaad* is not in opposition to the statement of Nabi ﷺ, *"Do not prevent the female slaves of Allaah Ta`ala from the Musaajid of Allaah Ta`ala."*

The fourth view is that it (women attending the Eid Salaat) is Makrooh. This has been reported by Tirmidhi from Thouri and Ibn Mubaarak. It is also the view of Maalik and Abu Yusuf. Ibn Qudaama reported it from Nakha`ee and Yahya bin Saeed Ansaari. *[Neelil Autaar]*

Our (Shaafi) companions have stated: It is Mustahab to take only those women to the Eid Salaat who are not attractive and eye-catching and not those that are. Our reply to the narration which endorses taking the young women and those who are in hijaab to the Eid Salaat is that the blessed era (of Nabi - sallallahu alaihi wasallam) was free from fitnah and fasaad, contrary to the present times. It has been established from Hadhrat Aishah رضي الله تعالى عنها through an authentic sanad that she said, 'Had Nabi ﷺ witnessed the condition of the women today, he would most certainly have prohibited them from the Masjid just as the women of the Bani Israeel were prohibited.'

Qaadhi Iyaadh stated; 'The Salaf have differed regarding the emergence of women for the Eid Salaat. A group amongst them regarded it as their (women's) right. Amongst them was Hadhrat Abu Bakr, Ali, Ibn Umar, etc. There were those who prohibited them from attending. Amongst them was Urwah, Qaasim, Yahya Al-Ansaari, Maalik and Abu Yusuf. Imaam Abu Hanifah consented to their attendance once and prohibited it later. *[Nawawi / Aunul Ma`bood]*

Amongst the reasons which make absence from the congregational Salaat permissible is fear of fitnah, like if a woman applies perfume and attends. There is no difference of

opinion between the statement of Nabi ﷺ, 'If the wife of any of you seeks consent to go to the Masjid, you should not prevent her', and the ruling of the majority of the Sahaabah رضي الله تعالى عنهم in preventing the womenfolk from attending, because the preventive factor which is referred to in the Hadith is the ghairat (sense of honour) which stems from pride. The Sahaabah رضي الله تعالى عنهم prevented their women from attending the Masjid because of their ghairat which stemmed from fear of fitnah, and this is permissible.

[Hujjatullahil Baaligha, vol. 2, page 26]

These excerpts clearly show those persons who prohibited women from attending the Masjid for the five times daily Salaat and for the Eid Salaat. They regarded the attendance of women as Makrooh.

They were:

The majority of the Sahaabah رضي الله تعالى عنهم – *Hujjatullahil Baalighah*

Hadhrat Aishah رضي الله تعالى عنها – Hadith 29 and 30

Hadhrat Abdullaah Ibn Mas`ood رضي الله تعالى عنه – Hadith 32 and 33

Hadhrat Umar رضي الله تعالى عنه – Hadith 34

Sufyaan Thouri and Abdullah Ibn Mubaarak – *Tirmidhi*

Imaam Maalik, Imaam Abu Yusuf, Ibrahim Nakha`ee and Yahya Saeed Ansaari – *Neelil Autaar*

The nephew of Hadhrat Aishah رضي الله تعالى عنها, Hadhrat Urwah bin Zubair, Qaasim and Imaam Abu Hanifah رحمهم الله تعالى -- *Nawawi and Aunul Ma`bood*

From the above discussion the readers will clearly understand that the first persons who had prevented women from attending the Masjid for the congregational Salaat were the Sahaabah رضي الله تعالى عنهم. The reason and causative factor that spurred this ruling is the Desire of Allaah Ta`ala that women

be prevented from the Masjid as He had decreed for the women of the Bani Israeel. This prohibition has been transmitted down the ages from the time of the Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ until this day, as has been discussed earlier.

Important Note 1

The Ahaadith which have been cited in the second chapter that the best place for a woman to perform her Salaat is the innermost corner of her house and also that her Salaat in her home is more virtuous for her than her Salaat in Masjid-e-Nabawi should not leave any woman dejected or forlorn, thinking that she is deprived of the great reward of performing Salaat in Masjid-e-Nabawi. We present hereunder two points which should be consoling to them:

Firstly, they should not feel dejected or deprived. In fact they should feel elated that Allaah Ta`ala had bestowed on them more reward for performing their Salaat in their homes, than having to perform it in the Masjid-e-Nabawi. [See Hadith 4]

Men need to walk and go there to acquire the reward, **whereas women attain more reward by just remaining in their homes and performing their Salaat.** This is actually an occasion of happiness and celebration for women and not one of sadness and grief.

Secondly, Allaah Ta`ala had reserved the emergence from the home and mixing in gatherings especially for men. Like this there are many posts and duties which are specifically for men, like participation in Jihaad, delivering sermons, Khutbah, Imaamat, etc.
It would be impermissible for women to be jealous or display greed for that which Allaah Ta`ala had not decreed for them

this applies also to congregational Salaat. The fact of the matter is that sometimes we may regard something to be very great and rewarding, but we need to first subject our desires to the desires of Allaah Ta`ala and His Rasool ﷺ. Whatever they have decreed for us, that is better for us and not what we deem as being better. Allaah Ta`ala and His Rasool ﷺ had ruled that the Salaat of women in their homes is better for them than their Salaat in the Masjid, therefore it is necessary that women subject themselves to this decree and practice subservience to it.

Women should believe that their Salaat performed in their home is better for them, thereby adopting subservience to the Will of Allaah Ta`ala and His Rasool ﷺ and they should abandon their personal notions that congregational Salaat is better for them.

Important Note 2

Many so-called followers of the Hadith present the deceptive argument for people that, in view of the consent of Nabi ﷺ, the prohibition of the Sahaabah رضي الله تعالى عنهم are unacceptable. They say that the statements of the Sahaabah رضي الله تعالى عنهم does not negate Hadith-e-Marfoo`

This is one false and deceptive argument. The fact of the matter is that the statement of the Sahaabah رضي الله تعالى عنهم would not be accepted against a Hadith-e-Marfoo` only if there is a contradiction between the two, and if this contradiction cannot be resolved. This is not the case here. In fact the statement and consent of Nabi ﷺ applies to an environment which is free from *fitnah* and *fasaad*, and the ruling of the Sahaabah رضي الله تعالى عنهم applies to the presence of *fitnah* and *fasaad*, as is made abundantly clear from the Hadith of Hadhrat Aishah رضي الله تعالى عنها.

There is absolutely no contradiction between the statement of Nabi ﷺ and the ruling of the Sahaabah رضي الله تعالى عنهم in this case.

Another point is that this prohibition is not merely based on the statement and actions of the Sahaabah رضي الله تعالى عنهم, in fact Hadith 5 which is *marfoo`*, shows that in an environment of *fitnah* and *fasaad* the ruling of prohibition is decreed by none other than Allaah Ta`ala Himself.

واخر دعونا ان الحمد لله ربّ العالمين

والصلاة والسلام علي رسوله محمّد واله واصحابه اجمعين

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THE STATUS OF IMAM ABU HANIFAH

Imaam Abu Haneefah رحمه الله تعالى The Necessity for Codifying Fiqh and The Popularity of the Hanafi Madh'hab in the Indian Subcontinent

The Imaam of the Imaams, the leader of the Fuqahaa and Mujtahideen, Haafidh of Hadith Imaam Abu Haneefah رحمه الله تعالى was that Mujtahid of the highest calibre, that Muhaddith, ascetic, pious and humble Imaam whose virtues and attributes have been lauded by great Muhadditheen and Ulema of all the Madhaahib. One may refer to their various books for details.

Imaam Abu Haneefah رحمه الله تعالى is commonly referred to as *Imaame A'zam* (The greatest of the Imaams) and has been revered by a large group of Ulema and Muhadditheen. In fact, more than half of the Ummah are his followers.

He was born during the period of the Sahabah رضي الله تعالى عنهم and was an embodiment of piety, knowledge and all good attributes. His hometown was Kufa, which was then a seat of knowledge because thousands of Sahabah رضي الله تعالى عنهم lived there. There were over a thousand Fuqahaa in Kufa, a hundred and fifty of whom were Sahabah رضي الله تعالى عنهم. Amongst these were people like Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه as well as four thousand students of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and eight hundred students of Hadhrat Abu Hurayrah رضي الله تعالى عنه. It was amongst such people that Imaam Abu Haneefah رحمه الله تعالى was brought up and together with this, he also studied under the Ulema of the Haramain.

Glad Tidings For Imaam Abu Haneefah رحمہ اللہ تعالیٰ From The Ahadeeth

Rasulullaah ﷺ once said, "Even if Imaan has to be on the Pleiades constellation, a man of Persian descent would get it from there."[70] Another Hadith states that Rasulullaah ﷺ said that some people of Persian descent will get it from there. Imaam Jalaaluddeen Suyuti رحمہ اللہ تعالیٰ reports from many Muhadditheen like Imaam Bukhaari رحمہ اللہ تعالیٰ and Imaam Muslim رحمہ اللہ تعالیٰ that these Ahadeeth refer specifically to Imaam Abu Haneefah رحمہ اللہ تعالیٰ. One of Imaam Suyuti رحمہ اللہ تعالیٰ's students writes, this statement of his teacher is absolutely true because no other person of Persian descent reached the height of knowledge that Imaam Abu Haneefah رحمہ اللہ تعالیٰ reached.[71]

Shah Wali'ullaah Muhaddith Dehlawi رحمہ اللہ تعالیٰ also says that the Hadith refers to none other but Imaam Abu Haneefah رحمہ اللہ تعالیٰ and the author of *Ghaayatul Awtaar*[72] writes: "It is certain that the Hadith of Bukhaari and Muslim refers to *Imaame A'zam* and his students because none of the descendants of the Persians had more knowledge and a deeper understanding of the Deen than them."

Imaam Abu Haneefah رحمہ اللہ تعالیٰ Was A Taabi'ee

Allaama Ibn Hajar Haythami Makki رحمہ اللہ تعالیٰ writes in his *Khayraatul Hisaan*[73] that Imaam Abu Haneefah رحمہ اللہ تعالیٰ was amongst the greatest of the Taabi'een and that he met a large group of the Sahabah رضی اللہ تعالیٰ عنہم who lived in Kufa after his birth

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[70] Muslim (Vol.2 Pg.312) and Bukhaari (Vol.2 Pg.727).
[71] *Shaami* (Vol.1 Pg.49).
[72] Translation of *Durrul Mukhtaar* (Vol.1 Pg.23).
[73] Pg.21.

in 80 A.H. None of the Imaams in his time had this honour, not even Imaam Awzaa'ee رَحِمَهُ اللهُ تَعَالَى who was in Shaamn, the two Imaams named Hammaad who were in Basrah, Imaam Thowri رَحِمَهُ اللهُ تَعَالَى who was in Kufa, Imaam Maalik رَحِمَهُ اللهُ تَعَالَى who was in Madinah and Imaam Layth bin Sa'd رَحِمَهُ اللهُ تَعَالَى who was in Egypt.

A large group of critics have verified that Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى was reliable in his narrations, had a profound knowledge of Ahadeeth and his narration were absolutely reliable. Here we shall quote a few of these experts:

1. Imaam Yahya bin Ma'een رَحِمَهُ اللهُ تَعَالَى (passed away 233 A.H.) was a famous saint, Muhaddith and expert in the subject of *Rijaal* (critical analysis of the narrators of Ahadeeth). He taught Imaam Bukhaari رَحِمَهُ اللهُ تَعَالَى and other Muhadditheen and Imaam Bukhaari رَحِمَهُ اللهُ تَعَالَى has the following to say about him, "I have never seen myself belittled (in terms of knowledge) in front of anyone other than Yahya bin Ma'een رَحِمَهُ اللهُ تَعَالَى." This same Imaam Yahya رَحِمَهُ اللهُ تَعَالَى attests to the great calibre of Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى and says, "He is *Thiqa* (reliable) and trustworthy and I have never heard anyone who regards him to be a weak narrator."[74] He also mentioned that the best Fiqh in his estimation is that of Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى.[75]
2. Imaam Yahya bin Sa'eed Qattaan رَحِمَهُ اللهُ تَعَالَى (passed away 198 A.H.) was also a famous saint, Muhaddith and expert in the subject of *Rijaal* (critical analysis of the narrators of Ahadeeth). He taught the likes of Imaam Ahmad رَحِمَهُ اللهُ تَعَالَى and Imaam Ali bin Madeeni رَحِمَهُ اللهُ تَعَالَى. Despite his profound knowledge, he learnt from Imaam Abu Haneefah رَحِمَهُ اللهُ تَعَالَى and expressed great praise in being a student of Imaam Abu

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[74] *Umdatul Qaari* (Vol.3 Pg.66).
[75] *Khayraatul Hisaan* pg.30.

Haneefah رحمہ اللہ تعالیٰ. He followed the rulings of Imaam Abu Haneefah رحمہ اللہ تعالیٰ in many cases and had the following to say about Imaam Abu Haneefah رحمہ اللہ تعالیٰ:

- "I have never heard an opinion better than those of Imaam Abu Haneefah رحمہ اللہ تعالیٰ". He would therefore issue rulings corresponding to those of Imaam Abu Haneefah رحمہ اللہ تعالیٰ.[76]
- "By Allaah! We sat in the company of Imaam Abu Haneefah رحمہ اللہ تعالیٰ and learnt Ahadeeth from him and each time I looked at his face, I could see that he was a person who feared Allaah."[77]
- "There was none other than Imaam Abu Haneefah رحمہ اللہ تعالیٰ to solve the problems people were having. Although he was not known of initially, his status and position then multiplied in leaps and bounds."[78]

3. Ameerul Mu'mineen in Hadith Hadhrat Abdullaah bin Mubaarak رحمہ اللہ تعالیٰ (passed away 181 A.H.) was one of the most senior of the Muhadditheen and the teacher of people like Imaam Ahmad رحمہ اللہ تعالیٰ and Imaam Yahya bin Ma'een رحمہ اللہ تعالیٰ. In fact, the first books that Imaam Bukhaari رحمہ اللہ تعالیٰ studied were those of Hadhrat Abdullaah bin Mubaarak رحمہ اللہ تعالیٰ. He is unanimously regarded as the Ameerul Mu'mineen in the field of Ahadeeth and Imaams Bukhaari رحمہ اللہ تعالیٰ and Muslim رحمہ اللہ تعالیٰ narrate many Ahadeeth from him. He was one of the special students of Imaam Abu Haneefah رحمہ اللہ تعالیٰ and was so captivated by the personality of Imaam Abu Haneefah رحمہ اللہ تعالیٰ that he stayed with him throughout his life. He had the following to say about Imaam Abu Haneefah رحمہ اللہ تعالیٰ:

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[76] *Khayraatul Hisaan* pg.31.
[77] *Muwaffaq* (Vol.1 Pg.191).
[78] *Muwaffaq* (Vol.2 Pg.45).

- "He (Imaam Abu Haneefah رحمه الله تعالى) was amongst those who knew the most Ahadeeth of Rasulullaah ﷺ and had studied Ahadeeth from many teachers." Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى used to encourage people to follow Imaam Abu Haneefah رحمه الله تعالى and say, "We have been to many scholars of Hijaaz and Iraq but have never found a class more blessed and more beneficial than that of Imaam Abu Haneefah رحمه الله تعالى."[79]

- "I have been to many cities but I had never known the principles of Halaal and Haraam until I met him (Imaam Abu Haneefah رحمه الله تعالى)."[80]

- "I have studied under many teachers but have never known any as proficient in Fataawaa as he (Imaam Abu Haneefah رحمه الله تعالى)."[81]

- "Were it not for sounding prejudiced, I would say that I have never seen anyone as proficient in Fataawaa as he (Imaam Abu Haneefah رحمه الله تعالى)."[82]

- "He (Imaam Abu Haneefah رحمه الله تعالى) excelled people in his memory for Ahadeeth, his Fiqh, his knowledge, his trustworthiness and his sheer piety."[83]

- "He had the deepest understanding of Deen and I have never seen any other with a deeper understanding than he."[84]

- If an opinion is to be sought, it is to be taken from Maalik, Sufyaan and Abu Haneefah رحمه الله تعالى . From them, the one with the best, the deepest

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[79] *Manaaqib Kurdi* (Vol.1 Pg.103).
[80] *Manaaqib Kurdi* (Vol.1 Pg.103).
[81] *Manaaqib Kurdi* (Vol.1 Pg.104).
[82] *Manaaqib Kurdi* (Vol.1 Pg.104).
[83] *Jaami Bayaanil Ilm*, as quoted in *Taqleede A'immah* pg.113.
[84] *Khayraatul Hisaan* pg.29.

and most finely tuned understanding is Abu Haneefah رحمه الله تعالى.[85]

- There is none more worthy of being followed than Imaam Abu Haneefah رحمه الله تعالى because he was an Imaam, a pious man, an Aalim and a Faqih. With his keen insight, understanding and intelligence, he has exposed knowledge in such a way that no other person has done.[86]

4. Imaam A'mash Kufi رحمه الله تعالى (passed away 148 A.H.) was an eminent Faqih and Muhaddith of Kufa and one of the teachers of the great Muhadditheen. Despite this, he always had words of praise for Imaam Abu Haneefah رحمه الله تعالى. Note the following.

   - On one occasion when he was asked a question, he referred the questioner to Imaam Abu Haneefah رحمه الله تعالى, saying that Imaam Abu Haneefah رحمه الله تعالى will have a better reply because he has been blessed in his knowledge.[87]
   - Hadhrat Abdullaah bin Umar reports that he was once sitting with Imaam A'mash رحمه الله تعالى when Imaam Abu Haneefah رحمه الله تعالى also arrived there. Someone then asked an intricate question, about which Imaam A'mash رحمه الله تعالى kept his peace. He then turned to Imaam Abu Haneefah رحمه الله تعالى and asked him what the answer was. When Imaam Abu Haneefah رحمه الله تعالى gave a satisfying reply, Imaam A'mash رحمه الله تعالى asked him from which Hadith did he derive the reply. Imaam Abu Haneefah رحمه الله تعالى then explained that it was from a Hadith that Imaam A'mash رحمه الله تعالى had himself narrated to him. He

[85] *Khayraatul Hisaan* pg.29.
[86] *Khayraatul Hisaan* pg.29.
[87] *Khayraatul Hisaan* pg.31.

also explained how he had arrived at the conclusion. To this, Imaam A'mash رحمه الله تعالى exclaimed, **"We (the Muhaddithteen) are just the pharmacists while you people (the Fuqahaa) are the doctors."**[88]

5. Ameerul Mu'mineen in Hadith Hadhrat Shu'ba bin Hajjaaj رحمه الله تعالى (passed away 160 A.H.) was one of the highest ranking narrators of all those whose narrations are included in the most authentic books of Ahadeeth. He had a very good relationship with Imaam Abu Haneefah رحمه الله تعالى. Note the following:

   - Whenever he was asked about Imaam Abu Haneefah رحمه الله تعالى, he would always laud praises on him and sent him a gift every year.[89]
   - When he heard that Imaam Abu Haneefah رحمه الله تعالى had passed away, he exclaimed, "*"Innaa Lillaahi wa Innaa Ilayhi Raaji'oon!* The light of knowledge had been extinguished for the people of Kufa, the likes of which they will never see again."[90]

6. The Imaam of Ahadeeth Hadhrat Ali bin Madeeni رحمه الله تعالى (passed away 234 A.H.) was the teacher of personalities like Imaam Bukhaari رحمه الله تعالى, Imaam Abu Dawood رحمه الله تعالى and Imaam Dhahabi رحمه الله تعالى. He was always praising Imaam Abu Haneefah رحمه الله تعالى and said:

   - Men like Thowri, Ibn Mubaarak, Hammaad bin Zaid, Hishaam, Wakee, Abbaad bin Awaam and Ja'far bin Maymoon have all narrated from Imaam

[88] *Khayraatul Hisaan* pg.61
[89] *Muwaffaq* (Vol.2 Pg.46).
[90] *Khayraatul Hisaan* pg.62.

Abu Haneefah رحمه الله تعالى, who is absolutely reliable and no objections can be levelled against him."[91]

7. Imaamul Hadith Hadhrat Sufyaan Thowri رحمه الله تعالى (passed away 161 A.H.) was a Muhaddith of the highest calibre. Khateeb writes that all scholars are unanimous about his piety, reliability in knowledge and being an authority of the highest ranking. He was a contemporary of Imaam Abu Haneefah رحمه الله تعالى and both men revered and stood in great praise of each other. He had the following to say about Imaam Abu Haneefah رحمه الله تعالى:

   - "I swear by Allaah that he was extremely proficient in acquiring knowledge and abstained rigidly from what was forbidden. He practised only that which was conclusively proven from Rasulullaah ﷺ and he had profound knowledge of what was abrogated and what was not. He always researched the actions that Rasulullaah ﷺ did during the final stages of his life."[92]

   - Hadhrat Muhammad bin Muntashir San'aani رحمه الله تعالى says, "When I once went to Imaam Abu Haneefah رحمه الله تعالى, he asked me where I was coming from. When I told him that I had come from Imaam Sufyaan Thowri رحمه الله تعالى, he remarked, 'You are coming from a man whom even Alqama and Aswad would have been in need of had they been alive.' When I then went to Sufyaan رحمه الله تعالى and he asked me where I had come from, I replied that I had been with Imaam Abu Haneefah رحمه الله تعالى. He then remarked, 'You have come from a man who is the greatest Faqih on earth.'"[93]

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91 *Khayraatul Hisaan* pg.67.
92 *Kurdi* (Vol.2 Pg.1) and *Khayraatul Hisaan* pg.30.
93 *Kurdi* (Vol.2 Pg.11).

- Whenever Hadhrat Sufyaan رحمه الله تعالى was asked an intricate ruling, he would say, "None would have a better answer to that other than the man we all envied." He would then turn to one of Imaam Abu Haneefah رحمه الله تعالى's students and ask, "What has your teacher got to say about that?" After the student had given the reply, Imaam Sufyaan رحمه الله تعالى would take note of the reply and then issue his verdict according to the reply.[94]

8. The famous Muhaddith Hadhrat Yazeed bin Haaroon رحمه الله تعالى (passed away 206 A.H.) was a great scholar of his time. He studied under Imaam Abu Haneefah رحمه الله تعالى, Imaam Maalik رحمه الله تعالى and Hadhrat Sufyaan Thowri رحمه الله تعالى. Amongst the countless students he had, some of the famous ones were Hadhrat Ali bin Madeeni رحمه الله تعالى and Imaam Yahya bin Ma'een رحمه الله تعالى. Seventy thousand people would listen to his lessons at the same time and he performed the Isha and Fajr salaahs with the same wudhu for forty years[95]. He has the following to say about Imaam Abu Haneefah رحمه الله تعالى:

   - Although I have studied under a thousand teachers, I have never found any with as much Taqwa and more truthful than Imaam Abu Haneefah رحمه الله تعالى.

   - Hadhrat Muhammad bin Sa'd رحمه الله تعالى reports that Hadhrat Yazeed bin Haaroon رحمه الله تعالى was once with Hadhrat Yahya bin Ma'een رحمه الله تعالى, Hadhrat Ali bin Madeeni رحمه الله تعالى, Hadhrat Ahmad bin Hambal رحمه الله تعالى, Hadhrat Zuhary bin Harb رحمه الله تعالى and several others when a person arrived and posed a question. "Go to the men of knowledge," Hadhrat Yazeed رحمه الله تعالى told the man.

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[94] *Muwaffaq* (Vol.2 Pg.14).
[95] *Anwaarul Baari* (Vol.1 Pg.80).

"Are the men of knowledge and Ahadeeth not with you?" Hadhrat Ali bin Madeeni رحمه الله تعالى asked. Hadhrat Yazeed رحمه الله تعالى replied, "The people of knowledge are the students of Imaam Abu Haneefah رحمه الله تعالى. You people are the pharmacists."[96]

➢ When someone once asked him when it would be alright for a person to issue Fataawaa, he replied, "When the person is like Abu Haneefah رحمه الله تعالى." "It is strange that you should, say that," the person remarked. Hadhrat Yazeed رحمه الله تعالى then said, "You are right. I should actually give him more praise than that. I have not seen a man who is a greater Aalim and Faqih than he. I have also not seen anyone as pious as he. I once saw him sitting beside someone's door in the sweltering heat. When I asked him why he did not rather sit in the shade of the house, he replied that it was because the owner of the house owed him some money (he did not want to take from the person more than what was due by sitting in his shade as well). Hadhrat Yazeed then added, "Have you ever seen anyone more pious than that?"[97]

9. Imaam Wakee bin Jarraah رحمه الله تعالى (passed away 197 A.H.) was one of the senior teachers of the Imaams who compiled the six most authentic books of Ahadeeth.

   ➢ A very intricate Hadith once came up in his lesson, which made him stand up and sigh, "Regret will be of no use now. Where is Imaam Abu Haneefah رحمه الله تعالى now to solve the problem for us?!"[98]

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[96] *Muwaffaq* (Vol.2 Pg.47).
[97] *Muwaffaq* (Vol.1 Pg.191).
[98] *Kurdi* (Vol.1 Pg.97).

➤ He once said, "I have never met a Faqih greater than Imaam Abu Haneefah رحمه الله تعالى nor anyone who performed salaah better than he."[99]

10. Haafidhul Hadith Hadhrat Imaam Abu Yusuf رحمه الله تعالى (passed away 182 A.H.) was an Imaam in the field of Ahadeeth and the teacher of great Muhadditheen like Imaams Ahmad, Yahya bin Ma'een and Imaam Ali bin Madeeni رحمهم الله تعالى. These were all senior teachers of the likes of Imaam Bukhaari رحمه الله تعالى and other Muhadditheen. Imaam Abu Yusuf رحمه الله تعالى was one of the senior students of Imaam Abu Haneefah رحمه الله تعالى and he has the following to say:

➤ "He (Imaam Abu Haneefah رحمه الله تعالى) had a deeper understanding of authentic Ahadeeth than I had."[100]

➤ I have never seen anyone more knowledge of the explanations of the Ahadeeth than Imaam Abu Haneefah رحمه الله تعالى. When we once differed on a ruling, we went to Imaam Abu Haneefah رحمه الله تعالى and he immediately presented a satisfying reply."[101]

➤ Hadhrat Isaam bin Yusuf رحمه الله تعالى narrates that they once said to Imaam Abu Yusuf رحمه الله تعالى, "People agree that there is none more knowledge of Fiqh and Ahadeeth than you." To this, he remarked, "My knowledge compared to that of Imaam Abu Haneefah رحمه الله تعالى is like a little stream beside the Euphrates River."[102]

[99] *Hadaa'iqe Hanafiyyah* pg.78.
[100] *Khayraatul Hisaan* pg.61.
[101] *Muwaffaq* (Vol.2 Pg.43).
[102] *Muwaffaq* (Vol.2 Pg.42).

11. When Imaam Shaafi'ee رحمه الله تعالى once asked Hadhrat Imaam Maalik رحمه الله تعالى (passed away 179 A.H.) about several Muhadditheen, he described their conditions to him. when he then enquired about Imaam Abu Haneefah رحمه الله تعالى, Imaam Maalik رحمه الله تعالى exclaimed, "Subhaanallaah! I have never seen any like him."[103]

12 Imaam Shaafi'ee رحمه الله تعالى (passed away 204 A.H.) said:

> - "People are all successors of Imaam Abu Haneefah رحمه الله تعالى in Fiqh because I have never known a Faqih greater than him."
> - "Anyone who does not refer to his (Imaam Abu Haneefah رحمه الله تعالى's) books can never have a deep understanding of knowledge and of Fiqh."[104]

13. Imaam Ahmad bin Hambal رحمه الله تعالى (passed away 241 A.H.) said, "In terms of his piety, abstinence and preference of the Aakhirah over this world, he (Imaam Abu Haneefah رحمه الله تعالى) had reached a level that no other has."[105]

14. Imaamul Hadith Hadhrat Mis'ar bin Kudaam رحمه الله تعالى was a teacher of the compilers of the *Sihaah Sitta* and the Imaam of the Muhadditheen. This testimony is given by Ameerul Mu'mineen in Ahadeeth Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى. He was also the teacher of the likes of Hadhrat Sufyaan Thowri رحمه الله تعالى and Hadhrat Sufyaan bin Uyaynah رحمه الله تعالى. Despite this, he studies under Imaam Abu Haneefah رحمه الله تعالى. Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى says, "I saw Mis'ar in the lessons of Imaam Abu Haneefah رحمه الله تعالى, asking questions and

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103 *Khayraatul Hisaan* pg.29.
104 *Khayraatul Hisaan* pg.29.
105 *Khayraatul Hisaan* pg.30 and *Shaami* (Vol.1 Pg.56).

deriving great benefit."[106] He has the following to say about Imaam Abu Haneefah رحمه الله تعالى:

- "I am sure that a person has nothing to fear if he places Imaam Abu Haneefah رحمه الله تعالى as a medium between himself and Allaah and if he follows his Madh'hab."[107]
- Hadhrat Mis'ar رحمه الله تعالى once passed by Imaam Abu Haneefah رحمه الله تعالى and his students as they were discussing something point of Fiqh in raised voices. He stood there for a while and then remarked, "These people are better than the martyrs, worshippers and those who perform Tahajjud. They are reviving the Sunnah of Rasulullaah ﷺ and removing the ignorant from their ignorance."[108]

15. The famous Muhaddith Imaam Awzaa'ee رحمه الله تعالى (passed away 157 A.H.) was a great Muhaddith, Faqih and Mujtahid. Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى relates, "Imaam Awzaa'ee رحمه الله تعالى once asked me, 'Who is this perpetrator of Bid'ah in Kufa who is known as Abu Haneefah?' I gave no reply, but later presented to him some rulings that Imaam Abu Haneefah رحمه الله تعالى had passed. After reading through them, Imaam Awzaa'ee رحمه الله تعالى saw that they were written by someone called Nu'maan bin Thaabit. He therefore asked me who this man was. I replied, 'He is a man whom I have met in Iraq.' Imaam Awzaa'ee رحمه الله تعالى then remarked, 'This is a gem from amongst scholars. Go and learn as much as you can from him.' I then told him, 'He is the same Abu Haneefah whom you have been preventing me from.' When Imaam Awzaa'ee رحمه الله تعالى later met Imaam Abu Haneefah رحمه الله تعالى in Makkah, the two started discussing

[106] *Khayraatul Hisaan* pg.29.
[107] *Hadaa'iqe Hanafiyyah* pg.79.
[108] *Muwaffaq* (Vol.1 Pg.249).

some rulings, to which Imaam Abu Haneefah رحمه الله تعالى gave excellent explanations. After they had separated, Imaam Awzaa'ee رحمه الله تعالى said, 'I envy him for this tremendous knowledge and accomplishment of his wit. I repent from the error I had been living with. Stay close to him because he is not at all as I have been told."[109]

16. The great Muhaddith Makki bin Ibraheem رحمه الله تعالى (passed away 215 A.H.) was a Faqih, a great scholar of Ahadeeth and the teacher of Imaam Bukhaari رحمه الله تعالى and Allaama Ibn Ma'een رحمه الله تعالى. He used to say that Imaam Abu Haneefah رحمه الله تعالى was the most knowledgeable scholar of the time.[110]
17. The famous Muhaddith, Aalim and saint Hadhrat Shaqeeq Balkhi رحمه الله تعالى (passed away 194 A.H.) said that Imaam Abu Haneefah رحمه الله تعالى was the most knowledgeable of all people, the most pious of all, the most devoted worshipper of all, the most revered and most cautious.[111]

Apart from the above personalities, there have been many other Muhadditheen who have heaped praises upon Imaam Abu Haneefah رحمه الله تعالى and testified to his veracity and dependability and to the fact that he was a Haafidh of Ahadeeth and a peerless Faqih. His great status can be ascertained from the fact that countless great Muhadditheen were his students and the compilers of the Sihaah Sitta were students of his students.

Despite these acclades there are people who still say that Imaam Abu Haneefah رحمه الله تعالى was a weak narrator and knew only 14 to 17 Ahadeeth. If this is not prejudiced and a result of warped thinking, it can be nothing else.

Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى reports that Imaam Abu Haneefah رحمه الله تعالى once saw himself in a dream digging

[109] *Khayraatul Hisaan* pg.30 and *Kurdi* (Vol.1 Pg.39).
[110] *Khayraatul Hisaan* pg.29.
[111] *Hadaa'iqe Hanafiyyah* pg.76.

the grave of Rasulullaah ﷺ and collecting Rasulullaah ﷺ's blessed bones. When someone asked for the interpretation from the famous dream interpreter Hadhrat Ibn Seereen رحمه الله تعالى, Hadhrat Ibn Seereen رحمه الله تعالى asked who it was that saw the dream. The person remained silent and again asked for the interpretation. When Hadhrat Ibn Seereen رحمه الله تعالى again asked who it was that saw the dream, the person again held his peace. Upon the third request, Hadhrat Ibn Seereen رحمه الله تعالى said, "The person who saw this dream will make knowledge so apparent that none before him as ever done."[112]

Hadhrat Ali bin Uthmaan Hajweri Lahori رحمه الله تعالى who passed away in the year 465 A.H. was regarded as one of the leading Awliyaa of the Indian subcontinent. He wrote the famous book *Kashful Hujoob* and was a staunch Hanafi. He narrates an interesting dream he had when he fell asleep at the tomb of Hadhrat Bilaal رضي الله تعالى عنه in Damascus. He says that he saw himself in Makkah and that Rasulullaah ﷺ entered the Masjidul Haraam through the Banu Shaybah gate. He saw that just as a loving elders takes a child in his lap, Rasulullaah ﷺ took a man in his lap. Hadhrat Ali bin Uthmaan رحمه الله تعالى ran towards Rasulullaah ﷺ and started to kiss his hands and feet. Rasulullaah ﷺ knew that he wished to know who the person in his lap was, so he informed him that the man was Hadhrat Ali bin Uthmaan رحمه الله تعالى 's Imaam and the Imaam of his nation, namely Imaam Abu Haneefah رحمه الله تعالى.

Hadhrat Ali bin Uthmaan رحمه الله تعالى says that this gave him great hope in his people and told him that Imaam Abu Haneefah رحمه الله تعالى was one of those people lived only to keep the Shari'ah alive and he sacrificed himself only to keep alive what Rasulullaah ﷺ brought. Because his condition was such, he was therefore not likely to make any mistakes in his judgement.

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[112] *Mirqaat* (Vol.1 Pg.28).

THE PROOF FOR COLLECTIVE DU'AA AFTER THE FARDH SALAAH

Question: Respected Mufti Sahib. You had stated in a previous Fatwa that just as the Sahabah رضي الله تعالى عنهم and pious predecessors performed salaah in Jamaa'ah, they also made du'aa collectively. When substantiation was asked, you referred to a previous Fatwa in another volume of *Fataawaa Raheemiyyah*. However, after looking at the Fatwa you referred to, I did not find substantiation for raising the hands and making du'aa in Jamaa'ah after the Fardh salaah. I would be grateful if you could state the proofs to substantiate that the Sahabah رضي الله تعالى عنهم and pious predecessors made du'aa in Jamaa'ah after the Fardh salaah.

Answer: The virtues of du'aa are tremendous. Allaah says:

> **"And when My bondsmen ask you about Me, verily I am close by. I answer the prayer of the caller when he calls"**[113]

> **"Your Rabb says, "Supplicate *(make du'aa)* to Me, I shall respond. Verily, those who are too proud to worship Me shall soon enter Jahannam in humiliation."**[114]

> **"Call your Rabb in humility and in secrecy.**[115]

The Ahadeeth also cite great virtues. Some of them are:

[113] Surah Baqarah, verse 186.
[114] Surah Mu'min, verse 60.
[115] Surah A'raaf, verse 55.

- Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Du'aa is the essence of worship."[116]
- Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Du'aa really is worship." Rasulullaah ﷺ then recited the verse: **"Your Rabb says, "Supplicate *(make du'aa)* to Me, I shall respond"**.[117]
- Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "There is nothing that Allaah honours more than du'aa."[118]
- Hadhrat Salmaan رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "Verily your Rabb is bashful and benevolent and feels shy to return a person empty-handed when he raises his hands in du'aa."[119]
- Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "The one for whom Allaah opens the doors of du'aa has had the doors of mercy opened to him."[120]
- Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ instructed, "Ensure that you always make du'aa, O servants of Allaah!"[121]

Amongst the etiquette of du'aa is that a person raises his hands and then wipes them over his face when he is finished. Hadhrat Maalik bin Yasaar رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "When you ask from Allaah, ask with the insides of your palms and not with the backs of your hands." Another narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that

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116 *Mishkaatul Masaabeeh* (Pg.194).
117 Ahmad, Tirmidhi, Abu Dawood, Nasa'ee and Ibn Maajah, as quoted in *Mishkaatul Masaabeeh* (Pg.194).
118 Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.194).
119 *Mishkaatul Masaabeeh* (Pg.195).
120 *Mishkaatul Masaabeeh* (Pg.195).
121 *Mishkaatul Masaabeeh* (Pg.195).

Rasulullaah ﷺ said, "When you ask from Allaah, ask with the insides of your palms and not with the backs of your hands. Then when you have finished, wipe them over our faces."[122]

Hadhrat Saa'ib bin Yazeed رضي الله تعالى عنه reports from his father that whenever Rasulullaah ﷺ made du'aa, he raised his hands and wiped them over his face when he was done.[123]

Hadhrat Umar رضي الله تعالى عنه reports that whenever Rasulullaah ﷺ raised his hands to make du'aa, he would never lower them without first wiping them over his face.[124]

Raising the hands when making du'aa is a sign of acceptance. Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Whenever a person asked of Allaah with his hands stretched out to Allaah and his armpits exposed, Allaah grants it to him as long as he is not hasty." "O Rasulullaah ﷺ!" the Sahabah رضي الله تعالى عنهم enquired, "How will he be hasty?" Rasulullaah ﷺ replied, "When he says, 'I have asked and asked and not received anything.'"[125]

All of the above highlight the importance of du'aa and the humility expressed in stretching one's hands before Allaah is not to be found in any other method of worship. It is because of this that Rasulullaah ﷺ termed it the essence of worship. Anyone looking on will realise that the person making du'aa is in need and admits to the fact that Allaah is the only One worthy of worship and truly Independent.

The Ahadeeth have specified various occasions for du'aa. We shall now concern ourselves with the Ahadeeth dealing with making du'aa after salaah. It becomes apparent that du'aa after salaah holds special virtues and has been noted to be a time when du'aas are accepted. In fact, warnings have been cited for

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122 *Mishkaatul Masaabeeh* (Pg.195).
123 *Mishkaatul Masaabeeh* (Pg.196).
124 Tirmidhi, as quoted in *Mishkaatul Masaabeeh* (Pg.195).
125 Tirmidhi (Vol.1 Pg.220).

not making du'aa on this occasion. Here are some Ahadeeth encouraging du'aa after salaah:

➢ Hadhrat Mu'aadh bin Jabal رضي الله تعالى عنه reports that Rasulullaah ﷺ said to him, "O Mu'aadh! I advise you never to leave out saying after every salaah:

أَللّٰهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبادَتِك

'O Allaah! Assist me to remember You, to be grateful to You and to worship You in a most beautiful manner.'"[126]

➢ Hadhrat Abu Umaamah رضي الله تعالى عنه reports that someone once asked Rasulullaah ﷺ which du'aa was most readily accepted. Rasulullaah ﷺ replied, "The du'aa made during the last portion of the night and the du'aa made after every Fardh salaah."[127] The two Ahadeeth above make it apparent that making du'aa after the **Fardh salaah is Masnoon.**[128]

➢ Hadhrat Anas رضي الله تعالى عنه reports from Rasulullaah ﷺ that it becomes binding on Allaah not to return a person empty-handed if he raises his hands after every salaah and prays to Allaah saying, "O Allaah, my Ilaah, Ilaah of Ibraheem عليه الصلاة والسلام, Is'haaq عليه الصلاة والسلام, Ya'qoob عليه الصلاة والسلام, Jibra'eel عليه الصلاة والسلام, Mikaa'eel عليه الصلاة والسلام and Israafeel عليه الصلاة والسلام! I implore You to accept my plea because I am distressed, to protect me in my Deen because I am being tested, to grant me Your forgiveness because I am a sinner and to purge poverty from me because I am destitute."[129]

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126 Ahmad, Abu Dawood and Nasa'ee, as quoted in *Buloughul Maraam* (Pg.37).
127 *Mishkaatul Masaabeeh* (Pg.89).
128 *Daleelut Taalib* pg.323.
129 *Amalul Yowm wal Layl* Pg.38.

Replying to a question, Allaama Abdul Hayy Lakhnowi رَحِمَهُ اللهُ تَعَالَى quotes the above narration and states that an objection has been raised stating that the chain of this Hadith's narrators includes a person named Abdul Azeez bin Abdur Rahmaan, about whom critics have objected. However, such a Hadith is still sufficient to prove something **that is Mustahab,** as stated by Ibnul Humaam رَحِمَهُ اللهُ تَعَالَى.

It must also be borne in mind that despite the nature of the Hadith, this and many such Ahadeeth have been widely accepted, which affords them credibility. This fact has also been stated by one of the leaders of the Ghayr Muqallideen Moulana Thanaa'ullaah Amritsari.[130]

Warnings Against Not Making Du'aa After Salaah

- Hadhrat Fadhl bin Abbaas رَضِيَ اللهُ تَعَالَى عَنْهُ reports that Rasulullaah ﷺ said, "Salaah comprises segments of two Rakaahs with the Tashahhud after every two Rakaahs together with humility and with raising the hands after them, saying, "O my Rabb! O my Rabb!" Rasulullaah ﷺ then rebuked those who did not do this.[131]

The author of *Kowkabud Durri*[132] writes: "This Hadith explicitly proves raising the hands when making du'aa after salaah. This is the general practice, which only ignoramuses criticise."

Several du'aas after salaah have been reported from Rasulullaah ﷺ. Here are some of them:

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130 *Akhbaar Ahle Hadith* 19 april 1917.
131 Tirmidhi (Vol.1 Pg.50).
132 Vol.1 Pg.171

1. In a letter[133] to Hadhrat Mu'aawiya رضي الله تعالى عنه, Hadhrat Mughiera bin Shu'ba رضي الله تعالى عنه wrote that after every salaah, Rasulullaah ﷺ used to recite:

لا إِلَهَ إِلاَّ اللهُ وَحْدَهُ لا شَرِيْكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ * اللَّهُمَّ لا مانِعَ لِما أَعْطَيْتَ وَ لا مُعْطِيَ لِما مَنَعْتَ وَ لا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

2. Hadhrat Ummu Salama رضي الله تعالى عنها reports[134] that after making the Salaam upon completing the Fajr salaah, Rasulullaah ﷺ used to make du'aa saying:

اللّهُمَّ إِنِّي أَسأَلُكَ عِلماً نافِعاً و رِزقاً طَيِّباً و عَمَلاً مُتَقَبَّلاً

3. Hadhrat Aa'isha رضي الله تعالى عنها narrates[135] that after completing the salaah, Rasulullaah ﷺ sat only as long as it took to recite:

أَللّهُمَّ أَنْتَ السَّلامُ وَ مِنْكِ السَّلام تَبارَكْتَ يا ذَا الْجَلالِ وَ الإِكْرام

4. Hadhrat Thowbaan رضي الله تعالى عنه reports[136] that when Rasulullaah ﷺ completed his salaah, he would recite "أَستَغفِرُ الله" thrice and then say:

أَللّهُمَّ أَنْتَ السَّلامُ وَ مِنْكِ السَّلام تَبارَكْتَ يا ذَا الْجَلالِ وَ الإِكْرام

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[133] Bukhaari (Vol.1 Pg.117), Abu Dawood (Vol.1 Pg.218), *Mishkaatul Masaabeeh* (Pg.88).
[134] Ahmad and Ibn Maajah, as quoted in *I'laa'us Sunan* (Vol.3 Pg.202).
[135] *Mishkaatul Masaabeeh* (Pg.88).
[136] Muslim, as quoted in *Bulooghul Maraam* pg.37.

5. Hadhrat Sa'd bin Abi Waqqaas رضي الله تعالى عنه reports[137] that Rasulullaah ﷺ used to seek Allaah's protection after every salaah, using the words:

   اَللّٰهُمَّ إِنِّي أعوذُ بِكَ مِنَ الْبُخْلِ وَ أعوذُ بِكَ مِنَ الْجُبْنِ وَ أعوذُ بِكَ مِن أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ وَ أعوذُ بِكَ مِن فِتْنَةِ الدُّنْيا وَ أَعوذُ بِكَ مِن عَذابِ الْقَبْرِ

6. Hadhrat Ali رضي الله تعالى عنه reports[138] that after Rasulullaah ﷺ completed his salaah, he would say:

   اَللّٰهُمَّ اغْفِرْ لِي ما قدَّمتُ وما اخَّرتُ وما اسْرَرْتُ وما أَعلَنْتُ وما أَسْرَفْتُ وما أَنْتَ أَعلَمُ بِهِ مِنِّي أَنْتَ الْمُقَدِّمُ و أَنْتَ الْمُؤَخِّرُ لا إِلَهَ إِلاّ أَنْتَ

7. Hadhrat Aswad Aamiri رضي الله تعالى عنه reports from his father that he performed the Fajr salaah behind Rasulullaah ﷺ, after which Rasulullaah ﷺ turned around, raised his hands and made du'aa.[139]

8. When Hadhrat Abdullaah bin Zubayr رضي الله تعالى عنه saw a person raise his hands to make du'aa before completing the salaah, he waited for the man to complete before saying, "Rasulullaah ﷺ never raised his hands to make du'aa until he had completed his salaah."[140]

All of the above make it apparent that Rasulullaah ﷺ made du'aa after salaah and it is not vague to any seeker of the truth

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[137] Bukhaari, as quoted in *Buloogh ul Maraam* pg.37.
[138] Abu Dawood (Vol.1 Pg.219).
[139] *Imdaadul Fataawaa* (Vol.1 Pg.798) and *Nafaa'isul Marghoobah* (Pg.34).
[140] Ibn Abi Shaybah, reporting with a reliable chain of narrators, as quoted in *I'laa'us Sunan* (Vol.3 Pg.202).

that the Sahabah رضي الله تعالى عنهم also participated in the du'aa. How can it be that a Sheikh makes du'aa in the presence of his followers and they do not follow him? Will the students in a lesson merely look at their teacher when he raises his hands to make du'aa? How then can it be imagined that the Sahabah رضي الله تعالى عنهم will not join in on the du'aa made by the leader of both worlds Rasulullaah ﷺ? They would never deprive themselves of such tremendous blessings.

Hadhrat Anas رضي الله تعالى عنه reports that a villager once came to Rasulullaah ﷺ on a Friday and said, "O Rasulullaah ﷺ! The animals, family and people are being destroyed (because of the drought)." Rasulullaah ﷺ then raised his hands to make du'aa and the Sahabah رضي الله تعالى عنهم all also raised their hands in du'aa."[141]

This Hadith makes it clear that the Sahabah رضي الله تعالى عنهم raised their hands in du'aa with Rasulullaah ﷺ, so how would they not do so when Rasulullaah ﷺ made du'aa after salaah? Also sufficient as proof for collective du'aa is the practice of the Sahabah رضي الله تعالى عنهم, the Taabi'een and all our pious predecessors after them. **Hadhrat Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى says about acts that have been passed on from generation to generation that they are an extremely great source for deriving law.**[142]

A person demanding further proof after all of the above is like the hopeless servant whose master had to give a list of tasks to be done. As they were travelling one day, the master's shawl fell off and he realised it only after they had reached their destination. "The shawl fell off some while ago," the servant informed him. "Then why did you not tell me or at least pick it up?" the master fretted. The servant then took out the list of

[141] Bukhaari (Vol.1 Pg.140).
[142] *Izaalatul Khifaa* (Pg.85).

tasks and asked, "Show me where on this list does it state that I am to inform my master when his shawl falls off?"
Just like this, the proofs are clear, yet some people demand to know precisely which Hadith proves that collective du'aa is to be made.

It suffices to know that all of the Ummah has been practising this and it has been advocated by the Muhadditheen and the Fuqahaa. **Imaam Tirmidhi رحمه الله تعالى says that the Fuqahaa are those who best understand the meanings of the Ahadeeth.**

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى writes, "Most of the people who claim to be people of the Ahadeeth concern themselves only with collecting chains of narrators and determining Ahadeeth which are *Ghareeb* or *Shaadh* from many that are either *Mowdoo* or *Maqloob*. They do not concern themselves with the words of the Hadith, do not understand the meanings of the Ahadeeth and cannot derive rulings from its depths. These people condemn the jurists and claim that they oppose the Qur'aan and the Ahadeeth without realising that they can never attain the knowledge that Allaah had granted to the jurists. They are really sinful for making such statements."[143]

When people as great as the Fuqahaa have advocated this practice, can one say that they did so without proof? We shall now present some of their quotations on the matter.

Allaama Ibn Hajar Asqalaani رحمه الله تعالى writes, "The preferred opinion is that the Imaam and followers make du'aa silently unless there is a need to teach them."[144]

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[143] *Insaaf* pg.53.
[144] *Fat'hul Baari* (Vol.2 Pg.269).

Kowkabud Durri (Vol.2 Pg.291) states. "It is necessary on this occasion to make a separate du'aa and the one who forsakes making du'aa after salaah needs to be disciplined since there can be no excuse for this." The marginal notes of this extract states that people ought to take advantage of the du'aa after salaah because the Ahadeeth state that it is accepted. A narration from Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه quotes from Rasulullaah صلى الله عليه وسلم that the person who does not make du'aa after salaah is deficient. This means that when a person does not raise his hands to beg from Allaah after performing salaah, his efforts amount to nothing. This is stated in *Tanweer*. Hadhrat Hasan Basri رحمه الله تعالى has a neighbour who carried firewood on his back. Noticing that the man rushed out of the Masjid as soon as the Imaam made Salaam, Hadhrat Hasan رحمه الله تعالى asked him, "Why do you not sit for even a little while (to make du'aa)? If you have no needs for the Aakhirah, you must have some needs for this world. Sit awhile after the salaah to make du'aa for an animal to carry your load for you." This is quoted in *Khulaasa*.

It was because the practice of making du'aa after salaah was common that Hadhrat Hasan رحمه الله تعالى advised his neighbour to also make du'aa.

Hadhrat Abu Umaamah رضي الله تعالى عنه reports that someone once asked Rasulullaah صلى الله عليه وسلم which du'aa was most readily accepted. Rasulullaah صلى الله عليه وسلم replied, "The du'aa made during the last portion of the night and the du'aa made after every Fardh salaah."[145] Commenting on this narration, Hadhrat Moulana Zafar Ahmad Thanwi رحمه الله تعالى writes[146] that the Hadith makes it apparent that du'aa is to be made after the Fardh salaah. The stance of Allaama Ibn Qayyim رحمه الله تعالى is therefore incorrect that professes that it was not the practice of Rasulullaah صلى الله عليه وسلم to make du'aa after salaah, facing either the Qibla or the

[145] *Mishkaatul Masaabeeh* (Pg.89).
[146] *I'laa'us Sunan* (Vol.3 Pg.199).

followers[147]. This practice has been both stated and demonstrated by Rasulullaah ﷺ and this Hadith from Hadhrat Abu Umaamah رضي الله عنه encourages du'aa after the Fardh salaah. The practice of our pious predecessors is therefore not unfounded.

Commenting on the above Hadith and that of Hadhrat Mu'aadh bin Jabal رضي الله عنه, Moulana Nawaab Siddeeq Hasan states that the two Ahadeeth make it apparent that making du'aa after the Fardh salaah is Masnoon.[148]

Fataawaa Bazzaaziyya (Vol.4 Pg.42) states: "The Imaam may make du'aa aloud when he wishes to educate the people and they should make du'aa silently. However, when they have learnt the du'aas, both the Imaam and the followers should make du'aa silently. **It will not be an act of Bid'ah if he makes du'aa aloud."**

Imdaadul Fattaah (Pg.137) states that the Imaam and followers should make du'aa for themselves and for all the Muslims, using the comprehensive du'aas reported (in the Qur'aan and Ahadeeth). This is because of the Hadith of Hadhrat Abu Umaamah رضي الله عنه in which someone asked Rasulullaah ﷺ which du'aa was most readily accepted. Rasulullaah ﷺ replied, **"The du'aa made during the last portion of the night and the du'aa made after every Fardh salaah."** This is reported by Tirmidhi and Nasa'ee. Rasulullaah ﷺ himsefl made du'aa after every salaah, as reported by Bukhaari in his *Taareekh Awsat*.

He also states that the hands should be raised level with the chest with the palms towards the face with humility and composure. The du'aa should then be ended by wiping the hands over the face while reciting:

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[147] *Zaadul Ma'aad* (Vol.1 Pg.67).
[148] *Daleelut Taalib* pg.323.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ *
وَسَلَامٌ عَلَى الْمُرْسَلِينَ * وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

This is based on a Hadith in Ibn Maajah in which Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه states that Rasulullaah ﷺ said, "When you ask from Allaah, ask with the insides of your palms and not with the backs of your hands. Then when you have finished, wipe them over our faces." Hadhrat Umar رضي الله تعالى عنه reports that whenever Rasulullaah ﷺ raised his hands to make du'aa, he would never lower them without first wiping them over his face. This is reported in Tirmidhi.[149]

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمه الله تعالى writes: "After praising Allaah and sending salutations to Rasulullaah ﷺ, I wish to state that this is a summary of the booklet *Maslakus Saadaat ilaa Sabeelid Da'waat* written by Sheikh Muhammad Ali bin Sheikh Husayn a Maaliki Mufti residing in Makkah Mukarramah, which he wrote in 1321 A.H. It researches the laws of du'aa, **especially proving the fact that it is Mustahab for the Munfarid, Imaam and Muqtadi to make du'aa after salaah.** I have written this summary to silence those bold people who claim that making du'aa after salaah is an act of Bid'ah and have named the book *Istihbaabud Da'waat Aqeebud Salawaat* ..." This entire booklet should be studied.[150]

Hadhrat Mufti Muhammad Kifaayatullaah رحمه الله تعالى states that making du'aa after salaah was a practice and Sunnah of Rasulullaah ﷺ. This is stated in his booklet *Nafaa'isul Marghooba fid Du'aa ba'dal Maktooba,* which is also worth studying.

[149] *Imdaadul Fattaah* (Pg.137), commentary of *Nurul Idhaa* (Pg.85).
[150] *Imdaadul Fataawaa* (Vol.1 Pg.796).

The Grand Mufti of Pakistan Hadhrat Mufti Muhammad Shafee رَحْمَهُ اللهُ تَعَالَى also states that the Imaam and Muqtadis ought to make du'aa silently.[151]

The book *Miftaahul Jannah*[152] states that the Imaam may turn to the right or left after completing the salaah and make any du'aa. The best is to recite Aayatul Kursi once and to then raise the hands level with the ears, exposing the armpits and reciting:

رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الْوَهَّابُ

Behisti Gohar (Pg.36) also states that the Imaam and Muqtadis ought to raise their hands after salaah. The Muqtadis may make their own du'aas or they may say Aameen to the du'aa of the Imaam. It also explains that the du'aa should not be long after salaahs that are followed by Sunnah and Nafl salaahs such as Zuhr, Maghrib and Isha. As for those not followed by Sunnah and Nafl salaahs, the du'aa may be as long as one pleases and the Imaam may turn to the right or left to face the people when making du'aa as long as he does not face a person still performing salaah. The marginal notes quote this from *Fataawaa Aalamgeeri*.

Hadhrat Moulana Yusuf Ludhyanwi رَحْمَهُ اللهُ تَعَالَى makes a wonderful remark when he states that the du'aa after a collective Ibaadah needs to be collective and the du'aa after an individual Ibaadah needs to be individual.[153]

All of the above prove that by the grace of Allaah, the Fatwa stated in *Fataawaa Raheemiyyah* conforms with the Ahadeeth, Fiqh and the practice of our pious predecessors. And Allaah knows best what is most correct.

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[151] *Ahkaame Du'aa* pg. 11.
[152] Pg. 68.
[153] *Ikhtilaafe Ummah* pg.118.

PERFORMING THE JANAAZAH SALAAH IN A MASJID

Question: The Ghayr Muqallid Molvi Abdul Jaleel Saamrodi has published a newsletter in Gujarati with a heading in red stating, "Performing the Janaazah salaah inside the Masjid according to the Hanafi Madh'hab". He quotes from Mulla Ali Qaari رحمه الله تعالى of the 10th century that according to a narration of Muslim, Hadhrat Aa'isha رضي الله تعالى عنها swore on oath that Rasulullaah ﷺ performed the Janaazah salaah for the two sons of Baydaa inside the Masjid.

He writes further that:

- the Sahabah رضي الله تعالى عنهم performed the Janaazah salaah of Hadhrat Abu Bakr رضي الله تعالى عنه and Hadhrat Umar رضي الله تعالى عنه inside the Masjid
- at the worst, the act may be regarded only as Makrooh Tanzeehi
- the practice of performing the Janaazah salaah in the Masjid is still in vogue in Makkah today

There is a Hadith quoted in *Hidaayah* stating, "There is no reward (or "nothing" according to another narration) for the person who performs the Janaazah salaah in the Masjid." Molvi Saamrodi says that the words "there is no reward" is not to be found in any book of Ahadeeth. Quoting from Qutbuddeen Hanafi رحمه الله تعالى, he asserts that it is permissible and not at all Makrooh to perform the Janaazah salaah in the Masjid.

Many people are now in doubt after this publication. Could you please clarify the situation with references.

Answer: The preferred opinion, the *Zaahir Riwaayah* and the opinion according to which Fataawaa are issued (*Muftaa Bihi*) state that it is Makrooh and forbidden to place the body inside the Masjid and to perform the Janaazah salaah there without a valid reason.

1. Rasulullaah ﷺ stated, "There shall be nothing for the one who performs the Janaazah salaah in the Masjid".[154] This Hadith is reliable and whatever has been said against it is wrong[155]. This narration of Abu Dawood contains the word "nothing", whereas other scripts contain the words "there is no reward". The research of Muhaddith Khateeb رحمه الله تعالى as well as that of Ibn Abdul Birr رحمه الله تعالى concur that the word is "nothing".[156]

2. Narrations from Hadhrat Imaam Muhammad رحمه الله تعالى of the 2nd century (passed away 189 A.H.), Hadhrat Imaam Abu Yusuf رحمه الله تعالى and Imaam Abu Haneefah رحمه الله تعالى all unanimously state that it is Makrooh to perform the Janaazah salaah inside the Masjid.[157]

3. Hadhrat Imaam Tahaawi رحمه الله تعالى of the 3rd Islaamic century (passed away 321 A.H.) states that it has been reported from Imaam Muhammad رحمه الله تعالى, Imaam Abu Yusuf رحمه الله تعالى and Imaam Abu Haneefah رحمه الله تعالى that performing the Janaazah salaah in the Masjid is Makrooh.[158]

4. Imaam Abul Hasan Qudoori رحمه الله تعالى of the 4th and 5th Islaamic century (passed away 428 A.H.) clearly states,

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154 Abu Dawood (Vol.2 Pg.98) and Ibn Maajah (Vol.1 Pg.238).
155 *Zaadul Ma'aad* (Vol.1 Pg.144).
156 Ayni's commentary of *Hidaayah* (Vol.1 Pg.1109) and *Umdatul Qaari* (Vol.8 Pg.118).
157 *Jaami'us Sagheer* (Pg.183).
158 *Sharhu Ma'aanil Aathaar* (Vol.1 Pg.285).

"The Janaazah salaah in Jamaa'ah cannot be performed in the Masjid."[159]

5. Faqih Imaam Sarakhsi رحمه الله تعالى of the 5th Islaamic century (passed away 490 A.H.) also states that according to the Hanafi Madh'hab, it is Makrooh to perform the Janaazah salaah inside the Masjid.[160]

6. Imaam Taahir Bukhaari رحمه الله تعالى of the 6th Islaamic century (passed away 542 A.H.) says, "It is Makrooh to perform the Janaazah salaah in a Masjid where salaah in Jamaa'ah takes place."[161]

7. Faqih Abul Barakaat Nasafi رحمه الله تعالى of the 7th and 8th Islaamic century (passed away 710 A.H.) also says that the Janaazah salaah may not be performed in the Masjid.[162]

8. The Faqih Sadrush Shari'ah رحمه الله تعالى of the 8th Islaamic century (passed away 747 A.H.) also says that it is Makrooh.[163]

9. Haafidhud Deen Shihaab Kurdi رحمه الله تعالى of the 9th Islaamic century (passed away 827 A.H.) says the same.[164]

1. Faqih Allaama Ibn Nujaym Misri رحمه الله تعالى of the 10th Islaamic century (passed away 969 A.H.) stated that it is forbidden to bring the body of a deceased person into the Masjid.[165]

10. Allaama Muhaddith Mulla Ali Qaari رحمه الله تعالى of the 11th Islaamic century (passed away 1014 A.H.), whom is quoted

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159 *Qudoori* (Pg.35).
160 *Mabsoot* (Vol.2 Pg.68).
161 *Khulaasatul Fataawaa* (Vol.1 Pg.222).
162 *Kanzud Daqaa'iq* (Pg.25).
163 *Mukhtasar Wiqaayah* (Pg.23).
164 *Fataawaa Bazzaaziyyah* (Vol.1 Pg.32)
165 *Ashbaa Wan Nadhaa'ir* (Pg.557).

in the question, said, "It is Makrooh according to us and according to Imaam Maalik رَحِمَهُ اللهُ تَعَالَى to perform the Janaazah salaah in a Masjid that has not been built for the purpose (of performing Janaazah salaah).[166]

As for the narration of Hadhrat Aa'isha رَضِيَ اللهُ تَعَالَى عَنْهَا, the Janaazah salaah was performed in the Masjid at the time because of certain constraints. A general ruling cannot be proven from this. The Janaazah salaahs of Hadhrat Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ and Hadhrat Umar رَضِيَ اللهُ تَعَالَى عَنْهُ could not be performed anywhere else but in the Masjid because the two of them were buried in Rasulullaah ﷺ's room (which falls inside the Masjid).

Furthermore, the Masjidul Haraam is exempted from the prohibition because it has been designated for the performance of the five salaahs, the Eid salaah, the Jumu'ah salaah, the salaahs for solar and lunar eclipses, Salaatul Istisqaa and many other purposes.[167]

The gist of it all is that Ulema have regarded the Janaazah salaah to be Makrooh in the Masjid for the past 1300 years, as has been made clear above. For further reference, please refer to the following books:

- *Fataawaa Qaadhi Khan* (Vol.1 Pg.32)
- *Fataawaa Siraajiyyah (Pg.23)*
- *Fataawaa Aalamgeeri* (Vol.1 Pg.165)
- *Fataawaa Barhana* (Vol.1 Pg.165)
- *Sharhul Wiqaayah* (Vol.1 Pg.161)
- *Hidaayah* (Vol.1 Pg.255)

[166] *Sharhun Niqaayah* (Vol.1 Pg.136).
[167] *Sharhun Niqaayah* (Vol.1 Pg.136).

- *Durrul Mukhtaar with Shaami (Vol.1 Pg.828)*
- *Tahtaawi (Vol.1 Pg.605)*
- *Bahrur Raa'iq (Vol.2 Pg.187)*
- *Minhatul Khaaliq (Vol.2 Pg.187)*
- *Majma'ul Anhur (Vol.1 Pg.184)*
- *Rasaa'ilul Arkaan (Pg.185)*
- *Naf'ul Mufti was Saa'il (Pg.143)*
- *Kabeeri (Pg.545)*
- *Sagheeri (Pg.291)*
- *Nurul Idhaa (Pg.138)*
- *Maraaqil Falaah (Pg.117)*
- *Zujaajatul Masaabeeh (Vol.1 Pg.462)*
- *Sharhu Safris Sa'aadah (Pg.256)*
- *Fat'hul Mulhim (Vol.2 Pg.495)*
- *Ayni's commentary of Kanzud Daqaa'iq (Pg.67)*
- *Tab'yeenul Haqaa'iq (Vol.1 Pg.243)*
- *Mustakhlisul Haqaa'iq (Pg.274)*
- *Maa Laa Budda Minhu (Pg.83)*

The two reasons for the act being Makrooh are:

1. The Masjid has been designated for the performance of salaah and those acts that are associated with salaah, not for the Janaazah salaah. In fact, even Rasulullaah ﷺ has designated another place for the Janaazah salaah. Refer to Bukhaari (Vol.1 Pg.177) and Muslim (Vol.1 Pg.309)

Ibn Habeeb رحمه الله تعالى mentioned that the place for performing the Janaazah salaah in Madinah was a place adjacent to easterly side of the Masjid.[168]

In his *Mu'atta*[169], Imaam Muhammad رحمه الله تعالى states that the place where the Janaazah salaah is performed in Madinah is the same place outside the Masjidun Nabawi where Rasulullaah صلى الله عليه وسلم used to lead the Janaazah salaah.

Mulla Ali Qaari رحمه الله تعالى states, "The place where the Janaazah salaah used to be performed (during the time of Rasulullaah صلى الله عليه وسلم) is a well known place outside the Masjid."[170]

In a narration of *Mishkaatul Masaabeeh*, a Sahabi رضي الله تعالى عنه says, "We were sitting outside the Masjid on the plot adjacent to the Masjid where the Janaazah salaah used to be performed and Rasulullaah صلى الله عليه وسلم was sitting with us..." Commenting on this Hadith, Mulla Ali Qaari رحمه الله تعالى says that this proves that the Sahabah رضي الله تعالى عنهم did not perform the Janaazah salaah inside the Masjidun Nabawi.[171]

Fataawaa Qaadhi Khan states, "It was always the practice of the pious predecessors to designate a separate area for the Janaazah salaah. If performing the Janaazah salaah in the Masjid was not Makrooh and prohibited, why would they have forsaken the Masjid for this purpose?"

Haafidh Ibn Qayyim Hambali رحمه الله تعالى whose opinions even the Ghayr Muqallideen accept has stated, "It was the practice of the Sahabah رضي الله تعالى عنهم to prepare the deceased

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[168] *Fat'hul Baari* (Vol.3 Pg.160).
[169] Pg.131.
[170] *Mirqaat* (Vol.2 Pg.357).
[171] Mirqaat (Vol.3 Pg.343).

for burial, place him on a bier and to perform the Janaazah salaah outside the Masjid."[172]

He then sums it up by adding, "It was always the practice of Rasulullaah ﷺ to perform the Janaazah salaah outside the Masjid and not inside."[173] He says further that it did sometimes occur that Rasulullaah ﷺ had to perform the Janaazah salaah inside the Masjid, such as the case of Suhayl bin Baydaa رضي الله تعالى عنه and his brother. However, this was not the usual practice of Rasulullaah ﷺ."

Thereafter, he concludes by saying, "The correct manner is that which we have stated at the beginning i.e. that it was the practice of Rasulullaah ﷺ to perform the Janaazah salaah outside the Masjid."[174]

Allaam Ibn Humaam رحمه الله تعالى asserts, "It is an established fact that it was the regular and perpetual practice of Rasulullaah ﷺ not to bring the bodies of deceased people into the Masjid."[175]

In fact, Rasulullaah ﷺ was so particular about the practice that although he heard about the death of Najaashi while sitting in the Masjid, he went outside to perform the Janaazah salaah at the place where they usually performed the Janaazah salaah.[176] This was despite the fact that there was no corpse present. This was so that the Masjid is not used for what it is not intended.

Fat'hul Baari (Vol.3 Pg.160) states that the Hadith of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه (concerning *Rajam*) makes it evident that a separate place was designated for

[172] *Zaadul Ma'aad* (Vol.1 Pg.143).
[173] *Zaadul Ma'aad* (Vol.1 Pg.143).
[174] *Zaadul Ma'aad* (Vol.1 Pg.144).
[175] *Fat'hul Qadeer* (Vol.2 Pg.96).
[176] Bukhaari (Vol.1 Pg.177) and Muslim (Vol.1 Pg.309).

the Janaazah salaah and that it was only because of some reason that the Janaazah salaah was performed inside the Masjid or to show that it is permissible.

Allaama Ibnul Haaj رحمه الله تعالى says that the Sahabah رضي الله تعالى عنهم and the pious predecessors never performed the Janaazah salaah in the Masjid.[177]

This is also substantiated by the Hadith of Hadhrat Aa'isha رضي الله تعالى عنها stated in the question. Note the following:

- The request that Hadhrat Aa'isha رضي الله تعالى عنها made indicates that it was not the norm to perform the Janaazah salaah in the Masjid. Why else would she have to request for it?
- The refusal of the Sahabah رضي الله تعالى عنهم indicates also that it was the practice of Rasulullaah ﷺ not to perform the Janaazah salaah in the Masjid. The only reason in this case for the Janaazah salaah in the Masjid is the fact that the deceased had been sitting in I'tikaaf in the Masjid, as is evident from other narrations of Ahadeeth.[178]
- A clear proof indicating that performing the Janaazah salaah in the Masjid conflicts with the Sunnah is a Hadith of Muslim (Vol.1 Pg.313) stating, **"Funeral biers were never brought into the Masjid."**
- It is possible that Hadhrat Aa'isha رضي الله تعالى عنها was unaware of the specific reason for which the Janaazah salaah of the sons of Baydaa were performed in the Masjid. It is also possible that she arrived at this opinion after much deliberation, but her opinion was not shared by the other Sahabah رضي الله تعالى عنهم.

[177] *Kitaabul Madkhal* (Vol.2 Pg.81).
[178] *Mazaahire Haqq* (Vol.2 Pg.49).

The gist of the above is that the Hadith of Hadhrat Aa'isha رضي الله عنها does not oppose, but rather supports the viewpoint of the Hanafi Madh'hab. **In fact, when there is a valid reason, Hanafi Ulema say that it is permissible to perform the Janaazah salaah in the Masjid without this being Makrooh at all.**

2. The second reason why performing the Janaazah salaah in the Masjid is Makrooh is the possibility of the Masjid being soiled. Because it is Waajib (compulsory) for the Masjid to be kept clean at all times, it must be safeguarded from anything that will soil it because this would defile its sanctity.

In a narration[179] from Hadhrat Abdullaah bin Umar رضي الله عنهما, Rasulullaah ﷺ warned against even passing through the Masjid with a piece of raw meat . in another narration, Rasulullaah ﷺ said, **"Keep your children and insane ones away from the Masjid."** Allaama Diyaa'ud Deen Sanaawi رحمه الله تعالى of the 8th Islaamic century states that the reason for keeping such people away from the Masjid is the fact that they are likely to soil the Masjid, which is exactly the same reason for prohibiting corpses from coming to the Masjid.[180]

Mabsoot[181] states that if children are prohibited from coming to the Masjid for this reason, then moreso will the prohibition apply to dead bodies.

Salaah Mas'oodi[182] states that since dead bodies are likely to have impurities on them, they are prevented from entering the Masjid, which must compulsorily be kept clean and pure.

179 Ibn Maajah (Pg.55).
180 *Nisaabul Ihtisaab* (Pg.33).
181 Vol.2 Pg.68.
182 Vol.2 Pg.215.

If the Sunnah of not performing the Janaazah salaah in the Masjid is not being presently carried out in the Masjidun Nabawi, this cannot be used a proof for its permissibility.

Allaama Ayni رحمه الله تعالى stated, "The people of Madinah were safeguarded from acts of Bid'ah during the times of Rasulullaah ﷺ and the Khulafaa Raashideen. During these times, their acts could be regarded as proof for what is right. However, things changed a lot after the three generations and acts of Bid'ah became increasingly prevalent, especially during our times."[183]

Speaking of the condition during his times, Mulla Ali Qaari رحمه الله تعالى (passed away 1014 A.H.) states, **"The present inhabitants of the holy two Harams are ensnared in acts of Bid'ah and sin."[184]** In fact, Mulla Ali Qaari رحمه الله تعالى has written a booklet on the acts of Bid'ah practised by the inhabitants of the holy two Harams.
If any Hanafi scholar issues a Fatwa that conflicts with the *Zaahir Riwaayah* and the opinion according to which Fataawaa are issued (*Muftaa Bihi*), then this is no indictment against the Madh'hab.

The two reasons have therefore been given for the fact that performing Janaazah salaah in the Masjid is Makrooh. Considering the first reason, Janaazah salaah in the Masjid is Makrooh Tanzeehi and considering the second reason, Janaazah salaah in the Masjid is Makrooh Tahreemi. And Allaah knows best what is most correct.

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[183] *Majmoo'ah Fataawaa.*
[184] *Mirqaat* (Vol.3 Pg.371).

THE NECESSITY FOR CODIFYING FIQH

As long as the Sahabah رضي الله تعالى عنهم lived, the Fuqahaa and Mujtahideen amongst them spread out in the Muslim empire and the various problems were solved by them. **However, when the last Sahabi Hadhrat Abu Tufayl رضي الله تعالى عنه passed away in the year 110 A.H., the students of the Sahabah رضي الله تعالى عنهم - the Taabi'een** – took over this responsibility and seven places became famous for being strongholds of knowledge and where Fataawaa were issued. These centres were Madinah, Makkah, Kufa, Basrah, Damascus, Egypt and Yemen. Kufa was however distinguished because thousands of Sahabah رضي الله تعالى عنهم lived there and there remained thousands of students of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه.

Upto the year 120 A.H., Imaam Abu Haneefah رحمه الله تعالى was one of the celebrated students of the famous Muhaddith and Faqih Imaam Hammaad رحمه الله تعالى. After the demise of Imaam Hammaad رحمه الله تعالى, Imaam Abu Haneefah رحمه الله تعالى became his successor and a teacher and Mufti in his own right.
Imaam Abu Haneefah رحمه الله تعالى realised that many changes had taken place in the first century of Islaam and that this would not stop. Many evils such as the fabrication of Ahadeeth had cropped up. Seeing that knowledge was not confined to one person or place, Imaam Abu Haneefah رحمه الله تعالى decided that if no compilation and codifying took place, the necessary knowledge would be lost. Another reason was that as time speedily went by, many men of knowledge were also leaving the world, making it increasingly difficult for people to attain the knowledge they need. It was for these and other reasons that Imaam Abu Haneefah رحمه الله تعالى started the monumental task.

How Fiqh Was Codified And Compiled

Imaam Abu Haneefah رحمه الله تعالى selected forty of the most proficient men of his students to form a committee to undertake this task. These men were:

1. Imaam Zufar رحمه الله تعالى
   (passed away 158 A.H.)
2. Imaam Maalik bin Mughawwal رحمه الله تعالى
   (passed away 159 A.H.)
3. Imaam Dawood Taa'ee رحمه الله تعالى
   (passed away 160 A.H.)
4. Imaam Mandil bin Ali رحمه الله تعالى
   (passed away 168 A.H.)
5. Imaam Nadhar bin Abdul Kareem رحمه الله تعالى
   (passed away 169 A.H.)
6. Imaam Amr bin Maymoon رحمه الله تعالى
   (passed away 171 A.H.)
7. Imaam Hibbaan bin Ali رحمه الله تعالى
   (passed away 173 A.H.)
8. Imaam Abu Ismah رحمه الله تعالى
   (passed away 173 A.H.)
9. Imaam Zuhayr bin Mu'aawiya رحمه الله تعالى
   (passed away 173 A.H.)
10. Imaam Qaasim bin Ma'n رحمه الله تعالى
    (passed away 175 A.H.)
11. Imaam Hammaad bin Imaam Abu Haneefah رحمه الله تعالى
    (passed away 176 A.H.)

12. Imaam Hayyaaj bin Bistaam رحمہ اللہ تعالیٰ
(passed away 177 A.H.)

13. Imaam Shareek bin Abdullaah رحمہ اللہ تعالیٰ
(passed away 178 A.H.)

14. Imaam Aafiya bin Yazeed رحمہ اللہ تعالیٰ
(passed away 180 A.H.)

15. Imaam Abdullaah bin Mubaarak رحمہ اللہ تعالیٰ
(passed away 181 A.H.)

16. Imaam Abu Yusuf رحمہ اللہ تعالیٰ
(passed away 182 A.H.)

17. Imaam Muhammad bin Nooh رحمہ اللہ تعالیٰ
(passed away 182 A.H.)

18. Imaam Hushaym bin Basheer Sulami رحمہ اللہ تعالیٰ
(passed away 183 A.H.)

19. Imaam Abu Sa'eed Yahya bin Zakariyyah رحمہ اللہ تعالیٰ
(passed away 184 A.H.)

20. Imaam Fadhl bin Ayyaadh رحمہ اللہ تعالیٰ
(passed away 187 A.H.)

21. Imaam Asad bin Amr رحمہ اللہ تعالیٰ
(passed away 188 A.H.)

22. Imaam Muhammad bin Hasan رحمہ اللہ تعالیٰ
(passed away 189 A.H.)

23. Imaam Ali bin Mis'ar رحمہ اللہ تعالیٰ
(passed away 189 A.H.)

24. Imaam Yusuf bin Khaalid رحمہ اللہ تعالیٰ
(passed away 189 A.H.)

25. Imaam Abdullaah bin Idrees رحمہ اللہ تعالیٰ
(passed away 192 A.H.)

26. Imaam Fadhl bin Moosa رحمہ اللہ تعالیٰ
(passed away 192 A.H.)

27. Imaam Ali bin Tibyaan رحمہ اللہ تعالیٰ
(passed away 192 A.H.)

28. Imaam Hafs bin Ghayyaath رحمہ اللہ تعالیٰ
(passed away 194 A.H.)

29. Imaam Wakee bin Jarrrah رحمہ اللہ تعالیٰ
(passed away 197 A.H.)

30. Imaam Hishaam bin Yusuf رحمہ اللہ تعالیٰ
(passed away 197 A.H.)

31. Imaam Yahya bin Sa'eed Qattaan رحمہ اللہ تعالیٰ
(passed away 198 A.H.)

32. Imaam Shu'ayb bin Is'haaq رحمہ اللہ تعالیٰ
(passed away 198 A.H.)

33. Imaam Abu Hafs bin Abdur Rahmaan رحمہ اللہ تعالیٰ
(passed away 199 A.H.)

34. Imaam Abu Mutee Balkhi رحمہ اللہ تعالیٰ
(passed away 199 A.H.)

35. Imaam Khaalid bin Sulaymaan رحمہ اللہ تعالیٰ
(passed away 199 A.H.)

36. Imaam Abdul Hameed رحمہ اللہ تعالیٰ
(passed away 203 A.H.)

37. Imaam Hasan bin Ziyaad رحمہ اللہ تعالیٰ
(passed away 204 A.H.)

38. Imaam Abu Aasim Nabeel رحمه الله تعالى
(passed away 212 A.H.)

39. Imaam Makki bin Ibraheem رحمه الله تعالى
(passed away 215 A.H.)

40. Imaam Hammaad bin Daleel رحمه الله تعالى
(passed away 215 A.H.)

All the above scholars were Mujtahideen. From them, ten or twelve were selected to form a higher committee. The pillars of this committee were Imaam Abu Yusuf رحمه الله تعالى, Imaam Zufar رحمه الله تعالى, Imaam Dawood Taa'ee رحمه الله تعالى, Imaam Yusuf bin Khaalid رحمه الله تعالى, Imaam Yahya bin Zakariyyah رحمه الله تعالى, Imaam Muhammad رحمه الله تعالى, Hadhrat Abdullaah bin Mubaarak رحمه الله تعالى and Imaam Abu Haneefah رحمه الله تعالى himself.[185]

With regard to this committee, Imaam Wakee رحمه الله تعالى who was the teacher of Imaam Shaafir'ee رحمه الله تعالى said, "How could there have remained any errors in this work of Imaam Abu Haneefah رحمه الله تعالى when he had with him **experts of Hadith** such as Abu Yusuf, Hafs bin Ghayaath, Hibbaan and Mandil? And when he had **experts in Arabic** such as Qaasim bin Ma'n who was the grandson of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه? And when there were people of Taqwa and piety present such as Dawood bin Nadheer and Fudhayl bin Ayaadh? A person who has such people as companions cannot be wrong because there would always be someone to correct him if he ever erred."[186]

The sequence Imaam Abu Haneefah رحمه الله تعالى employed in extracting rulings was to first look for them in the Qur'aan,

[185] *Jawaahirul Mudhiyyah* (Vol.1 Pg.14), as quoted in *Imaame A'zam Imaam Abu Haneefah* رحمه الله تعالى pgs.183-184.
[186] *Jaami'ul Masaaneed* pg. 33.

then the Ahadeeth, then the sayings of the Sahabah رضي الله عنهم and then Qiyaas. His insight on Ahadeeth was very deep and apart from verifying which Ahadeeth fell into which category of strength, he also sought out the actions that Rasulullaah صلى الله عليه وسلم carried out during the last portion of his life.

After in-depth deliberation over various rulings, Imaam Abu Haneefah رحمه الله تعالى also explained those rulings that had not taken place but which were a possibility. The students around him were allowed to freely discuss the various rulings while keeping within the ambit of the Qur'aan, the Ahadeeth, the sayings of the Sahabah رضي الله عنهم and Qiyaas. In fact, the discussions were often so free that some students would criticise the proofs of Imaam Abu Haneefah رحمه الله تعالى himself. When strangers asked him how he tolerated such apparent insolence, he said that he had trained them never to be overawed by any person, so that they could dissect the rulings of any person, even those of Imaam Abu Haneefah رحمه الله تعالى himself.

In this manner, they would deliberate upon various issues and note it down immediately if consensus was reached. If not, further discussions would take place until a satisfactory decision was reached. Some discussions would continue for months on end and when they became too prolonged, Imaam Abu Haneefah رحمه الله تعالى would stand up to address the scholars. They would all listen intently as he provided a solution that all would accept. In certain cases when some of the senior committee members remained adamant about their opinions, all their opinions were noted.

The rulings of the Shari'ah were thus codified and documented during a period of 22 years and the books were famously known as the books of Imaam Abu Haneefah رحمه الله تعالى. They comprised of 83000 pages with a

total of which 38000 rulings about salaah and the remaining 45000 about the various aspects of social dealings and penal code.[187]

These documents became useful for the Ulema of the time and the government. They were officially approved by the government and courts were compelled to judge according to them. Hadhrat Yahya bin Aadam رحمه الله تعالى says, "The Khulafaa, Imaams and governors issued verdicts according to them and this is how affairs remained."[188]

Hadhrat Muhammad bin Is'haaq رحمه الله تعالى says that all knowledge, whether on land or at sea, in the east or west or far and near were all the fruit of these documentations of Imaam Abu Haneefah رحمه الله تعالى.[189]

None of the other Imaams had as many companions or students as Imaam Abu Haneefah رحمه الله تعالى and Ulema as well as the Muslim public benefited from the way in which he explained difficult Ahadeeth and extracted rulings.[190]

It was from those times until today that the followers of the Hanafi Madhhab have always been many. Allaama Ibn Atheer Shaafi'ee رحمه الله تعالى writes that it is Allaah's secret why so many people perform their salaah according to the method shown by Imaam Abu Haneefah رحمه الله تعالى.[191] Allaama Mulla Ali Qaari رحمه الله تعالى states that followers of Imaam Abu Haneefah رحمه الله تعالى outnumber those of the other Imaams just as the followers of Rasulullaah ﷺ outnumber those of the previous Ambiyaa عليهم السلام. **He adds that just as two thirds of the people of Jannah will be from this Ummah, the**

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[187] *Imaame A'zam* and *Anwaarul Baari.*
[188] *Muwaffaq* (Vol.2 Pg.41).
[189] *Fiqhu Ahlil Iraq* pg.57.
[190] *Fiqhu Ahlil Iraq* pg.57.
[191] *Fiqhu Ahlil Iraq* pg.57.

followers of the Hanafi Madh'hab number two thirds of the Ummah.[192]

Apart from this, Imaam Abu Haneefah رحمه الله تعالى and his followers have been granted forgiveness by Allaah, as a story reported in Imam Kurdi 's book states. He reports that Imaam Abu Haneefah رحمه الله تعالى once entered the Kabah and recited half of the Qur'aan Standing on one foot and the other half standing on the other. Thereafter, he made du'aa saying," O Allaah! I have not recognised You as I ought to have done and have not worshipped You as I ought to have done. Please grant me your perfect recognition in exchange for my imperfect devotion." A voice was then heard from the corner of the Kabah saying "You have attained excellent recognition and have worshipped sincerely. You have therefore been forgiven together with all those who follow you."[193]

The gist of it all is that the majority of the Ummah has followed the Hanafi Madh'hab because since the time that the Muslims conquered the Indian subcontinent, both the rulers and the subjects have all been Muqallideen and followers of the Hanafi Madh'hab. Hadhrat Moulana Abdur Rasheed Nu'maani دامت برکاته writes in his book that all the conquerors of India from Mahmood Ghaznawi to Aurangzeb have all been followers of the Hanafi Madh'hab, as applied to those after them like Sayyid Ahmad Shaheed and others. Therefore, even the people of Kashmir have been followers of the Hanafi Madh'hab, as mentioned by Muhammad Qaasim Farishta and Mirza Haydar in their old books. In fact, Hadhrat Mujaddid Alf Thaani رحمه الله تعالى also mentions that the king of the time was a Hanafi and follower of the Ahlus Sunnah wal Jamaa'ah. Shah Abdul Haqq Muhaddith Dehlawi رحمه الله تعالى states that the Muslims of Rome as well as the people of the Indian subcontinent all belonged to the Hanafi Madh'hab.

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192 *Mirqaat* (Vol.1 Pg.27).
193 *Kurdi* (Vol. 1 Pg 55)

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى writes that they were discussing the Hadith stating that if knowledge was on the Pleiades constellation, a man or a nation of Persian descent will surely get it from there. Hadhrat Shah then stated that the man must surely be Imaam Abu Haneefah رحمه الله تعالى because Allaah spread the knowledge of Fiqh through him and it was only the Hanafi Madh'hab that was in vogue in the times gone by when the rulers and judges of the Muslim lands were all Hanafis, as were almost all the teachers and the general public.[194]

He writes in his Tafheemaat[195] that the Muslims of the majority of countries and cities belong to the Hanafi Madh'hab.

We see that the conquerors of the Indian subcontinent and all the saints who lived there throughout the ages, whether they belonged to the Chistiyyah, Naqshbandiyyah or any other denomination, all followed the Hanafi Madh'hab. Even now, we see that the majority of Muslims in India, Pakistan and Bangladesh are all followers of the Hanafi Madh'hab and number in excess of fifty million.

Throughout the passage of time on the subcontinent when the various evils took shape such as in the time of Akbar and later on as well, there were people like Mujaddid Alf Thaani رحمه الله تعالى and Shah Abdul Haqq Muhaddith Dehlawi رحمه الله تعالى who stood up to the challenge and wiped them out. Later on when the British posed a threat to Islaam, especially in the year 1272 A.H., they were also routed out in due course and Islaam was given firm root on Indian soil when two great men named Qaasim Nanotwi رحمه الله تعالى and Rasheed Ahmad Gangohi رحمه الله تعالى started the Daarul Uloom Deoband beneath a pomegranate tree. As a result of this, thousands of people became Ulema and Mashaa'ikh and are befitting the Ummah to this day. All the people rendering

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194 *Kalimaat Tayyibaat.*
195 Vol.1 Pg.212.

these great services to Islaam happened to be followers of the Hanafi Madh'hab.[196]

Now the evil of the Ghayr Muqallideen has cropped up and has started to revile the Hanafi Madh'hab in particular. It reared its head here in Surat in the town called Samrod, where a certain Moulana Muhammad Samrodi started spreading it. The Ghayr Muqallideen issued challenges to the Hanafis to debate with them and made bold claims that none will be able to face the challenge. When the Hanafi Ulema accepted the challenge, Molvi Samrodi started delaying tactics and made all sorts of excuses. One of the excuses was that his son was facing a court case but even this eventually failed when the case was over.

The debate was to take place in Dhabel and the chief of police even made all the necessary arrangements. He sent for Molvi Samrodi and told him that the people were willing to follow him if he won the debate and if he did not, he would have to submit and become a Hanafi since the challenge came from him. When he still failed to show up, some people went to Samrod and told him that he had to appear because he had started the proceedings.

He was eventually forced to arrive and the debate began at nine o' clock on a Jumu'ah on the seventh Jumadal Ula 1303 A.H. before a crowd from approximately ten to fifteen villages. It continued until twelve that afternoon and everything was written down and then signed by both Moulana Abdul Haqq رحمۃ اللہ علیہ (author of Tafseer Haqqaani), Molvi Samrodi, the police chief and other people present there.

When Molvi Samrodi could not reply to a question, he requested three days leave to consider the answer, which was gracefully granted. The next debate with Hadhrat Moulana Ali Eid Roos رحمۃ اللہ علیہ in Surat was scheduled for the following

[196] Abridged from the monthly *Furqaan*, November 1980.

day and it took place after Zuhr that Saturday before a crowd of approximately four to five thousand people. This debate was also attended by leading Ulema and officials, all of whom witnessed how the Ghayr Muqallideen were unable to give answers. It was evident before all that their stand was a pathetic one and at the very end Moulana Abdul Haqq رحمه الله تعالى asked them why they did not rather give in and accept when they had no answers. He then continued to deliberate on the necessity and substantiation for Taqleed, using proofs and references that were derived from the Qur'aan and Sunnah as well as those that appeal to the logic. When he had completed his lecture after an hour and a half, many people who had become Ghayr Muqallideen repented from their errant ways and became Muqallideen again. It was unfortunate that Molvi Samrodi remained adamant and started to use foul and offensive language. Moulana Abdul Haqq however bore this with patience.

Although Molvi Samrodi did not acknowledge his defeat then, the effect of it was that he later repented for his ways and pledge allegiance to the famous saint of the time Hadhrat Sheikh Peer Moosaji Tarkeesri رحمه الله تعالى. He then stayed with the Sheikh and even wrote a poem in praise of the Sheikh.

A descendant of Moulana Muhammad Surti by the name of Molvi Abdul Jaleel became a Ghayr Muqallid of the highest degree. He published many works reviling the Hanafis and finally debated with Mutakallimul Islaam Hadhrat Moulana Shaber Ahmad Uthmaani رحمه الله تعالى also in Dhabel. He arrived in much pomp and show with an ox cart full of books. He was however left speechless and miserably lost the debate. I was also present there and many other people who are still alive today.

He was however not repentant and continued spreading false propaganda against the Hanafis. Many pamphlets were printed with his name on them, which translated text of Hanafi books

in a most inappropriate and contemptible manner. The state then arrested the printer and publisher on account of the vile language used and a case was opened. I was approached to provide expert evidence on the matter and accepted. I made it clear that although the texts in question were from the stated sources, it was the translations that brought them to disrepute. The simple example I stated was that while it was fine to call one's mother 'Mother' or 'Mom', it would be disrespectful and insolent to call her 'my father's consort' even though this is accurate. While the texts may be translated in an appropriate manner, it was obvious that the publisher purposely distorted them to cause injury to the repute of the Hanafi Madh'hab.

I presented the argument in writing to the magistrate and also delivered a talk for an hour and a half, explaining the reason why the Fuqahaa had deliberated upon such rulings and why they had to. When Samrodi had no reply to offer, his lawyer told him that the only way out was to claim that he had not written the articles nor printed them or had them distributed. He then did this and the printers also did the same. As a result, the magistrate ruled that it could not be conclusively proven that Samrodi had written the pamphlets or that the printers in question had printed them. The pamphlets were however confiscated because they were unlawful.

Samrodi has since passed away but his successors continue to spread propaganda against the Hanafis. They print a pamphlet in the Jambosar District called *Nidaa'e Haqq*, every issue of which contains some defamatory content. They also publish a pamphlet every year about the twenty Rakaah Taraaweeh issue, which has already been answered and printed in book form. However, because of their relentless propaganda campaign, they have managed to convert many unsuspecting people to their ways. We pray to Allaah to save us from their evils and to grant us a good death. Aameen.

Of love and kindness

GHAYR MUQALLIDEEN

Some Objections of the Ghayr Muqallidden and Responses to These

THE FIRST OBJECTION: Because the laws of the Shari'ah were not documented during the time of Rasulullaah ﷺ, it is a Bid'ah to do so afterwards.

This objection reflects only their ignorance because even the Qur'aan was not compiled during the time of Rasulullaah ﷺ.

Hadhrat Zaid bin Thaabit رضي الله تعالى عنه reports that Hadhrat Abu Bakr رضي الله تعالى عنه once sent for him after the Battle of Yamaamah. With Hadhrat Abu Bakr رضي الله تعالى عنه at the time was Hadhrat Umar رضي الله تعالى عنه. Hadhrat Abu Bakr رضي الله تعالى عنه said to Hadhrat Zaid رضي الله تعالى عنه, "He (Hadhrat Umar رضي الله تعالى عنه) has come and said, 'Many Huffaadh of the Qur'aan have been martyred in this battle of Yamaamah[1] and I fear that if all the other battles also take a heavy toll on the Huffaadh, the Qur'aan should not leave us. I have therefore decided that you should compile the Qur'aan (into a single manuscript).' 'How can we attempt to do something that Rasulullaah ﷺ never did?' I asked him. 'But is an excellent thing,' he replied. Umar رضي الله تعالى عنه then continued convincing me until Allaah put my heart at ease about the matter just as his heart was at ease. I now share Umar's opinion on the matter."

Hadhrat Zaid رضي الله تعالى عنه narrates further, "Umar رضي الله تعالى عنه was sitting there without saying a word. Abu Bakr رضي الله تعالى عنه then

[1] According to one narration, from the fourteen hundred Muslims martyred during this battle, seven hundred were Huffaadh.

continued, 'You are young and intelligent and we have no accusations to level against you. Furthermore, you used to write down the Qur'aan during the time of Rasulullaah ﷺ. You should therefore do the compilation.'"

Hadhrat Zaid رضي الله تعالى عنه says, "By Allaah had they charged me with moving a mountain, it would not have been more difficult than the instruction to collect the Qur'aan (into one manuscript). I said, 'How can you do something that Rasulullaah ﷺ never did?' 'By Allaah!' said Abu Bakr رضي الله تعالى عنه, 'the act is an excellent one.' Abu Bakr رضي الله تعالى عنه then continued convincing me until Allaah put my heart at ease about the matter just as the hearts of Abu Bakr رضي الله تعالى عنه and Umar رضي الله تعالى عنه were at ease."

Hadhrat Zaid then went on to compile the Qur'aan with great care and meticulousness. Now can the Gahyr Muqallideen claim that this was an act of Bid'ah and therefore not permissible?

The books of Ahadeeth such as Bukhaari, Muslim, Tirmidhi, Ibn Maajah, Abu Dawood and others were also compiled after the period of Rasulullaah ﷺ. Can it be said that this was also a Bid'ah? It is wrong to label the compilation of the books of Fiqh, Ahadeeth and the Qur'aan as acts of Bid'ah merely because they were undertaken after the time of Rasulullaah ﷺ. It is only people lacking knowledge and understanding who would do this because an act of Bid'ah is something that is added to the Deen, regarded as an act of Ibaadah to be rewarded and pleasing to Allaah whereas it has absolutely no substantiation in the Shari'ah. It can neither be proven from the Qur'aan, nor the Ahadeeth, nor from *Qiyaas* or *Ijtihaad*.

For example, adding Adhaan to the Eid salaah is an act of Bid'ah, whereas an act done for the benefit of Deen and for its

strengthening and preservation is not regarded as a forbidden act of Bid'ah. Such is the case with the compilation of the Ahadeeth, the books of Fiqh, the placing of diacritical marks in the Qur'aanic text, the naming of these books and the documenting and classification of the various Madhaahib. Apart from being encouraged, the above are really necessary because had they not been done, we would not have had the Ahadeeth before us today and there would have been very few people who would be able to recite the Qur'aan properly. People would then be following the dictates of their whims in as far as the Shari'ah is concerned. The documenting of the laws and rulings of the Shari'ah was inspired by Allaah and has made life exceptionally easy for Muslims to practise on the Shari'ah. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى writes, "The gist of it all is that following these four *Madhaahib* is something extremely subtle that Allaah has inspired in the hearts of the Ulema and upon which they have declared unanimity, regardless of whether they understand it or not."[2]

He also says, "Understand well that there is tremendous benefit in following the four Madhaahib and great harm in forsaking them."[3]

THE SECOND OBJECTION: Since there were so many Mujtahideen in the Ummah, why have the four Imaams been distinguished? Does the Qur'aan and Ahadeeth distinguish them from others?

These people unfortunately raise futile objections merely to deceive others. Does the Qur'aan and Ahadeeth distinguish Bukhaari, Muslim, Abu Dawood, Nasa'ee and other books of Ahadeeth above others? The fact that distinguishes these books from the rest is that the Ulema and pious people of the Ummah

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[2] *Insaaf* pg.47.
[3] *Uqdul Jayyid* pg.31.

have given greater acceptance to these books, which is a sign of their reliability. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى states that the acceptance of the Ulema and pious predecessors is a strong proof in itself.[4]

The question will then be raised, "Why only four and not more or less?" The straight forward answer to this is had there been five, again the question will be, "Why five?" Similarly, if they had been any more or less, the same question would be posed for each possibility. Only Allaah knows the reason why there are four. Furthermore, the detail with which these four Madhaahib document each chapter from the chapter of purity to the chapter of inheritance is better than has been done for any other Madh'hab. The finest of details pertaining to almost every facet of life can be accessed in their books.

The Ummah has therefore restricted Taqleed to these four Madhaahib only. The eminent Sheikh Ahmad رحمه الله تعالى, better known as Allaama Mulla Jeewan رحمه الله تعالى writes[5], "In all fairness, the confinement of the Madhaahib to the four and following only them is from the grace of Allaah and denotes His acceptance of them. There is no need for an explanation."

Allaah has blessed these four Imaams with detailed knowledge of the Qur'aan and Ahadeeth and they were masters in deriving rulings from the Qur'aan and Ahadeeth. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى writes, "The knowledge of these four Imaams, namely Imaam Abu Haneefah رحمه الله تعالى, Imaam Maalik رحمه الله تعالى, Imaam Shaafi'ee رحمه الله تعالى and Imaam Ahmad رحمه الله تعالى encompassed the knowledge of all other Ulema."[6]

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[4] *Izaalatul Khifaa* pg.85.
[5] *Tafseer Ahmadiyyah* Pg.346.
[6] Commentary of *Mu'atta* pg.6.

While Allaah best knows the reason for the Madhaahib being four, we find many other things also being restricted to four, eg:

1. While the Ambiyaa عليهم السلام were many, four are regarded as the most prominent; Rasulullaah Muhammad ﷺ, Hadhrat Ibraheem عليه السلام and Hadhrat Moosa عليه السلام
2. While the divine scriptures were many, four are regarded as the most prominent; the Qur'aan, the Torah, the Zaboor and the Injeel
3. While the angels are many, four are regarded as the most prominent; Hadhrat Jibra'eel عليه السلام, Hadhrat Mikaa'eel عليه السلام, Hadhrat Israafeel عليه السلام and Hadhrat Israa'eel عليه السلام
4. While the Sahabah رضي الله عنهم were many, four are regarded as the most prominent; Hadhrat Abu Bakr رضي الله عنه, Hadhrat Umar رضي الله عنه, Hadhrat Uthmaan رضي الله عنه and Hadhrat Ali رضي الله عنه
5. While the routes of Tareeqah were many, four are regarded as the most prominent; Chistiyyah, Naqshbandiyyah, Qaadiriyyah and Suharwardiyyah
6. While the signs of Allaah's might are many, four are most prominent stated in Surah Ghaashiya; the camel, the sky, the mountains and the earth Allaah says: **Have they** *(mankind)* **not looked at the camel and seen how it was created** *(perfectly adapted to the harsh climate of the desert with many unique peculiarities)* **? And** *(have they not looked)* **at the sky, how it was raised** *(so high without any supports)* **? And** *(have they not looked)* **at the mountains, how they were placed firmly** *(into the earth with their bulk underground)* **? And** *(have they not looked)* **at the earth, how it was spread out** *(with large tracts of land that seem flat despite the spherical shape of the earth)***?**

It is therefore nothing strange for the Imaams to be four in number and is futile to object to this.

Hadhrat Abdul Qaadir Jaylaani رَحِمَهُ اللهُ تَعَالَى was a follower of Imaam Ahmad bin Hambal رَحِمَهُ اللهُ تَعَالَى and he always wished that Allaah should keep as a follower of Imaam Ahmad رَحِمَهُ اللهُ تَعَالَى and raise him on the Day of Qiyaamah in the company of Imaam Ahmad رَحِمَهُ اللهُ تَعَالَى.[7]

The gist of it all is that although there had been many Mujtahideen, the Madhaahib of the others had never been so well documented as these four, because of which it is necessary to follow one of them. Shah Wali'ullaah Muhaddith Dehlawi رَحِمَهُ اللهُ تَعَالَى says, "Since there are no *Madhaahib* on the truth besides the four *Madhaahib*, following them will be following the broader consensus of people and failing to follow them will be to leave the broader consensus of people, which will be against the instruction of Rasulullaah ﷺ."[8] He also adds that in these latter times, there are no Madhaahib that cover all aspects of the Deen as well as these four.

THE THIRD OBJECTION: The Ghayr Muqallideen argue that why should there be differences amongst the Imaams when the Qur'aan is one and Rasulullaah ﷺ is one? They claim that this merely confuses people.

In reply we say that the first addressees of the Qur'aan were the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم and because they understood the Qur'aan and Ahadeeth directly from Rasulullaah ﷺ, they are a criterion for us to follow. Despite the fact that the Qur'aan is one and Rasulullaah ﷺ was one, there still existed many differences between the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم. Since the Imaams were followers of the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُم and the Taabi'een, there naturally arose differences amongst them as well.

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[7] *Ghunya* pg.689.
[8] *Uqdul Jayyid* pg.33.

With regard to the difference amongst the Sahabah رضي الله تعالى عنهم, Rasulullaah ﷺ said, "When I asked my Rabb about the disputes to arise between my Sahabah رضي الله تعالى عنهم after me, he sent revelation to me saying, 'O Muhammad! Your Sahabah رضي الله تعالى عنهم are like stars. While all the stars are radiant, the radiance of some exceed the radiance of others. When their opinions differ concerning a matter, a person following the opinion of any of them will be rightly guided." Rasulullaah ﷺ added, "My Sahabah رضي الله تعالى عنهم are like stars. You will be rightly guided by following any one of them."'[9]

Because these differences were based on sincerity, they cannot be condemned and are in fact a source of Allaah's mercy, as Rasulullaah ﷺ himself stated when he said, "the differences amongst my Ummah are a mercy." Here Rasulullaah ﷺ was referring to the differences between the Sahabah رضي الله تعالى عنهم and amongst the Imaams such differences were plenty. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى mentioned that there were those Sahabah رضي الله تعالى عنهم who recited Bismillaah audibly in salaah while others did not, those who recited the Qunoot in the Fajr salaah and those who did not, those who regarded vomiting and bleeding of the nose as factors nullifying salaah and those who did not, those who regarded touching a woman or the private part as factors nullifying salaah and those who did not, those who regarded eating roasted foods and camel meat as factors nullifying salaah and those who did not ..."[10]

In his *Al I'tidaal*[11], Hadhrat Moulana Muhammad Zakariyyah رحمه الله تعالى cites the following examples of differences that existed between the Sahabah رضي الله تعالى عنهم:

1. According to Hadhrat Umar رضي الله تعالى عنه, touching of the private parts breaks the wudhu, but according to Hadhrat

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[9] *Mishkaatul Masaabeeh* (Pg.554).
[10] *Hujjatullaahil Baaligha* (Vol.1 Pg.376).
[11] Pg.202-203.

Ali رضي الله تعالى عنه and Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, it does not.

2. According to the vast majority of Sahabah رضي الله تعالى عنهم, it is permissible to make wudhu with sea water but Hadhrat Abdullaah bin Umar رضي الله تعالى عنه says that it is Makrooh.

3. According to the vast majority of the Sahabah رضي الله تعالى عنهم, it is commendable and *Mustahab* to use perfume on Fridays, but Hadhrat Abu Hurayrah رضي الله تعالى عنه maintains that it is Waajib (compulsory).

4. While Hadhrat Umar رضي الله تعالى عنه and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه say that wailing and lamenting over a deceased one brings punishment to the deceased, Hadhrat Aa'isha رضي الله تعالى عنها denies this most vehemently.

5. Imaam Zuhri رحمه الله تعالى reports that there was a difference between Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه and Hadhrat Abu Hurayrah رضي الله تعالى عنه about whether fasts not kept in Ramadhaan should afterwards be kept consecutively or whether it may be done intermittently.

6. The viewpoint of a large group of Sahabah رضي الله تعالى عنهم was that wudhu is nullified after eating food cooked by fire. Among those holding this view were Hadhrat Anas رضي الله تعالى عنه, Hadhrat Abu Hurayrah رضي الله تعالى عنه, Hadhrat Aa'isha رضي الله تعالى عنها and Hadhrat Abdullaah bin Umar رضي الله تعالى عنه. However, the view of the four Khulafaa as well as the vast majority of Sahabah رضي الله تعالى عنهم is that wudhu does not break in this case.

7. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه believed that in Tayammum it is necessary to wipe dust-covered hands right up to the elbows. Hadhrat Ali رضي الله تعالى عنه however maintained that doing so up to the wrists is enough.

8. It was the belief of Hadhrat Abdullaah bin Umar رضي الله تعالى عنه and Hadhrat Anas رضي الله تعالى عنه that if a donkey passes in front of a person in salaah, the salaah becomes nullified. On the

other hand, Hadhrat Uthmaan رضي الله تعالى عنه and other Sahabah رضي الله تعالى عنهم say that salaah does not break.

9. If there are only two persons together with the Imaam in salaah, then according to the Sahabah رضي الله تعالى عنهم, the Imaam should stand ahead of the other men, while Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه states that the Imaam should stand in-between the two and in line with them.[12]

10. A narration of Muslim states that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه instructed that when a woman is bathing, she should open up the plaits of her hair. When Hadhrat Aa'isha رضي الله تعالى عنها heard this, she said, "It is surprising that he is instructing that the hair be opened. Why does he rather not instruct women to shave off their hair?! I used to bath with Rasulullaah ﷺ from the same utensil and I did no more than pour water thrice over my head."[13]

11. While the majority of the Sahabah رضي الله تعالى عنهم believed that Ramal is Sunnah during Tawaaf, Hadhrat Abdullaah bin Abbaas رضي الله تعالى عنه was of the opinion that Rasulullaah ﷺ did it only once to show the Mushrikeen that the Muslims were not weakened by disease.[14]

There are numerous other examples to be found in the books of Ahadeeth and one who studies Tirmidhi will find many. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى has provided many details about the reasons for these differences in his *Hujjatullaahil Baaligha*. After all of this, he summarises by saying that the Taabi'een gathered many Ahadeeth together with the differences of the Sahabah رضي الله تعالى عنهم and gave preference to some opinions over others, regarding some to be weaker than others even though they were all reported from the Sahabah رضي الله تعالى عنهم. An example of this is that according

[12] *Al I'tidaal.*
[13] *Hujjatullaahil Baaligha* (Vol.1 Pg.323).
[14] *Hujjatullaahil Baaligha* (Vol.1 Pg.323).

to Hadhrat Umar رضی اللہ تعالیٰ عنہ and Hadhrat Abdullaah bin Mas'ood رضی اللہ تعالیٰ عنہ, Tayammum was not permissible for the person in need of a bath. However, when the narrations of Hadhrat Imraan bin Husayn رضی اللہ تعالیٰ عنہ, Hadhrat Ammaar رضی اللہ تعالیٰ عنہ and others came to light, the former ruling was abandoned.

It then happened that the people of every area also started to rely on certain important scholars from the Taabi'een, the people of Madinah relied on Hadhrat Saeed bin Musayyib رحمہ اللہ تعالیٰ and Hadhrat Saalim bin Hadhrat Abdullaah bin Umar رحمہ اللہ تعالیٰ. The people of Makkah followed Hadhrat Ataa bin Abi Rabaah رحمہ اللہ تعالیٰ and the people of Kufa followed Hadhrat Ibraheem Nakha'ee رحمہ اللہ تعالیٰ. The people of Basrah followed Hadhrat Hasan Basri رحمہ اللہ تعالیٰ, the people of Yemen followed Hadhrat Tawoos bin Kaysaan رحمہ اللہ تعالیٰ and the people of Shaam followed Hadhrat Makhool رحمہ اللہ تعالیٰ.

Allaah inspired many hearts by the knowledge of these men and people would flock to them for learning Ahadeeth and for asking rulings. Hadhrat Sa'eed رحمہ اللہ تعالیٰ and Hadhrat Ibraheem رحمہ اللہ تعالیٰ classified and categorised all the various chapters and faculties of Fiqh and even the principles of Fiqh, which they had learnt from their seniors. Hadhrat Sa'eed رحمہ اللہ تعالیٰ and his companions believed that the Ulema of the Haramain possessed the soundest knowledge of the Deen and their Madh'hab was based on the Fataawaa of Hadhrat Abdullaah bin Umar رضی اللہ تعالیٰ عنہ, Hadhrat Aa'isha رضی اللہ تعالیٰ عنہا, Hadhrat Abdullaah bin Abbaas رضی اللہ تعالیٰ عنہ and the verdicts of the judges of Madinah. They therefore collected all of this and scrutinised it, taking the most accepted opinion in cases where there were differences.

Hadhrat Ibraheem رحمہ اللہ تعالیٰ and his students believed that none was more reliable in Fiqh than Hadhrat Abdullaah bin Mas'ood رضی اللہ تعالیٰ عنہ. In fact, Hadhrat Alqama رحمہ اللہ تعالیٰ said this to Hadhrat Masrooq رحمہ اللہ تعالیٰ. Imaam Abu Haneefah رحمہ اللہ تعالیٰ

also said to Imaam Awzaa'ee رحمه الله تعالى, "Ibraheem رحمه الله تعالى was a greater faqih than Saalim رحمه الله تعالى and had Hadhrat Abdullaah bin Umar رضي الله تعالى عنه not been a Sahabi, I would say that Alqama رحمه الله تعالى was a greater Faqih than he. As for Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, he was Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه."

The basis of the Madh'hab of Imaam Abu Haneefah رحمه الله تعالى is the Fataawaa of Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه, the verdicts of Hadhrat Ali رضي الله تعالى عنه and the verdicts of Qaadhi Shuray رحمه الله تعالى and other judges of Kufa. He therefore compiled all their rulings and just as Hadhrat Sa'eed رحمه الله تعالى had collected the narrations of Madinah, Imaam Abu Haneefah رحمه الله تعالى did the same for the narrations of Kufa. While Hadhrat Sa'eed رحمه الله تعالى was the mouthpiece for the people of Madinah and knew all the Ahadeeth of Hadhrat Abu Hurayrah رضي الله تعالى عنه and the verdicts of Hadhrat Umar رضي الله تعالى عنه, Hadhrat Ibraheem رحمه الله تعالى was the mouthpiece of the people of Kufa. The people therefore relied on whatever these two men said and although they sometimes never said it, their statements were attributed to one or other of their pious predecessors.[15]

There is really no reason to object to the differences of opinion between the Imaams. In his *Hujjatullaahil Baaligha*, Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى has shed great light on the mater, as had Hadhrat Moulana Muhammad Zakariyyah رحمه الله تعالى in his *Ikhtilaafe A'immah* and *Al I'tidaal*.

Allaam Sha'raani رحمه الله تعالى says that a fair look at the Madhaahib will reveal that all four Imaams were upon the truth and no follower of any of them can criticise another because they are all part of the Shari'ah and their differences are a mercy to the Ummah. Allaah Who is All Knowing and All Wise must have placed some good in it, otherwise he would

[15] *Hujjatullaahil Baaligha* (Vol.1 Pg.325-328).

have declared it Haraam, just as it is Haraam to differ on matters of belief. By confusing the differences in derivatives with differences in fundamental beliefs is a slip-up that easily leads to destruction.[16]

When great Ulema see no problem in differences, it is strange that the Ulema of the Ghayr Muqallideen have a problem with it, especially when they themselves are divided on so many issues. Here are a few examples of the differences they have:

1. While Allaama Showkaani and Nawaab Siddique Hasan are of the opinion that it is not necessary to cover the necessary areas of the body during salaah, Molvi Waheeduz Zamaan says that it is a precondition without which salaah is invalid.[17]
2. While Nawaab Siddique Hasan says that it is not permissible to employ and pay a person to call out the Adhaan, Molvi Waheeduz Zamaan says that there is no doubt about the permissibility of this.[18]
3. Molvi Waheeduz Zamaan says that the Mu'adhin has to be a male whereas Nawaab Siddique Hasan says that even a woman can fill the position.[19]
4. Nawaab Siddique Hasan says that the Adhaan is Waajib (compulsory), while Molvi Waheeduz Zamaan says that it is Sunnah.[20]
5. While Molvi Waheeduz Zamaan is of the opinion that the earnings of a prostitute is Haraam and that it is Haraam to eat her food or to have any dealings with her[21], Molvi

[16] *Ikhtilaafe A'immah* pg.34.
[17] *Hadiyyatul Mahdi.*
[18] *Hadiyyatul Mahdi* pg. 87.
[19] *Hadiyyatul Mahdi* pg. 46.
[20] *Hadiyyatul Mahdi* pg.46.
[21] *Asraarul Lugha* pg.156.

Abdullaah Ghaazipuri says that this is permissible as long as she repents.

6. Molvi Waheeduz Zamaan says that it is permissible to use the Qur'aan and Ahadeeth to make amulets for sick people whereas other Ghayr Muqallideen say that this is not permissible.[22]

7. Molvi Waheeduz Zamaan says that it is permissible for a person to enter into the state of Ihraam before the Miqaat[23]. Nawaab Siddique Hasan says that this is not permissible.[24]

8. Nawaab Siddique Hasan says that Hajj will not be nullified by sexual intercourse[25], but Molvi Waheeduz Zamaan says that it is and that the Hajj will have to be repeated the following year.[26]

9. Molvi Basheer Qanooji says that it is a Bid'ah for the Haafich to recite Surah Ikhlaas thrice when the Qur'aan is completed in the Taraaweeh salaah. Molvi Waheeduz Zamaan however says that it is not a Bid'ah.[27]

10. Nawaab Siddique Hasan says that Adhaan cannot be called out before the time of the salaah and that the Adhaan of Hadhrat Bilaal رضي الله عنه was merely to wake the people up[28]. Molvi Waheeduz Zamaan however states that two Adhaans should be called out for Fajr.[29]

11. Molvi Waheeduz Zamaan says that although there is a difference of opinion about music and singing on occasions of happiness such as weddings and Eid, the best opinion is that it is not only permissible, but recommended.[30] Nawaab

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[22] *Asraarul Lugha* pg.118.
[23] *Hadiyyatul Mahdi* pg. 96.
[24] *Bidowril Ahla* pg.139.
[25] *Bidowril Ahla* pg.141.
[26] *Hadiyyatul Mahdi* pg.211.
[27] *Asraarul Lugha* pg.46.
[28] *Bidowril Ahla* pg.47.
[29] *Asraarul Lugha* pg.64.
[30] *Asraarul Lugha* pg.86.

Siddique Hasan on the other hand states that this is Haraam.[31] This was the opinion of Ibn Taymiyyah رَحِمَهُ اللهُ تَعَالَى and Ibn Qayyim رَحِمَهُ اللهُ تَعَالَى.

12. Molvi Waheeduz Zamaan says that Surah Faatiha should not be recited audibly in the Janaazah salaah[32], while Nawaab Siddique Hasan says that it should be audible.[33]

13. While the Ghayr Muqallideen Nurul Hasan says that it is permissible to marry an illegitimate woman[34], Abdul Jaleel Saamrodi says that it is not permissible because it is not mentioned in the six most authentic books of Ahadeeth.[35]

14. Molvi Waheeduz Zamaan says that it is not necessary to pay zakaah for merchandise[36], while Abdul Jaleel Saamrodi says that according to most of the Ahlul Hadith, zakaah should be paid.[37]

15. Molvi Waheeduz Zamaan says that it is not permissible to condemn the *Moulood* as it takes place nowadays[38], while Molvi Thanaa'ullaah says that it is a Bid'ah.[39]

16. Molvi Waheeduz Zamaan says that it is Waajib (compulsory) to pay zakaah for gold and silver[40], while Nawaab Siddique Hasan says that it is not.

17. Nawaab Siddique Hasan says that it is permissible to say, "O Qibla of Deen, help me!", "O Kabah of Imaan, help me!", "O Ibn Qayyim, help me!" and "O Qaadhi

[31] *Bidowril Ahla* pg.513.
[32] *Hadiyyatul Mahdi* pg.221.
[33] *Bidowril Ahla* pg.62.
[34] *Urful Jaari* pg.112.
[35] *Adhaabul Muheen* pg.52.
[36] *Hadiyyatul Mahdi* pg.102.
[37] *Adhaabul Muheen* pg.28-29.
[38] *Hadiyyatul Mahdi* pg.118.
[39] *Ahle Hadith ka Madh'hab* pg.34.
[40] *Hadiyyatul Mahdi* pg.5.

Showkaani, help me!"[41], Molvi Thanaa'ullaah Amritsari says that this is Shirk.[42]

18. As can be noticed from number 17 above, Nawaab Siddique Hasan is of the opinion that it is permissible to write the words Qibla and Kabah, but this is not permissible according to Abdul Jaleel Saamrodi.[43]
19. While Dawood Zaahiri says that wudhu needs to be made after bathing, Molvi Waheeduz Zamaan says that it is not necessary.[44]
20. Abdul Jaleel Saamrodi says that it is permissible for a Musaafir to perform salaah behind a Muqeem[45]. However, Ali Hasan Khan says that is not at all permissible and if he has to do so, he should join only in the last two Rakaahs.[46]
21. While Nurul Hasan says that masturbation is permissible[47], Abdul Jaleel Saamrodi says that it is not[48].
22. Molvi Waheeduz Zamaan says that it is permissible to call for others apart from Allaah[49], while Molvi Thanaa'ullaah says that it is Shirk.[50]
23. While Molvi Waheeduz Zamaan says that it is Mustahab to rub the body while bathing, Nawaab Siddique says that it is Waajib (compulsory).[51]
24. While Molvi Waheeduz Zamaan says that it is permissible to call out four or five Takbeers in the Janaazah salaah[52],

[41] *Hadiyyatul Mahdi* pg.23.
[42] *Ahle Hadith ka Madh'hab* pg.7-12.
[43] *Adhaabul Muheen* pg.100.
[44] *Hadiyyatul Mahdi* pg.22.
[45] *Adhaabul Muheen* pg.71.
[46] *Bunyaanul Marsoos* pg.163.
[47] *Urful Jaari* pg.214.
[48] *Adhaabul Muheen* pg.53.
[49] *Hadiyyatul Mahdi* pg.23.
[50] *Ahle Hadith ka Madh'hab* pg.19.
[51] *Bidowril Ahla* pg.31.

Nawaab Siddique says that it is a Bid'ah to call out more or less than four.[53]

THE FOURTH OBJECTION: A similar objection that the Ghayr Muqallideen raise is that how can all four Madhaahib be correct when the truth can only be one. They therefore say that it is best to forsake all forms of Taqleed and follow only the Qur'aan and Sunnah directly.

We say that the sources of all the Madhaahib are the Qur'aan and the Ahadeeth and to declare them all to be wrong is (Allaah forbid!) tantamount to claiming that the Qur'aan and Ahadeeth are misleading. The Kabah has four sides (north, south, west and east) and the people on each side face the side they are on. Now although the direction of every person is different, the salaah of each of them is correct because their purpose is all the same.

In the same way, one Imaam may use certain criterion and factors to interpret a certain verse of the Qur'aan in a particular manner, another Imaam may use other factors to arrive at a different interpretation, both of which are accommodated by the verse. In alike manner, a particular Imaam may interpret a Hadith according to his research and using certain rules and principles. At the same time, another Imaam will use his principles and standards to interpret it differently. On other occasions, one Imaam may use the apparent meaning of a Hadith or verse to arrive at a conclusion, while another may use the implied meaning. Apart from the above, there are various other ways in which the Imaams of the Madhaahib differ. The same differences are apparent from the interpretations of the Sahabah رضي الله عنهم as well. Here follows a few examples:

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[52] *Hadiyyatul Mahdi* pg.217.
[53] *Bidowril Ahla* pg.91.

1. A Hadith appears in Bukhaari and Muslim stating that when Rasulullaah ﷺ gave the Sahabah رضي الله تعالى عنهم the command to march against the Banu Qurayzah tribe, he said that they should not perform their Asr salaah anywhere but at the settlement of the Banu Qurayzah tribe. Now while some of the Sahabah رضي الله تعالى عنهم understood that Rasulullaah ﷺ's intention was to emphasise a speedy march, others took the direct meaning, meaning that they should not perform the Asr salaah on the road (even if the time was running out). However, since Rasulullaah ﷺ did not disapprove of this difference, it appears that both parties were right. Such are the differences between the four Madhaahib.

2. Hadhrat Taariq رضي الله تعالى عنه reports that a Sahabi رضي الله تعالى عنه was in need of a bath and because there was no water, he neither performed wudhu, Tayammum or his salaah. When he reported this to Rasulullaah ﷺ, Rasulullaah ﷺ approved of his action. When another Sahabi رضي الله تعالى عنه was faced with the same situation, he performed Tayammum and performed salaah. Rasulullaah ﷺ approved of his action as well. Now although both Sahabah رضي الله تعالى عنهم applied their minds to the same situation, their conclusions were different. Rasulullaah ﷺ however approved of both. Such is the situation with the Imaams of the Madhaahib.

Take the example of a person who cannot determine the direction of the Qibla on a dark night. According to the Hadith, he ought to apply his mind and arrive at a conclusion. Now if there are several people in the same place in the same situation, and each of them applied his mind and arrived at different conclusions, they would all be performing salaah in different directions. All of their salaahs would however be valid because they have all practised on the Hadith. Although only one will be facing in the correct direction, all will deemed correct in the sight of Allaah. While the one who is correct will receive double the rewards, the others will still receive a single reward.

A Hadith of Bukhaari and Muslim states that when one applies one's mind to a question of the Shari'ah and arrives at the correct conclusion, he will receive double the reward and if he errs, he will still be rewarded. Regardless of whether the reward is single or double, the fact is that Allaah accepts the effort of both persons. Therefore, although only Allaah knows precisely which of the Imaams of the Madhaahib is correct in which of the various rulings, is in perfectly in order to say that each of them is correct in the sight of Allaah because they have all applied their minds to the rulings. And Allaah knows best what is most correct.

THE FIFTH OBJECTION: Another objection that the Ghayr Muqallideen raise is that if all four Madhaahib are correct, why follow only one?

The reply to this has already passed in the foregoing pages where the proof for Taqleed had been established. If people are left to follow any of the various Madhaahib as and when they please, the Shari'ah would become a mere toy. For example, if a person decides to follow Imaam Shaafi'ee رحمه الله تعالى for a year, he will regard frogs and other like creatures to be Halaal for consumption and if he then follows Imaam Abu Haneefah رحمه الله تعالى the following year, the same things would be Haraam. This would then be just as a verse of the Qur'aan states when it says about the Kuffaar: ***"They make it Halaal one year and Haraam another year."*** Mixing the rulings of the Shari'ah in this manner is called "*Talfeeq*", which is Haraam according to all the jurists.

If a person chooses to follow one Madh'hab for a few days and then another, what are his academic reasons for doing so? Thereafter, when he follows another Madh'hab in other issues, what are his reasons for leaving the first? What wrong did he see in the former? When he has no knowledge of the Shari'ah

to base his reasons upon and is doing so on the direction of others, then he is also practising Taqleed by following someone. This then becomes a fifth Madh'hab. When people then keep changing their Madhaahib in this manner, the Shari'ah then becomes a toy.

FOR WOMEN TO ATTEND THE MASJID AND EID GAH

Question: What do the Ulema and Muftis have to say about the following:

The Ghayr Muqallideen and some free thinking Muslims are adamant about the fact that women cannot be prevented from attending the Masjid and Eid Gah. They emphasis that women perform the Eid salaah at the Eid Gah and claim that people stopping them are sinners. Men were instructed to allow their women to attend the Masjid during the time of Rasulullaah ﷺ and were told not to prevent them. The women were also instructed to attend the Eid Gah so emphatically that those who did not have a shawl to cover herself was told to wrap herself together with her friend in one shawl. They say that since there was so much emphasis during the time of Rasulullaah ﷺ, no one today has the right to prevent women from attending. They also present the following to substantiate their claim:

1. "Do not prevent your women from the Masjid when they seek your permission." {*Mishkaatul Masaabeeh* Pg.97}
2. "Do not refuse a woman permission when she asks leave to attend the Masjid." {*Mishkaatul Masaabeeh* Pg.96}
3. Hadhrat Abdullaah bin Umar رضي الله عنهما once related that Rasulullaah ﷺ said, "No person should prevent his wife

from the Masjid." To this, his son (Hadhrat Bilaal رضي الله تعالى عنه) remarked, "But we will prevent them." Hadhrat Abdullaah bin Umar رضي الله تعالى عنه became angry at this and said, "You have the nerve to say that when I am narrating a Hadith of Rasulullaah ﷺ to you!" Hadhrat Abdullaah bin Umar رضي الله تعالى عنه then never spoke to that son until the day he passed away. *{Mishkaatul Masaabeeh Pg.97}*

Concerning attending the Eid Gah they present the following:

1. Hadhrat Ummu Atiyya رضي الله تعالى عنها reports that they were instructed to even take the menstruating women and women in seclusion to the Eid salaah so that they may present themselves at the gathering of the Muslims. The menstruating women however stayed away from the place where salaah was performed. When someone queried about those who did not have a shawl to cover themselves properly, Rasulullaah ﷺ advised that such a woman share a shawl with a friend. *{Mishkaatul Masaabeeh Pg.125-126}*

We now wish to ask what the ruling ought to be in this age that is filled with evil. If it is said that it is not permissible for women to attend the Masjid, what is the reply to the narrations quoted above? Please reply in detail.

Answer: Women cannot be allowed to attend the Masjid and Eid Gah in this time of evil. The Fuqahaa رحمهم الله تعالى have never refuted the fact that women were permitted to go to the Masjid during the time of Rasulullaah ﷺ. However that was the best of all times when Rasulullaah ﷺ was himself alive and people were protected from evils. Revelation was descending, new injunctions were being taught and needed to be learnt all the time and the best of all was the privilege of performing salaah behind Rasulullaah ﷺ himself. Rasulullaah ﷺ used to relate and interpret dreams and was informing the

Sahabah رضي الله تعالى عنهم of many strange and interesting things. It was for these reasons that women were allowed to attend the Masjid.

It is however wrong to state that they were given the same emphatic instruction to attend the Masjid as men were given. It is not necessary for women to perform salaah in Jamaa'ah as it is for men. It is for this reason that Rasulullaah ﷺ said, "Had it not been for the women and children at home, I would have the Isha salaah started and then instruct the youngsters to set alight the homes (of those men who do not attend the salaah in Jamaa'ah)."[54] This Hadith makes it evident that salaah in Jamaa'ah is not compulsory for women just as it is not compulsory for children, because of which their presence in the homes would be a cause for preventing them from being burnt down. Had the command to attend the Masjid been emphasised for women, they would have also been marked for the punishment stated in the Hadith.

Furthermore, the Ahadeeth state that it is better and more rewarding for women to perform their salaah in the innermost corner of their homes, despite the fact that salaah in Jamaa'ah is 27 times better than individual salaah, salaah in the Masjidun Nabawi is better than fifty thousand salaahs anywhere else and salaah behind Rasulullaah ﷺ himself is better than anything else. Here are few Ahadeeth making this apparent:

1. Hadhrat Ummu Salamah رضي الله تعالى عنها reports that Rasulullaah ﷺ said, "The best Masjid for a woman is innermost recesses of her home."[55]
2. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah ﷺ said, "A woman is an object of concealment, so when she leaves her home, Shaytaan ogles at her (trying hard to involve her and others looking at her

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[54] *Mishkaatul Masaabeeh* (Pg.96).
[55] Ahmad and Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.188) and *Zujaajatul Masaabeeh* (Vol.1 Pg.313).

in sin). The closest she gets to Allaah is in the innermost corner of her home."[56]

3. Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه reports that the best salaah a woman can perform is the one she performs in the innermost corner of her home.[57]

4. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Do not prevent you women from the Masaajid even though their homes are better for them (then attending the Masjid)."[58]

5. Hadhrat Ummu Salamah رضي الله تعالى عنها reports that Rasulullaah ﷺ said, "For a woman to perform her salaah in a room of her house is better than her performing salaah in the courtyard of her house and for her to perform her salaah in an inner room of her house is better than her performing salaah just any room of her house and salaah in an inner room of her house is better than her salaah in her local Masjid."[59]

Now take note of the following decision of Rasulullaah ﷺ:

6. Hadhrat Ummu Humayd رضي الله تعالى عنها the wife of Hadhrat Abu Humayd Saa'idi رضي الله تعالى عنه once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I love to perform salaah behind you." Rasulullaah ﷺ then told her, "I know that you love to perform behind me, but your salaah in the innermost recess of your house is better than your salaah in your room, your salaah in your room is better than your salaah anywhere else on your house and your salaah anywhere else in your house is better than your salaah in your local Masjid. Likewise, your salaah in your local Masjid is better than your salaah in this Masjid of mine."

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[56] *Targheeb wat Tarheeb* (Vol.1 Pg.188).
[57] *Targheeb wat Tarheeb* (Vol.1 Pg.189).
[58] *Mishkaatul Masaabeeh* (Pg.96).
[59] Tabraani, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.188).

She then had a place made for her in the innermost and darkest recess of her house and performed her salaah there until the day she passed away."[60]

The following is apparent from the above narration:

1. No emphasis was placed on women attending the Masjid during the times of Rasulullaah ﷺ. They were permitted, but such advice was given that was aimed at leading them to stop by themselves.
2. The permission granted to them was a concession (رخصة) and something permissible (إباحة) but not something preferred or encouraged.
3. The action of Hadhrat Ummu Humayd رضي الله عنها conformed perfectly with the wish of Rasulullaah ﷺ and was exactly what he wanted.

How regrettable it is that people who encourage women to attend the Masaajid are really acting against the wish of Rasulullaah ﷺ. What is worse is that they profess that they are acting according to the Sunnah and that they are really reviving the Sunnah. If performing salaah in the Masjid really was a Sunnah, Rasulullaah ﷺ would never have stated that performing salaah in the local Masjid is better than salaah in his Masjid and that salaah at home is better than salaah in the local Masjid. Can leaving out the Sunnah carry more rewards than practising the Sunnah? By encouraging women to perform their salaah at home, was Rasulullaah ﷺ then encouraging them to forsake the Sunnah? Allaah forbid! Allaah forbid! Do the people who propound this perhaps regard themselves as more pious than Rasulullaah ﷺ? Do they perhaps regard their Masaajid as better than the Masjid of Rasulullaah ﷺ?

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[60] Ahmad, Ibn Khuzaymah and Ibn Hibbaan, as quoted in *Targheeb wat Tarheeb* (Vol.1 Pg.187).

Do they perhaps regard their women as better than the women of Rasulullaah ﷺ's time? Do they perhaps regard their times as better than the times of Rasulullaah ﷺ?

Furthermore, the concession to attend the Masjid during the time of Rasulullaah ﷺ also had conditions attached. Women were to attend without any jewellery, without attractive clothing, without scent or any other forms of beautification. Hadhrat Aa'isha رضي الله عنها reports that Rasulullaah ﷺ was sitting in the Masjid when a woman from the Banu Muzaynah tribe arrived showing off her elaborate clothing. Rasulullaah ﷺ addressed the Sahabah رضي الله عنهم saying, "O people! Stop your women from adornment and displaying themselves in the Masaajid because the Bani Israa'eel were cursed only when their women started to adorn themselves and make a display of themselves in the Masaajid."[61]

This makes it evident that the concession to attend the Masaajid was not without restrictions, whereas it was a time free of evils. However, when the evils started to manifest themselves during the time of Hadhrat Umar رضي الله عنه, he and the eminent Sahabah رضي الله عنهم of the time had the proclamation made that women should not attend the Masjid. This was approved by all the Sahabah رضي الله عنهم.

Badaai'us Sanaa'i (Vol.1 Pg.157) states, "It is not permissible for young women to attend the Masaajid because of the narration from Hadhrat Umar رضي الله عنه stating that he prevented young women from the Masaajid. This is because women leaving the home leads to the spread of evil **and anything leading to such evil is Haraam."**

Hujjatullaahil Baaligha states that amongst the factors that allow people to miss salaah in Jamaa'ah is the fear of evil developing, such as a woman leaving her home wearing perfume. There is therefore no inconsistency between

[61] Ibn Maajah Pg.297.

Rasulullaah ﷺ's advice not to refuse women permission to attend the Masaajid and the decree of the Sahabah رضي الله تعالى عنهم to prevent women from attending. This is because there are two types of protectiveness, as mentioned by Rasulullaah ﷺ. The one type of protectiveness stems from pride and haughtiness and this is the one that is forbidden. However, the second type of protectiveness that stems from a fear of evil developing is permissible (and encouraged) and it is this type that spurred the Sahabah رضي الله تعالى عنهم on to prevent women from the Masaajid.[62]

In this commentary of Bukhaari, Allaama Ayni رحمه الله تعالى quotes a narration stating that **Hadhrat Abdullaah bin Umar رضي الله تعالى عنه used to stand in the Masjid on Fridays and throw pebbles at women to drive them away from the Masjid.[63] Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه also used to drive women away from the Masjid on Fridays, telling them, "Go away! Your homes are better for you."[64]**

Sensing the dawn of imminent evil, Ummul Mu'mineen Hadhrat Aa'isha رضي الله تعالى عنها said, "If Rasulullaah ﷺ had to see how women have started to behave, he would have surely forbidden them from going to the Masjid just as the women of the Bani Israa'eel were prevented from doing so."[65]

After quoting this statement of Hadhrat Aa'isha رضي الله تعالى عنها, the commentator of Bukhaari, Allaama Ayni رحمه الله تعالى says, "As for today (855 A.H.), we seek Allaah's protection from it!"[66] He also adds that if Hadhrat Aa'isha رضي الله تعالى عنها had to see the fashions and evils that the women of his day had started, she would have been even more opposed to the attending the Masaajid. Amongst the evils he states in his book is the

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[62] Vol.2 Pg.90. See also *Ihyaa* (Vol.2 Pg.48) and *Asihhus Siyar* (Vol.2 Pg.589).
[63] Vol.3 Pg.228.
[64] *Targheeb wat Tarheeb* (Vol.1 Pg.190).
[65] Abu Dawood (Vol.1 Pg.91).
[66] *Umdatul Qaari*, as quoted in *Kifaayatul Mufti* (Vol.5 Pg.392).

elaborate clothing that women wear and their perfumes that they use to attract the attention of men. He also speaks of them walking about the marketplaces without covering their faces and states that the evil prevalent during the times of Hadhrat Aa'isha رضي الله تعالى عنها were not even a thousandth part of the evils prevalent during his times.[67]

If this was the situation in the 9th century of Islaam, what can be said about the immorality and licentiousness of today's women of Islaam's 14th century who are wearing fashionable clothing and walking about without veils and even headscarves? How can people attempt to bring women to the Masaajid during these times and prove their deed from the blessed time of Rasulullaah ﷺ? Who can guarantee that they will walk with lowered gazes, not use perfume and powders and stay out of the gazes of immoral men?

As for the narration in which Hadhrat Abdullaah bin Umar رضي الله تعالى عنه's son said, "But we will prevent them", it must be noted that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه became angry and severed ties with his son because the apparent wording of his son's statement appeared to snub Rasulullaah ﷺ's statement. The incident is similar to that of Hadhrat Imaam Abu Yusuf رحمه الله تعالى who was once relating a Hadith stating that Rasulullaah ﷺ liked to eat pumpkin when one of his students said, "But I do not like it!". Imaam Abu Yusuf رحمه الله تعالى immediately drew his sword and said, "If you do not repent right now, I shall execute you." He threatened to execute the student because his words snubbed those of Rasulullaah ﷺ and to because not having a liking for pumpkin is punishable by death. Why else did Hadhrat Abdullaah bin Umar رضي الله تعالى عنه himself then drive women away from the Masjid by throwing pebbles at them?[68]

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[67] *Umdatul Qaari* (Vol.3 Pg.230).
[68] *Mirqaat* (Vol.3 Pg.66).

As for the command of Rasulullaah ﷺ, instructing women to attend the Eid Gah, it must be remembered that **there are three types of commands.** The first type denotes compulsion, e.g. **"Establish salaah"**. The second type advises doing something that it preferable, e.g. the verse **"So eat from it** *(from the sacrificed animal)* **and feed it to the afflicted poor** *(those who are truly in need)*"[69] (there is no compulsion in this, but doing so is encouraged). The third type of command advises something that is permissible, e.g. **"When you emerge from the state of Ihraam, then you may hunt** *(outside the boundaries of the Haram)*[70]" (there is no compulsion here either and doing so is neither encouraged not discouraged).

Now let us ascertain which type of command is issued in the Hadith. It is certainly not the command denoting compulsion because none holds the opinion that it is Waajib (compulsory) for women to attend the Eid Gah. It is also not the commands advising something that it preferable because Rasulullaah ﷺ would then not have mentioned that a woman's salaah in her home is better than salaah in the Masjidun Nabawi. If salaah in the local Masjid is not preferable when it is close to the home, what about going to the Eid Gah, which is out of town?

Furthermore, the Eid salaah is Waajib (compulsory) while the five daily salaahs and the Jumu'ah salaah are Fardh (obligatory). When it is better not to perform the Fardh (obligatory) salaah in the Masjid, it will naturally not be best to perform the Waajib (compulsory) out of the home.

The command in the Hadith therefore advised something that is permissible and this permissibility was restricted to the time of Rasulullaah ﷺ. **The command cited in the Hadith therefore does not denote compulsion or a preferred act.**[71]

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[69] Surah Hajj, verse 28.
[70] Surah Maa'idah, verse 2.
[71] *Kifaayatul Mufti* (Vol.5 Pg.421).

In fact, even if it is taken to denote a preferred act, it will not be practised for reason of the evil it may lead to. This conforms to an accepted principle of jurisprudence that states, **"Forsaking a Makrooh act attracts more virtue because it is better than carrying out a Masnoon act."**[72]

Imaam Tahaawi رحمه الله تعالى writes that women were taken to the Eid Gah only during the early stages of Islaam to show the numbers of the Muslims to the Kuffaar. Since this need no longer exists, the need to take women to the Eid Gah also exists no longer.[73]

Let us now examine what the Fuqahaa have to say in the light of the Qur'aan and the Ahadeeth:

1. Allaama Ayni رحمه الله تعالى says, "The Fatwa in this age is that women are forbidden from attending all salaah, be it during the day or the night and regardless of whether the women are young or old. The word of the author (of *Kanzud Daqaa'iq*) "جماعات" includes the Jumu'ah salaah, the Eid salaah, Istisqaa salaah and even attending lectures, especially the lectures of ignorant people who pose as Ulema only to acquire material gains and fulfil their desires."[74]
2. *Durrul Mukhtaar* (Vol.1 Pg.529) states, "Because of the evils of the times, the Fatwa issued is that it is Makrooh for women to attend the Masjid even for the Jumu'ah salaah, the Eid salaah and lectures, even though it be old ladies and at night."
3. *Fataawaa Aalamgeeri* (Vol.1 Pg.56) states, "The Fatwa nowadays is that it is Makrooh for women to attend all

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[72] *Kabeeri* (Pg.365).
[73] Ayni (Vol.3 Pg.394) and *Mazaahire Haqq* (Vol.1 Pg.465).
[74] Ayni's commentary of *Kanz* (Vol.1 Pg.40).

salaahs in the Masjid because of the evils of the times, as stated in *Kaafi*."

4. *Bahrur Raa'iq (Vol.1 Pg.358)* states: "Women may not attend the Jamaa'ah salaah because of Allaah's words, **"And remain glued to your homes"** and because Rasulullaah ﷺ said, 'For a woman to perform her salaah in a room of her house is better than her performing salaah in the courtyard of her house and for her to perform her salaah in an inner room of her house is better than her performing salaah in any room of her house.' The author of *Kanz* has stated in *Kaafi* that the Fatwa of this day is that it is Makrooh for women to attend all salaahs in Jamaa'ah."
5. *Rasaa'ilul Arkaan* (Pg.100) states, "The permission to attend the Jamaa'ah salaah was restricted to those times. Today however, there is a great chance of evil developing because men and women would be intermingling ... it is therefore appropriate in this day and age that women be forbidden from salaah in Jamaa'ah because attending the Jamaa'ah salaah is not binding on them and the Qur'aan and Ahadeeth make it clear that it is Waajib (compulsory) to stay away from all evil. **It is also unanimously accepted that everything leading to Haraam will also be Haraam."**
6. Hadhrat Shah Abdul Haqq Muhaddith Dehlawi رحمه الله تعالى says: "It is Makrooh for women to attend the Jamaa'ah salaah during these times because of the fear of evils developing. Women were allowed during the time of Rasulullaah ﷺ for the **purposes of educating them,** a reason that no longer exists because the laws of the Shari'ah are now widespread and it is best for women to remain indoors."[75]

And Allaah knows best what is most correct.

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[75] *Ashi'atul Lam'aat* (Pg.233).

PLACING THE HEELS NEXT TO THE HEELS OF THE ADJACENT MUSALLI

Question: I require clarification on the following issues and hope that you will furnish replies.

Hadith 195 in *Riyaadhus Saaliheen* (Chapter on the virtues of the first row) mentions that the Sahabah رضي الله تعالى عنهم stood in their rows with their shoulders as well as their feet touching those of the person next to them. This is what the Ahle Hadith (Ghayr Muqallideen) maintain.

Here in America and Canada there are many of these Ahle Hadith attending Hanafi Masaajid and they always quote the above narration of Bukhaari. We wish to humbly request you to furnish a detailed reply to this Hadith according to the Hanafi Madh'hab. Should we stand with our feet touching as they say or with our shoulders touching as we Hanafis do?

Answer: The Ahadeeth emphasise the importance of straightening the rows in salaah.

1. Hadhrat Anas رضي الله تعالى عنه reports that Rasulullaah ﷺ said, "Straighten your rows, stand close together and shoulder-to-shoulder because I swear by the Being Who controls my life that I can see Shaytaan creep between the gaps just as a kid would."[76]
2. Hadhrat Anas رضي الله تعالى عنه also reports that Rasulullaah ﷺ said, "Straighten your rows because straightening of the rows forms part of the establishment of salaah."[77]

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[76] Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.98).
[77] Bukhaari and Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.98).

3. Hadhrat Nu'maan bin Basheer رضي الله تعالى عنه says that Rasulullaah صلى الله عليه وسلم would personally straighten the rows. It once occurred that he was about to call out the Takbeer Tahreema when he noticed someone's chest sticking out from the row. Rasulullaah صلى الله عليه وسلم then remarked, "You will have to straighten your rows, otherwise Allaah will certainly allow discord to prevail between you."[78]

4. Hadhrat Anas رضي الله تعالى عنه reports that the Iqaamah has already been called out when Rasulullaah صلى الله عليه وسلم faced us and said, "Straighten your rows and stand close together **because I can see you behind me."**[79]

5. Hadhrat Abdullaah bin Umar رضي الله تعالى عنه narrates that Rasulullaah صلى الله عليه وسلم said, "Straighten your rows, keep your shoulders aligned, fill all gaps and be compassionate towards your brothers. Never leave gaps for Shaytaan to fill. Allaah will join with one who joins a row (by filling a gap) and Allaah will sever ties with one who severs a row (by failing to fill a gap)."[80]

6. Hadhrat Abu Hurayrah رضي الله تعالى عنه reports that Rasulullaah صلى الله عليه وسلم said, "Place your Imaam in the centre and fill all gaps."[81]

Apart from the above Ahadeeth there are many more emphasising the importance of straightening the rows of salaah, filling gaps between Musalli, standing close by and in line. Rasulullaah صلى الله عليه وسلم verbally addressed the situation and also did so practically. Following in these teachings, the Sahabah رضي الله تعالى عنهم also attached great importance to the practice.

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[78] Muslim, as quoted in *Mishkaatul Masaabeeh* (Pg.98).
[79] Bukhaari, as quoted in *Mishkaatul Masaabeeh* (Pg.98).
[80] Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.99).
[81] Abu Dawood, as quoted in *Mishkaatul Masaabeeh* (Pg.99).

As for the narration of Bukhaari quoted in *Riyaadhus Saaliheen*, the simple reply is that it should not be interpreted literally. It must also be borne in mind that **the words** are not those **of Rasulullaah ﷺ,** but those **of the narrator.** It will therefore be deceiving to use this Hadith to state that these are the words of Rasulullaah ﷺ and his instruction. The narrator of the Hadith merely wishes to emphasise the importance of standing close to each other, saying that they stood so close together that it was **almost as if their feet and shoulders touched.**

The famous commentators of Bukhaari Hafidh Ibn Hajar Asqalaani[82] رحمہ اللہ تعالیٰ and Allaama Badrud Deen Ayni[83] رحمہ اللہ تعالیٰ both state in their commentaries exactly what we have explained earlier and that the narration by no means refers to widening the legs to the extent that the feet touch those of the next person. Refer to *Ma'aarifus Sunan* (Vol.2 Pg.297-299) for more details.

The great Muhaddith Allaama Anwar Shah Kashmeeri رحمہ اللہ تعالیٰ states that neither Tirmidhi nor any of the other authentic compilations of Ahadeeth contain a chapter like the one in Bukhaari, stating that the shoulders and feet need to touch in salaah. It is only the Ghayr Muqallideen who interpret the narration literally and then look extremely pretentious when they stretch their legs apart in salaah to touch the feet of the person adjacent to them. Not only does this appear to look pretentious, but it also conflicts with the humility of salaah. **This was clearly not the practice of the Imaams of Fiqh and the pious predecessors.** The practice of the pious predecessors as was practised from generation to generation is sufficient enough proof to tell us that the narration refers to ensuring meticulousness when straightening the rows.

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[82] *Fat'hul Baari* (Vol.2 Pg.211).
[83] Umdatul Qaari (Vol.5 Pg.259).

As for the distance to be maintained between the feet when standing, it needs to be remembered that the distance should be such that it allows one to stand comfortably, without difficulty and in a manner that appears humble. When Hadhrat Abdullaah bin Mas'ood رضي الله تعالى عنه saw a person standing in salaah with both feet together, he remarked that the person had forsaken the Sunnah. **Therefore, the Sunnah practice is to stand with the feet neither too close by and neither too far apart.**[84]

Commenting on the practice of the Ghayr Muqallideen who emphasise that the ankles should touch, Hadhrat Moulana Husayn Ahmad Madani رحمه الله تعالى also states that the purpose of the narration is merely to stress with emphasis the need to stand close by. The ankles and feet need to be so straight and close that they would appear to be together. There are several reasons to assume this meaning.

1. The first is that it is this meaning that the scholars have always taken.
2. Secondly, practising on the literal meaning is difficult, pretentious and affects the humility of salaah.
3. Thirdly, the purport is understood from the words of other Ahadeeth. Consequently, Rasulullaah ﷺ used various words to emphasise that there should be no gaps between the rows but never instructed that people should make their ankles touch each other.
4. Fourthly, the straightness and fusion of the rows does not depend solely on ankles touching because the row can effectively be fused together without the ankles touching.
5. Fifthly, even if the ankles touch, there will still be an element of separation in the area above the ankles. Now if this is ignored on account of the difficulty involved in

[84] *Anwaarul Baari* (Vol.3 Pg.180).

eliminating this element, it becomes evident that joining the ankles also shares the failing of other methods in ensuring 100% fusion.

6. If it is necessary to assume the literal meanings of words, then one of the words Rasulullaah ﷺ used was "تراصّوا" ('stand close by'), which really refers to the way in which molten metal is fused together. How will this be possible in a row? If the ankles are attached, there will still be a gap below the hips and at other places.

7. Furthermore, ensuring that the ankles are together will create an appearance that conflicts with the humility of salaah and no Hadith encourages this. **In fact, it has been reported that Hadhrat Abdullaah bin Umar رضي الله تعالى عنه stood with his feet neither too far apart not too close by[85].** Allaama Shaami رحمه الله تعالى and the author of *Si'aayah* both state that according to research scholars, there should be a gap of four fingers between the feet in salaah because this is closest tc humility. **This is also the opinion of Shaafi'ee scholars.** Another opinion of theirs is that the distance be a hand span apart.

8. Because people vary in height, it is not possible for their shoulders to touch. Standing 'shoulder-to-shoulder' can therefore not be interpreted literally and refers to an emphasis in standing close by. This indicates that the same meaning should be assumed when it comes to joining the ankles.

9. Since it is considered contrary to etiquette for a person performing salaah individually to stand with his legs far apart, the same will apply to the person performing salaah in Jamaa'ah.

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[85] *Laami'ud Daraaree.*

10. **The successive practice of the Ummah weighs heavily in determining the purport of a narration.** This case is no exception. Whereas some of the Imaams of Fiqh saw the latter times of the Sahabah رضي الله عنهم, others saw the times of the Taabi'een and those after them. Their students and people after them all saw the practices of their forebears and followed suit. It was in this manner that the practice came before us today and this is still the practice of the greater portion of the Ummah. The purport of the Hadith therefore is to emphasise the importance of standing as close to each other as possible.[86]

And Allaah knows best what is most correct.

DIFFERENCES BETWEEN THE SALAAH OF MEN AND WOMEN

Question: Many women perform their Ruku, Sajdah and Qa'dah just like men. Is this correct? Please furnish a detailed reply.

Answer: Women are wrong when they perform their Ruku and Sajdah like men because there are many differences between the salaah of men and women. These are:

1. When calling out the Takbeer Tahreema, men raise the hands up to the ears, while women raise their hands to their chests.[87]

2. Men fold the hands beneath the navel in such a manner that the thumb and little finger of the right hand encircles the

[86] *Ma'aarife Madaniyyah* (Vol.4 Pg.98).
[87] *Kanz* (Vol.1 Pg.305) and *Tahtaawi alaa Maraaqil Falaah* (Pg.152).

wrist of the left hand, with the remaining three fingers places on the forearm. All the fingers of the left hand will then be placed beneath the right forearm and must not be left to hang downwards. Women will place their hands on their chests with the palm of the right hand on top of the palm of the left hand without forming a ring with the fingers.[88]

3. In Ruku, the man should bow in a manner that the head, back and posterior are all in line, while a woman should bend only so much that her hands can reach her knees. Her back should not be straight.

4. A man in Ruku will clasp the knees firmly with the fingers apart, while the woman will keep her fingers together and place the hands on the knees without clasping them. Her knees should also be slightly bent and not straight like those of men. Men should also keep their arms away from their sides and adopt and open posture, while women should keep the arms attached to her sides, keeping the ankles together in a sort of folded posture.[89]

5. In Sajdah a man's thighs are kept apart from his belly, his arms away from his sides and his forearms and elbows off the ground. Women, on the other hand, will perform Sajdah with the thighs attached to her belly, her arms attached to her sides and her forearms spread upon the ground. Furthermore, men should have their feet erect with the toes facing Qibla, while women will have their feet stretched to the right and make Sajdah with her body kept as compact as possible. Her fingers will be kept together, facing the Qibla.[90]

6. In Jalsa and Qa'dah, a man should keep his right foot erect with the toes facing the Qibla, spread his left foot on the ground and sit on it. Both hands should be placed on the

[88] *Durrul Mukhtaar* with *Shaami* (Vol.1 Pg.454).
[89] *Durrul Mukhtaar* with *Shaami* (Vol.1 Pg.461).
[90] *Bahrur Raa'iq* (Vol.1 Pg.320).

thighs with the fingers facing Qibla and not pointing downwards. Women should extend both feet towards the right and sit on her left buttock.[91]

NOTE: When performing the Sajdah in the Masnoon method, a woman should take support from the ground when she proceeds from Ruku to Sajdah, extend both feet to the right and then immediately perform Sajdah. This helps in performing the Sajdah and it is the Masnoon method that has been practised from generation to generation. It can therefore not be called an act of Bid'ah. And Allaah knows best what is most correct.

EID SALAAH FOR WOMEN

Question: Is the Eid salaah and Jumu'ah salaah Waajib (compulsory) for women? Will they receive the rewards for performing it at home or can they not perform these salaahs at all? Are they allowed to attend the Eid salaah at the Eid Gah? Please explain in detail.

Answer: The Eid salaah and Jumu'ah salaah are not Waajib (compulsory) for women. *Maa Laa Budda Minhu* (Pg.55) states that both the salaahs of Eid and Jumu'ah are not Waajib (compulsory) for children, slaves, women, Musaafirs and sick people. It is also not correct to perform these salaahs individually. It is a precondition for these salaahs to be performed in Jamaa'ah and for women to perform salaah in Jamaa'ah is Makrooh[92].

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[91] *Bahrur Raa'iq* (Vol.1 Pg.321).
[92] *Maa Laa Budda Minhu* (Pg.35).

A More Detailed Answer: Women receive greater rewards for being as inconspicuous as possible when performing salaah. It is better for a woman and more rewarding for here to perform her salaah in as secret and private a place as possible. Rasulullaah ﷺ said that for a woman to perform her salaah in a room of her house is better than her performing salaah in the courtyard of her house and for her to perform her salaah in an inner room of her house is better than her performing salaah just any room of her house.[93] Another Hadith states that for a woman to perform her salaah individually is twenty-five times better than her performing salaah in Jamaa'ah.[94]

It is true that women performed salaah in the Masjid during the period of Rasulullaah ﷺ because Islaam was still being taught to the people and laws were still being revealed. It was a blessed period of time and the best of all times. It was after this period that many evils started to emerge, because of which **Hadhrat Umar رضي الله عنه forbade women from going to the Masjid during his period as Khalifah.** When the women complained of this to Hadhrat Aa'isha رضي الله عنها, she remarked, **"If Rasulullaah ﷺ had to see how women have started to behave, he would have surely forbidden them from going to the Masjid just as the women of the Bani Israa'eel were prevented from doing so."**[95]

The commentator of Bukhaari, Allaama Ayni رحمه الله تعالى reports that that Hadhrat Aa'isha رضي الله عنها made this statement a short while after the demise of Rasulullaah ﷺ. He (Allaama Ayni رحمه الله تعالى) then added, "As for today (855 A.H.), we seek Allaah's protection from it!"[96] If this was the situation in the 9th century of Islaam, what can be said about the immorality and licentiousness of today's women of Islaam's 14th century? Women can certainly not be allowed in the Masaajid. Fuqahaa

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[93] Abu Dawood (Vol.1 Pg.91).
[94] *Firdous.*
[95] Abu Dawood (Vol.1 Pg.91).
[96] *Umdatul Qaari*, as quoted in *Kifaayatul Mufti* (Vol.5 Pg.392).

have written that it is Makrooh for women to attend the Masaajid, even though it be for the Eid salaah, the Jumu'ah salaah or to listen to a lecture. This applies to even an old lady going at night.[97]

Hadhrat Shah Abdul Haqq Muhaddith Dehlawi رحمه الله wrote it is because of the deterioration of the (morals of people over the) times that it is Makrooh for women to attend the Masjid. He adds that women were permitted during the period of Rasulullaah ﷺ **to acquire the knowledge of the Shari'ah, a purpose that no longer exists today because of the spread of Deeni knowledge.**[98]

This ruling is general and applies to the Masjidul Haraam, the Masjidun Nabawi and throughout Arabia, India and everywhere else. It is in the interests of women's safety and for the protection of their chastity that they are not permitted to attend the Eid salaah since it is not Waajib (compulsory) for them in the first place[99]. And Allaah knows best what is most correct.

CAN MASAH BE MADE ON NYLON SOCKS?

Question: The Arab students attending our universities and colleges make Masah on their nylon socks and when told that it is not permissible, they claim that their shoes are clean because they walk only on carpet. They therefore maintain that it is not necessary to remove the socks every time they make wudhu. Can Masah be made on nylon socks?

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[97] *Durrul Mukhtaar* with *Shaami* (Vol.1 Pg.529) and *Rasaa'ilul Arkaan* (Pg.100).
[98] *Ashi'atul Lam'aat* (Pg.233).
[99] *Maa Laa Budda Minhu* (Pg.55-58).

Answer: Several Ahadeeth[100] report that Rasulullaah ﷺ made Masah on his *Khuffain*, which refers to leather socks according to the Fuqahaa and the Muhadditheen. There is therefore no difference of opinion when Masah is made on leather socks. It is permissible without question.

However, when socks are not made of leather, Fuqahaa attach certain conditions to the validity of Masah on them. One condition is that they must be made of such a strong fabric that a person can walk three miles wearing only these socks on his feet. The second condition is that they should be able to stay on a person's feet without the need to tie them (but only because of the thickness of the fabric). The third condition is that they must not absorb water or allow it to reach the feet (it must be waterproof). If socks of any fabric fulfil the above three conditions, it will be permissible to make Masah on them.

Nylon socks are naturally not so thick that they can be used to walk three miles without tearing. Even if this is possible, they are not waterproof. Fuqahaa are therefore unanimous that it will therefore not be permissible to make Masah on them.[101]

For the shoes and socks to be pure is not the only factor that determines when Masah is made, because they need to be pure in any event. Together with them being pure, it is also necessary for the socks to be of a standard that fulfils the above three conditions. The Masah made on nylon socks will be invalid because such socks do not meet the requirements. And Allaah knows best what is most correct.

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[100] Abu Dawood (Vol.1 Pg.23), Tirmidhi (Vol.2 Pg.15) and Bazzaar, as quoted in *Zujaajatul Masaabeeh* (Vol.1 Pg.142).
[101] *Qaadhi Khan* (Vol.1 Pg.25) and *Sharhu Wiqaayah* (Vol.1 Pg.29).

PROOF FOR HOLDING THE HANDS BELOW THE NAVEL

Question: The Hanafis fold their hands below their navels in salaah. Which Hadith substantiates this because the **Ghayr Muqallideen** say that there is no such Hadith.

Answer: A Hadith from Razeen from Hadhrat Abu Juhayfah رضي الله تعالى عنه states that Hadhrat Ali رضي الله تعالى عنه said, "The Sunnah practice is to fold the hands beneath the navel in salaah."[102]

A narration of Ahmad, Abu Dawood, Daar Qutni and Bayhaqi from Rasulullaah ﷺ states that the Sunnah is to place one hand on top of the other below the navel. A similar Hadith conveying the same meaning but with a slight variation in words is quoted in *Hidaayah*, *Bahrur Raa'iq*, *Kifaayah*, *Inaayah*, *Nihaayah* and *Kaafi*. The narration of *Bahrur Raa'iq* states that amongst the factors that Rasulullaah ﷺ stated are amongst the ways of all the Ambiyaa عليهم السلام is to place the right hand over the left hand beneath the navel.[103]

Hadhrat Alqama bin Waa'il bin Hujr رضي الله تعالى عنه reports from his father that he saw Rasulullaah ﷺ place the right hand over the left hand beneath the navel while in salaah. The narration appears in Ibn Abi Shaybah with a reliable chain of narrators.[104]

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[102] *Tayseerul Wusool* (Pg.216), as quoted in *Nizaamul Islaam* by the author of *Mazaahire Haqq*.
[103] *Nizaamul Islaam* Pg.26.
[104] *Zujaajatul Masaabeeh* (Vol.1 Pg.232).

It is reported in the Aathaar of Imaam Muhammad رحمه الله تعالى that Hadhrat Ibraheem Nakha'ee رحمه الله تعالى also placed right hand over the left hand beneath the navel.[105] And Allaah knows best what is most correct.

PROOF FOR RAISING THE HANDS TO THE EARS WHEN CALLING OUT THE TAKBEER TAHREEMA

Question: The Hanafis raise their hands to their ears when calling out the Takbeer Tahreema. Which Hadith substantiates this because the **Ghayr Muqallideen** say that there is no such Hadith.

Answer: Hadhrat Maalik bin Huwayrith رضي الله عنه reports that when Rasulullaah ﷺ called out the Takbeer Tahreema, he would raise both his hands level with his ears.[106]

Hadhrat Waa'il bin Hujr رضي الله عنه reports that he looked at Rasulullaah ﷺ when he stood up for salaah and raised his hands until they were level with his shoulders and his thumbs were level with his earlobes. Rasulullaah ﷺ then called out the Takbeer Tahreema.[107] For details, refer to *Zujaajatul Masaabeeh* (Vol.1 Pg.227). And Allaah knows best what is most correct.

[105] *Zujaajatul Masaabeeh* (Vol.1 Pg.233).
[106] *Mishkaatul Masaabeeh* (Pg.75).
[107] Abu Dawood. *Mishkaatul Masaabeeh* (Pg.76).

JUMU'AH SALAAH IN A SHAAFI'EE MASJID

Question: There are several Masaajid in the Bombay area where the people follow the Shaafi'ee Madh'hab. Many of their Masaajid are closed at the time of the Jumu'ah salaah because according the Shaafi'ee Ulema, the Jumu'ah salaah may be performed only in the Jaami Masjid. As a result, people belonging to the Shaafi'ee as well as the Hanafi Madh'hab have to endure great hardship on Fridays because the Jaami Masjid cannot accommodate the overwhelming crowds. In fact, even the Hanafi Masaajid cannot accommodate the people. As a result, when the rainy season starts, many people are deprived of performing the Jumu'ah salaah. Is there no scope for permission to be granted in the Shaafi'ee Madh'hab for the Jumu'ah salaah to be performed in the other Masaajid?

Answer: It is certainly a condition in the Shaafi'ee Madh'hab that the Jumu'ah salaah be performed only in one Masjid. If performed at several venues, only the salaah performed by the Imaam whose Takbeer Tahreema is first will be valid. None of the other salaahs will taken into account.

Such an opinion has been reported from Imaam Abu Haneefah رحمه الله تعالى as well.[108] However, it has also been reported from Imaam Abu Haneefah رحمه الله تعالى that the Jumu'ah salaah may be performed at additional venues when the need arises. This exception is made in the Shaafi'ee Madh'hab as well.[109]

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[108] *Maa Laa Budda Minhu* (Pg.54).
[109] *Shaami* (Vol.1 Pg.755).

The following is stated in the reliable book of the Shaafi'ee Madh'hab titled *Al Asaas*[110] (written by Muhammad Yahya Beiruti رحمه الله تعالى): "It is a precondition that the Jumu'ah salaah be performed only in one Masjid. If performed at several venues, only the salaah performed by the Imaam whose Takbeer Tahreema is first will be valid. The second and third salaahs will be invalid. However, if one Masjid is insufficient, it will be permissible to perform the Jumu'ah salaah at several venues."[111]

The gist of it all is that according to both the Shaafi'ee and Hanafi Madh'habs, it is not permissible to perform the Jumu'ah salaah at several venues without valid reason. Doing so will oppose the spirit of the Jumu'ah salaah. However, it will be permissible to do so according to both Madh'habs when the Jaami Masjid cannot accommodate all the people or it is difficult for people to get there, as is the case with Bombay. And Allaah knows best what is most correct.

PERFORMING SALAAH BEHIND A GHAYR MUQALLID IMAAM

Question: There are some Hanafis here who perform their salaah behind a Ghayr Muqallid Imaam. Is their salaah valid?

Answer: There are many fundamental and other differences between Muqallideen and Ghayr Muqallideen. The Ghayr Muqallideen do not regard the Sahabah رضي الله تعالى عنهم as criterion for what is right and wrong, they regard Taqleed as an act of Bid'ah whereas the rest of the Ummah considers it to be Waajib (compulsory). In fact, they even go to the extent of saying that Taqleed is an act of Shirk. Amongst the other rulings about which they differ is that they regard the twenty Rakaahs of

[110] Translated into Urdu under the title *Arkaanul Islaam* by Mufti Marghoob Ahmad Lajpuri Surti.
[111] *Rasaa'ilul Arkaan* (Pg.76).

Taraaweeh salaah as a Bid'ah of Hadhrat Umar رضي الله عنه and they interpret three divorces in a manner that contradicts the Qur'aan and Ahadeeth. They also see the second Adhaan of Jumu'ah as a Bid'ah started by Hadhrat Uthmaan رضي الله عنه, they say that it is permissible to marry more than four wives and also claim that *Mut'ah* (temporary marriages) are legal.

It is for this reason that our Ulema maintain that such people not be followed in salaah because an act of Ibaadah as important as salaah should not be tainted by any doubts whatsoever. If one has to perform salaah behind any of them for some reason, it should better be repeated later.

When asked the same question, Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi رحمه الله تعالى replied that the Ghayr Muqallideen are so varied in types, salaah behind some of them will be Makrooh and sometimes invalid. Because it is not possible to determine the type of Ghayr Muqallideen in an instant, it would be best to avoid performing salaah behind them.[112]

In another Fatwa, he explains that if the Ghayr Muqallid's differences are restricted to rulings that have been deduced by the Mujtahiddeen (*Ijtihaadi*), following them would be like a Hanafi following a Shaafi'ee. This would therefore be permissible. If the Ghayr Muqallid is otherwise, most Ulema state that it would not be permissible to follow him in salaah because the utmost precaution is necessary in salaah. As for those Ghayr Muqallideen whose differences conflict with the consensus of the Ummah, following them would be like following someone who perpetrates acts if Bid'ah. Such differences include legalising marriage to more than four wives, legalising Mut'ah and reviling our pious predecessors. **When there is no necessity to follow them, it would be**

[112] *Imdaadul Fataawaa* (Vol.1 Pg.236).

Makrooh Tahreemi to do so and when there is a necessity, it would be Makrooh Tanzeehi to do so.

As for the Ghayr Muqallid whose condition in not known, it would be better to follow them if there is fear of conflict arising. One may then repeat the salaah afterwards. However, if there is no danger of conflict, one should not follow them so as not to deceive the common Muslim and so that such Ghayr Muqallideen do not become too bold.[113]

Hereunder follows a Fatwa of Hadhrat Mufti Azeezru Rahmaan رحمه الله تعالى:

"***Question:*** How is it to follow an Imaam who believes that: (1) Taqleed is not permissible and an act of Bid'ah; (2) Mirza Ghulam and his followers are Muslims (3) the Madhaahib of the Muqallideen is not in the Qur'aan? Can one follow him in salaah and study the meaning of the Qur'aan from him?

Answer: It is wrong to appoint as an Imaam someone who holds the beliefs stated in the question and it is not even correct to study the meaning of the Qur'aan under him."[114]

Another Fatwa[115] states: "***Question:*** Zaid is a Ghayr Muqallid and says that following the four Imaams is Kufr and Shirk. Is he correct and is it permissible to follow him in salaah?

Answer: The statement of this Ghayr Muqallid is incorrect and a means of deviation. It is not permissible to perform salaah behind him." The marginal notes on this fatwa states that such a person is a Faasiq and **following a Faasiq in salaah is Makrooh Tahreemi."**[116] And Allaah knows best what is most correct.

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[113] *Imdaadul Fataawaa* (Vol.1 Pg.385-386).
[114] *Fataawaa Daarul Uloom* (Vol.3 Pg.106).
[115] *Fataawaa Daarul Uloom* (Vol.3 Pg.257).
[116] See *Raddul Mukhtaar* (Vol.1 Pg.523).

CAN A HANAFI MUQTADI FOLLOW A HAMBALI MUSAAFIR IMAAM WHO DOES NOT PERFORM QASR?

Question: Can a Hanafi Muqtadi who is a Muqeem follow a Hambali Imaam who is a Musaafir and does not perform Qasr? Will it be Makrooh or not?

Answer: If a Musaafir Imaam does not perform Qasr salaah, the salaah of a Hanafi Muqeem behind him will not be valid. The Hambali Imaam in Arafaat performs Qasr salaah even though he is a Muqeem. The salaah of a Hanafi following him will therefore not be valid, regardless of whether the Hanafi is a Musaafir or a Muqeem.[117] And Allaah knows best what is most correct.

A GHAYR MUQALLID WRITES THAT THE FOUR MADHAAHIB ARE A BID'AH ACCORDING TO SHAH WALI'ULLAAH MUHADDITH DEHLAWI رحمه الله تعالى

Question: I have recently read a booklet entitled "*Madh'habi Firqa Parasti awr Islaam*" by Mukhtaar Ahmad Nadwi. The booklet examines the following of Madhaahib and page 39 of the booklet has a heading stating that following the Madhaahib is a Bid'ah according to Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى. He then quotes from Shah Wali'ullaah رحمه الله تعالى 's book *Insaaf*, which reads: "Muslims in the first and second centuries of Islaam knew nothing about

[117] *Shaami* (Vol.1 Pg.238).

following a particular Madh'hab and there was no culture of following the Madhaahib during those times as well. The pious predecessors had no idea of what Madhaahib are all about because everyone followed only the Shari'ah of Hadhrat Muhammad ﷺ. They did only that which Rasulullaah ﷺ said and did and all of the Sahabah رضي الله تعالى عنهم, Taabi'een and those after them agreed on the fact that the only being worthy of being followed was Rasulullaah ﷺ. They all prohibited the act of following the words and Fataawaa of any one person."

What I wish to ask is whether Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى was opposed to the following of the Madhaahib? Does he regard the following of the Madhaahib as we have them today as a Bid'ah? Is will be appreciated if you could reply with references to the works of Shah Wali'ullaah رحمه الله تعالى.

Answer: The reference attributed to Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى is erroneous and in fact slander against him. we will quote the works of Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى later, wnich will make it clear that he never opposed the following of the Madhaahib and himself said that Rasulullaah ﷺ advised him to remain within the four Madhaahib. He also stated that the Hanafi Madh'hab conforms with the Sunnah, as attested to by Rasulullaah ﷺ.

When you read the text of Hadhrat Shah رحمه الله تعالى's works you will see that he was never opposed to the Madhaahib The text quoted in which he describes the condition of the Muslims in the first and second centuries of Islaam is actually quoted from Abu Taalib Makki رحمه الله تعالى , which he has stated in his book *Qootul Quloob* and it is the demand of honesty that the text be attributed to him and not to Hadhrat Shah رحمه الله تعالى. It is therefore dishonest to attribute the test to Hadhrat Shah رحمه الله تعالى and also misleading to construe the text to be

against the concept of Taqleed. The text was translated incorrectly. Hereunder follows the correct translation: "It must be noted that people during the first and second centuries of Islaam had not agreed on a fixed Madh'hab. For this reason, Abu Taalib Makki رحمه الله تعالى stated that books and compilations are all new innovations and that it was not the practice of people during those times to quote the statements of other people, to issue Fataawaa according to only one Madh'hab and to choose the way of only one Madh'hab in all matters, relying on it totally."[118]

Does this tie in with what the booklet quotes? If this is not deception, then what else can it be? Look at how "had not agreed on a fixed Madh'hab" was translated as "knew nothing about following a particular Madh'hab". This is either a poor reflection of the writer's knowledge or a deliberate obfuscation. The only point that can be proven from the text of Abu Taalib Makki رحمه الله تعالى is that following a particular Madh'hab (*Taqleed Shakhsi*) was not in vogue during the first and second centuries of Islaam. This however, became popular in the later centuries. In fact. Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى writes further: ""It was during the second century of Islaam that following a particular *Mujtahid* became common and there was scarcely anyone who did not do so. This was compulsory."[119]

There is a lengthy discussion on whether Taqleed Shakhsi was prevalent during the time of the Sahabah رضي الله تعالى عنهم, Taab'ieen and those after them. There is also the question on what is the status of Taqleed in the Shari'ah and whether or not it is proven in the Qur'aan and the Ahadeeth. These and other discussions have been addressed in our booklet titled "The need for Taqleed according to the Shari'ah." One should study it in

[118] *Insaaf* pg.57.
[119] *Insaaf* pg.59.

detail. It will Inshaa Allaah put an end to any doubts or misgivings one may have about Taqleed. This booklet has been printed in *Fataawaa Raheemiyyah*.

Here follows quotations from Shah Wali'ullaah رحمه الله تعالى:
Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى writes:
"CHAPTER ON THE IMPORTANCE OF FOLLOWING THE FOUR *MADHAAHIB* AND THE SEVERITY OF GIVING THIS UP. One ought to know that there is immense benefit in following the four *Madhaahib* and tremendous harm in turning away from them."[120] In the same book, he writes further, "The second reason for following a *Madh'hab* is that Rasulullaah ﷺ said, 'Follow the broader consensus of people'. Since there are no *Madhaahib* on the truth besides the four *Madhaahib*, following them will be following the broader consensus of people and failing to follow them will be to leave the broader consensus of people, which will be against the instruction of Rasulullaah ﷺ."[121]

Shah Wali'ullaah Muhaddith Dehlawi رحمه الله تعالى described the followers of the four *Madhaahib* as the broader consensus of people and the one failing to follow any perform them as a lost camel who really follows the dictates of his Nafs.

He further quotes Imaam Baghawi رحمه الله تعالى, who said, "It is therefore compulsory for the person who does not have all these qualifications (of being a *Mujtahid*) to follow someone in all affairs that pertain to him."[122]

Hadhrat Shah Wali'ullaah رحمه الله تعالى also says, "There are numerous benefits in it (in following one of the four *Madhaahib*) that are no secret to anyone. These are especially

[120] *ul Jayyid* pg.31.
[121] *Uqdul Jayyid* pg.33.
[122] *Uqdul Jayyid* pg.9.

required in these days when people lack courage, when carnal passions have taken deep root in people's souls and when ever person is obsessed only with his opinion."[123]

In another of his works, Hadhrat Shah Wali'ullaah رحمه الله تعالى says, "It was during the second century of Islaam that following a particular *Mujtahid* became common and there was scarcely anyone who did not do so. This was compulsory."[124]

He also said, "The entire Ummah, or rather those of them who are dependable, are unanimous about the fact that it is permissible to follow one of these four *Madhaahib* that have been methodically systemised and recorded. This unanimity remains to this day (and opposing it is a means of deviation)."[125]

Hadhrat Shah رحمه الله تعالى also says, "The gist of it all is that following these four *Madhaahib* is something extremely subtle that Allaah has inspired in the hearts of the Ulema and upon which they have declared unanimity, regardless of whether they understand it or not."[126]

He also says, "If there is a common man in India or in the territories of *Maa Waraa'un Nahr* (places where there are predominantly Hanafis) and there are no Ulema belonging to the Shaafi'ee, Maaliki or Hanbali schools of jurisprudence, as well as no books of these *Madhaahib*, it will be Waajib (compulsory) for him to follow the *Madh'hab* of Imaam Abu Haneefah رحمه الله تعالى. It will be Haraam for him to leave this *Madh'hab* because if he does this, he will be removing the collar of the Shari'ah from his neck and will be left a useless and wasted soul."[127]

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123 *Hujjatullaahil Baaligha* (Vol.1 Pg.361).
124 *Insaaf* pg.59.
125 *Hujjatullaahil Baaligha* (Vol.1 Pg.361).
126 *Insaaf* pg.47.
127 *Insaaf* pg. 70-71.

Despite being a *Mujtahid* in his own right, Shah Wali'ullaah Muhaddith Dehlawi رحمہ اللہ تعالیٰ was commanded by Rasulullaah ﷺ to follow a *Madh'hab* and never to leave one. He writes in his *Fuyoodhul Haramain*[128] that he was commanded by Rasulullaah ﷺ to do three things that he was not in favour of. In fact, he states, he was so staunchly disinclined towards these three things that the fact that he turned to them is in fact a sign of their truth. The second of these that he mentions is to follow one of the four *Madhaahib* without leaving it. He states further that Rasulullaah ﷺ also informed him that the Hanafi *Madh'hab* has a most excellent methodology that is closer to the Sunnah as it was documented during the period of Imaam Bukhaari رحمہ اللہ تعالیٰ and his contemporaries."[129]

The summary of Shah Wali'ullaah Muhaddith Dehlawi رحمہ اللہ تعالیٰ comments are:

1. The practice of following a particular person was common during the times of the Sahabah رضی اللہ تعالیٰ عنہم and the Taabi'een
2. Following one of the four *Madhaahib* entails following the broader consensus of people (which is compulsory in the words of the Ahadeeth) and failing to follow it will lead to deviation
3. The practice of following one of the four *Madhaahib* became common after the second century of Islaam
4. Following one of the four *Madhaahib* is something extremely subtle that Allaah has inspired in the hearts of people
5. The Ummah is unanimous about following the four Imaams

[128] Pgs. 64-65.
[129] *Fuyoodhul Haramain* pg.48.

6. Taqleed is Waajib (compulsory) for anyone who is not a *Mujtahid*
7. There are numerous Deeni benefits to following a specific Imaam
8. Rasulullaah ﷺ instructed Hadhrat Shah Wali'ullaah رحمه الله تعالى to follow an Imaam
9. Rasulullaah ﷺ told him that the Hanafi *Madh'hab* is closest to the Sunnah
10. It is Haraam for a common man to forsake Taqleed. In fact, this actually leads him to leaving Islaam (as admitted to by the leader of the Ghayr Muqallideen Moulana Muhammad Husayn Batalwi, as s we shall quote later)

Read through these quotations carefully and decide whether they actually support or refute what has been attributed to Shah Wali'ullaah رحمه الله تعالى. It is also worth noting what Hadhrat Shah رحمه الله تعالى has to say about the group of people who criticise the Fuqahaa and speak ill of them. He says: "Most of the people who claim to be people of the Ahadeeth concern themselves only with collecting chains of narrators and determining Ahadeeth which are *Ghareeb* or *Shaadh* from many that are either *Mowdoo* or *Maqloob*. They do not concern themselves with the words of the Hadith, do not understand the meanings of the Ahadeeth and cannot derive rulings from its depths. These people condemn the jurists and claim that they oppose the Qur'aan and the Ahadeeth without realising that they can never attain the knowledge that Allaah had granted to the jurists. They are really sinful for making such statements."[130]

The Ghayr Muqallideen take pride in their abandonment of the Madhaahib and wish to make others free thinkers like themselves. They however fail to see the harms in this and

[130] *Insaaf* pg.53.

ignore the dangers that the pious predecessors have cautioned against. If they forsake their prejudices and obstinacy to think seriously about the matter, they will certainly find no reason to remain the way they are.

The reviver of the Ahle Hadith group Janaab Nawaab Siddique Hasan Khan of Bopal writes the following about his group, "There has now surfaced a boastful group who (despite being far from it) claim that they have the knowledge of the Hadith and the Qur'aan and also claim that they practise it and have recognition of Allaah."[131]

He writes further, "How strange! How can they (these *Ghayr Muqallideen*) call themselves sincere believers in Towheed while alleging that others (because of their *Taqleed*) are Mushrikeen, whereas they (the *Ghayr Muqallideen*) are most obstinate and mulish in their ways?" He later concludes the discussion by saying, "This way (of the *Ghayr Muqallideen*) is nothing but a great tribulation and means of deviation."[132]

Moulana Muhammad Husayn Batalwi whom the *Ghayr Muqallideen* look up to wrote in his book *Ishaa'atus Sunnah*: "Twenty five years of experience has proven to me that those who forsake following the *Mujtahideen* and a *Madh'hab* eventually end up bidding farewell to Islaam. Many of the become Christians and other become people who follow no religion at all. The least that happens is that they no longer follow the Shari'ah and fall into sin. Some of them openly discard the Jumu'ah salaah, salaah in congregation and fasting. They also do to abstain from liquor and interest and those who do not indulge in these open sins, do so for ulterior motives, but then indulge in secret sins. They are often also involved in illicit affairs with women. Although there are many reasons for a person in Deen to become irreligious and to leave the Deen,

[131] *Al Hitta fi Dhikri Sihaahis Sitta* Pg.27-28.
[132] *Taqleede A'immah* pgs.17-18

one of the main reasons is also when people with no knowledge forsake *Taqleed* (following a *Madh'hab*)."[133]

And Allaah knows best what is most correct.

RAISING THE HANDS TO MAKE DU'AA BETWEEN THE TWO KHUTBAHS

Question: When the Khateeb pauses to sit between the two Khutbahs, people raise their hands to make du'aa. Is this correct?

Answer: The Ahadeeth do to report any du'aa from Rasulullaah ﷺ during this pause between the Khutbahs. The issue is dealt with in detail in *Ghaayatul Awtaar*, which states: "It has become a custom nowadays for people to raise their hands and make du'aa when the Khateeb sits between the two Khutbahs. It is therefore relevant to deal with this issue here. Abu Dawood reports from Hadhrat Abdullaah bin Umar رضي الله عنه that it was Rasulullaah ﷺ's practice to deliver two Khutbahs. Rasulullaah ﷺ would mount the Mimbar and sit until the Mu'adhin had called out the Adhaan. He would then stand up, deliver one Khutbah and then sit down in silence. He then stood up again to deliver the second Khutbah. Imaam Tahtaawi رحمه الله تعالى has mentioned that no du'aa has been reported from Rasulullaah ﷺ during this pause.

Shamsul A'immah Sarakhsi رحمه الله تعالى has written that the pause between the Khutbahs should be only **as long as it takes for all the limbs of a person to be at ease.** He also states that it is an act of Bid'ah to make du'aa during this time. Imaam San'aani رحمه الله تعالى has stated that the Shari'ah has not permitted the raising of the hands to make du'aa between the two

[133] *Sabeelur Rashaad* pg.10, *Kalimatul Fasl* pg.10 and *Taqleede A'immah* pgs.16-17.

Khutbahs and *Jaami'ul Khateeb* goes as far as stating that doing so is Haraam. In his commentary of this Hadith in *Mishkaat*, Sheikh Abdul Haqq رحمه الله تعالى has stated that sitting in silence refers to not making du'aa and not saying anything else either. Commenting on the Hadith stating that the time for du'aas to be accepted on Fridays is between the time that the Imaam mounts the Mimbar to the time that he competes the salaah, Mulla Ali Qaari رحمه الله تعالى states that this is a time during which it is Haraam for people to speak. The du'aa that is accepted is therefore the du'aas that the Imaam makes for all the Muslims during the Khutbah and salaah **because only he is permitted to speak during this time.** It has therefore not been established that the Imaam or the Musallis should raise their hands to make du'aa in the time between the Khutbahs ..."[134]

And Allaah knows best what is most correct. رضي الله تعالى عنه

SAYING THAT THE FIRST ADHAAN OF THE JUMU'AH SALAAH IS A BID'AH STARTED BY HADHRAT UTHMAAN رضي الله تعالى عنه

Question: The Ghayr Muqallideen say that the first Adhaan of the Jumu'ah salaah that is called out from the Minaarah is a Bid'ah practice initiated by Hadhrat Uthmaan رضي الله تعالى عنه and is not permissible since it was not practised during the time of Rasulullaah ﷺ. Is this true?

Answer: Because the Muslims were few during the time of Rasulullaah ﷺ, the one Adhaan called out in front of the Mimbar was sufficient. However, as the numbers of Muslims increased immensely, this Adhaan was not sufficient to call the Muslims to salaah, so Hadhrat Uthmaan رضي الله تعالى عنه added the

[134] Vol.1 Pg.373. See also *Shaami* (Vol.1 Pg.772).

first Adhaan with the unanimous consent of all the Sahabah رضي الله تعالى عنهم. This unanimity is a source of code in the Shari'ah. Furthermore, Hadhrat Uthmaan رضي الله تعالى عنه was amongst the Khulafaa Raashideen and Rasulullaah ﷺ emphasised, "Hold fast to my practices and those of my Khulafaa Raashideen."[135]

Tafseer *Mawaahibur Rahmaan* states that the verse ***"O you who have Imaan, when you are called for salaah..."*** refers to that Adhaan of the Jumu'ah salaah which is called out in front of the Khateeb because this was the Adhaan during the time of Rasulullaah ﷺ and Hadhrat Abu Bakr رضي الله تعالى عنه. It was when the Muslim population grew tremendously and people lived far off that Hadhrat Uthmaan رضي الله تعالى عنه had a person call out the Adhaan at a place called Zowraa so that people could terminate all trade as soon as they heard it and proceed for the Jumu'ah salaah. The Adhaan was then called out again in front of the Khateeb as was the practice. The Khutbah was then followed by the Iqaamah before the salaah, which was also referred to as the Adhaan. Although there were plenty of Sahabah رضي الله تعالى عنهم from amongst the Muhaajireen and Ansaar present at the time, none of the opposed the practice because the Hadith clearly states, "Hold fast to my practices and those of my Khulafaa Raashideen coming after me. Bite onto them with your hind teeth". The Adhaan delivered from the Minaarah is therefore permissible, after which the second Adhaan is called out in front of the Khateeb.[136] And Allaah knows best what is most correct.

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[135] *Mishkaatul Masaabeeh* (Pg.31).
[136] (Vol.6 Pg.403).

THE QUESTION OF" TAWASSUL' IN DU'AA

Question: Is it permissible to make du'aa using the Ambiyaa عليهم السلام or the Auliyaa as a mediums? Is it permissible to say in one's du'aa, "By the *Haqq* (right) of such a person" or "By the sacredness of such a person"?

Answer: It is both permissible and Masnoon to use a medium when making du'aa by saying things such as, "O Allaah! Have mercy on my situation through the medium of such-and-such a Nabi or saint". This is a very effective manner of having du'aas accepted. In fact, Tirmidhi and other books of Ahadeeth report that Rasulullaah ﷺ actually taught a Sahabi رضي الله عنه to make du'aa in this manner. Rasulullaah ﷺ taught him to make du'aa saying: "O Allaah! I ask You and turn towards You by the medium of Muhammad ﷺ who is Your Nabi of mercy."[137]

A narration of *Mishkaat* states that it was the practice of Hadhrat Umar رضي الله عنه that whenever there was a drought, he would pray for rain using the medium of Hadhrat Abbaas رضي الله عنه. He would say, "O Allaah! We used to use the medium of Your Nabi ﷺ to pray to You and You would send us rain. We are now asking You through the medium of the uncle of our Nabi ﷺ, so please send rain to us." Rain would then come showering down[138].

Our elders have always favoured such du'aas with mediums. Hadhrat Moulana Ashraf Ali Thanwi رحمه الله تعالى writes:

[137] Tirmidhi (Vol.2 Pg.197), *Mishkaatul Masaabeeh* (Pg.219), *Hisnul Haseen* Pg.151, Ibn Maajah (Pg.100).
[138] *Mishkaatul Masaabeeh* (Pg.132), reporting from Bukhaari.

"Amongst the people of Tasawwuf, making du'aa through the medium of Allaah's chosen servants is very popular. This is substantiated by the Ahadeeth. A narration in Mishkaat from Hadhrat Umayyah رضي الله تعالى عنه states that on the occasion of the conquest of Makkah, Rasulullaah ﷺ made du'aa using the medium of the poor Muhaajireen."[139]

He also writes: "It is quite in order to make du'aa through the medium of Allaah's accepted servants, whether they be alive or deceased. The Ahadeeth report the incident of Hadhrat Umar رضي الله تعالى عنه using the medium of Hadhrat Abbaas رضي الله تعالى عنه when making du'aa for rain and also reported is the incident of the blind person making du'aa using the medium of Rasulullaah ﷺ. There is therefore no doubt about the permissibility of this."[140]

Sheikhul Islaam Hadhrat Moulana Madani رحمه الله تعالى writes: "Using the medium of Rasulullaah ﷺ (when making du'aa) was not confined to the period when he was alive but can be made even while he is in the realm of Barzakh (in the grave). Reaching the true Beloved (Allaah) and pleasing Him can be done only through the medium of Rasulullaah ﷺ."[141]

A medium is really Allaah's mercy that He blesses His chosen servants with. Therefore, when someone makes du'aa through the medium of a saint, it is this special mercy that Allaah blesses them with that is actually regarded as the medium (the vehicle to carry the supplication). **Using a medium is not permissible when a being other than Allaah (the medium) is regarded as being the one rendering the assistance that is**

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[139] *Takashuf* Pg. 446.
[140] *Imdaadul Fataawaa* (Vol.4 Pg.326).
[141] *Maktoobaat Sheikhul Islaam* (Pgs.129,130).

sought. It is wrong to believe that the medium will fulfil the need.

It is correct to use phrases such as "By the intervention of such a person", "By the sacredness of such a person" or "By the status of such a person". While it is also permissible to say, "By the *Haqq* (right) of such a person", some scholars disagree, citing the Hadith "The creation cannot be given a *Haqq* (right) over that of Allaah's right". This argument is however unsound.

Rasulullaah ﷺ has also stated that when leaving his home for salaah, a person's du'aa is accepted when he says, "O Allaah! I am asking you for the reward of this salaah by the right that all begging from You have."

Hadhrat Shah Abdul Azeez Muhaddith Dehlawi رحمه الله تعالى quotes a narration from Hadhrat Umar رضى الله تعالى عنه as reported by Tabraani in his *Mu'jamus Sagheer*, Haakim, Abu Nu'aym and Bayhaqi. The narration from Rasulullaah ﷺ states that when Hadhrat Aadam عليه السلام erred, he repented using Rasulullaah ﷺ as a medium. He said, "O Allaah! I beg You by the *Haqq* of Muhammad ﷺ to forgive me." Allaah then forgave him.[142]

Hadhrat Imaam Rabbaani Mujaddid Alf Thaani رحمه الله تعالى used to make du'aa saying, "O Allaah! By the *Haqq* of the Nabi of Faatima رضى الله تعالى عنها do I ask You to give me death with Imaan. Whether you accept or reject my du'aa, I am satisfied with clinging to the hem of the family of Muhammadur Rasulullaah ﷺ."[143]

And Allaah knows best what is most correct.

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[142] *Fat'hul Azeez* Pg. 183.
[143] *Maktoobaat* (Vol.2 Pg.64).

THE GHAYR MUQALLIDEEN SAY THAT THE SALAAH OF THE HANAFIS IS INVALID BECAUSE THEY DO NOT RECITE SURAH FAATIHA

Question: **The Ghayr Muqallideen** say that the Muqtadi has to recite Surah Faatiha and that salaah is invalid without it. Please clarify.

Answer: The claim of the Ghayr Muqallideen is itself invalid when they say that the salaah of the Muqtadi is invalid if he does not recite Surah Faatiha in the audible salaahs. The famous Muhaddith and Faqih Allaam Muwaffiqud Deen Ibn Qudaamah Hambali رحمه الله تعالى who was the student of Sheikh Abdul Qaadir Jaylaani رحمه الله تعالى writes in his book *Al Mughni*[144]: "Imaam Ahmad bin Hambal رحمه الله تعالى said, 'We have never heard anyone from the people of Islaam state that the Muqtadi's salaah is invalid when he does not recite Qiraa'ah as the Imaam does in the audible salaahs. This has never been stated by Rasulullaah ﷺ, the Sahabah رضي الله عنهم, the Taabi'een, Imaam Maalik رحمه الله تعالى from the people of Hijaaz, Imaam Thowri رحمه الله تعالى from the people of Iraq, Imaam Awzaa'ee رحمه الله تعالى from the people of Shaam or Imaam Layth bin Sa'd رحمه الله تعالى from the people of Egypt. None has ever stated that the salaah of the follow is invalid when he does not recite Qiraa'ah."

And Allaah knows best what is most correct.

[144] Vol.1 Pg.564.

FOLLOWING A SHAAFI'EE IMAAM IN THE EID SALAAH

Question: If some Hanafi people follow a Shaafi'ee Imaam in the Eid salaah, should they make the extra Takbeers? While the Hanafi Madh'hab requires six extra Takbeers, the Shaafi'ee Madh'hab requires seven extra Takbeers in the first Rakaah and five in the second. What should a Hanafi do?

Answer: A Hanafi may follow a Shaafi'ee Imaam in the Eid salaah and make the extra Takbeers with the Imaam.[145]

And Allaah knows best what is most correct.

PERFORMING THE WITR SALAAH IN JAMAA'AH IS BEST EVEN FOR THE ONE WHO REGULARLY PERFORMS THE TAHAJJUD SALAAH

Question: Please state the proof for performing the Taraaweeh salaah in Jamaa'ah during Ramadhaan and state whether a person regular with Tahajjud salaah should perform the Witr salaah in Jamaa'ah or wait to perform it at the time of Tahajjud, as encouraged by the Ahadeeth?

Answer: The details of the twenty Rakaahs Taraaweeh salaah have passed in a previous fatwa. Haafidh Ibn Hajar Asqalaani رحمه الله تعالى reports from Imaam Raafi'ee رحمه الله تعالى that Rasulullaah صلى الله عليه وسلم led the Sahabah رضي الله تعالى عنهم in twenty Rakaahs for two nights. However, when they had gathered on the third

[145] *Durrul Mukhtaar* with *Shaami* (Vol.1 Pg.708).

night, Rasulullaah ﷺ remained in his room and told them the next day, "I feared that it may be made obligatory for you and you will then not be able to cope."

After quoting this narration, Ibn Hajar رحمه الله تعالى states that this narration is authentic according to all scholars.[146]

From the time of Hadhrat Umar رضي الله عنه to this day, all the pious predecessors and the entire Ummah have been performing the Taraaweeh salaah and the Witr salaah in Jamaa'ah. It is therefore best for even the person regular with Tahajjud to perform the Witr salaah with the Jamaa'ah during Ramadhaan.[147]

And Allaah knows best what is most correct.

PERFORMING THE SUNNAH OF FAJR AFTER THE FARDH AND PERFORMING QADHAA AND NAWAAFIL BEFORE AND AFTER THE FAJR AND ASR SALAAHS

Question: A person was still performing wudhu when the Jamaa'ah started for the Fajr salaah. By the time he finished the wudhu, the Imaam was already in Qa'dah. He therefore joined the Jamaa'ah without getting a chance to perform the Sunnah Rakaahs. Can he perform the Sunnah Rakaahs after the Fardh? If not immediately after the Fardh salaah, can he perform them after sunrise? What is the ruling concerning

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[146] See *Talkheesul Habeer* (Vol.1 Pg.119), *Al Haawi Lilfataawaa* (Vol.2 Pg.75), *Lawaami'ud Daraaree* (Pgs.155-156), *Fataawaa Qaadhi Khan* (Vol.1 Pg.163) and others.

[147] *Nurul Idhaa* (Pg.100) and *Maraaqil Falaah* (Pg.74).

performing Qadhaa and Nawaafil salaah after the Fajr and Asr salaahs? Please reply with references.

Answer: Performing the Sunnah Rakaahs of Fajr after the Fardh salaah is a grave Makrooh act. *Maraaqil Falaah* (Pg.101) makes it clear that it is Makrooh to perform Nafl salaah after the Fajr and Asr salaahs, even though it be the Sunnah Rakaahs of the Fajr salaah and even though the sun had not started to turn yellowish after Asr. A Hadith of Bukhaari and Muslim reports from Rasulullaah ﷺ that no salaah is to be performed between the Fajr salaah and sunrise and between the Asr salaah and sunset.[148]

According to Imaam Muhammad رحمه الله تعالى, it is preferable to perform Qadhaa of the Sunnah of Fajr between Sunrise and Zawaal of the same day. If the Fardh of Fajr was also missed, the Sunnah should be performed with the Qadhaa of the Fardh, but only if it is done before Zawaal on the same day. If the Qadhaa is performed afterwards, only the Qadhaa of the Fardh should be performed.[149]

A Hadith in Tirmidhi reports from Hadhrat Aa'isha رضي الله تعالى عنها that whenever Rasulullaah ﷺ entered the house after the Asr salaah, he always performed two Rakaahs salaah. Because the Hadith prohibiting performing salaah during this time is a direct statement and this Hadith of Hadhrat Aa'isha رضي الله تعالى عنها reports an action of Rasulullaah ﷺ, **the direct statement will be given preference.**

Hadhrat Sheikhul Hind رحمه الله تعالى responds to this apparent contradiction by saying that performing the two Rakaahs after

[148] *Maraaqil Falaah.*
[149] *Shaami* (Vol.1 Pg.246) and *Tahtaawi alaa Maraaqil Falaah* (Pg.246).

the Asr salaah was a speciality of Rasulullaah ﷺ and was not permissible for the Ummah. Had this not been the case, Hadhrat Umar رضي الله عنه would never have gone to the extent of using a whip to deter people from performing salaah after the Asr salaah.[150]

The Qadhaa salaah falls within the category of the Fardh salaah and may therefore be performed after the Fajr and Asr salaahs. However, it must not be performed in front of other people because one's sins should be concealed.[151]

And Allaah knows best what is most correct.

[150] *Taqreer Tirmidhi.*
[151] *Kabeeri* (Pg.238), *Ikhtiyaar* (Vol.1 Pg.41). *Hidaayah* (Vol.1 Pg.70) and *Durrul Mukhtaar* with *Shaami* (Vol.1 Pg.349).

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Taqleed Part 2 has booklets of various prominent scholars of Islaam.

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